

Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation



APRIL

50 Cents a Year

1905

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 1.

CHRISTIAN
CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

Entered at the Post-Office, at New York, N. Y., as second-class [mail] matter.

PRESBYTERIAN HISTORICAL SOCIETY.

CONTENTS

For APRIL, 1905

THE TRAGEDY OF THE EXCLUDED

(Illustrated) Joseph H. Adams 1

EDITOR'S OUTLOOK

The Excluded—A Great Bereavement—Another Year—The Annual Meeting—In Death Not Long Divided—Correction 11

TIMELY TRUTHS TERSELY TOLD

Growth in Colorado. R. T. Cross 14
 Keep New England Christian. Henry H. Hamilton 15
 Go West, Young Man! Why? D. L. Leonard 16
 Christ and Our Country. John Henry Barrows 17

HENRY ALBERT SCHAUFFLER, D.D. E. A. Adams, D.D. 19

OUR COUNTRY'S YOUNG PEOPLE. Conducted by Don O. Shelton

Hearty Co-operation Assured—Classes for the Study of Home Missions—
 The New Home Mission Programme—Dr. Jefferson's New Booklet 22
 Aggressive Evangelism. S. Earl Taylor 23
 Christian Pioneers in America. Charles H. Morgan, Ph.D. 23
 Maps and Charts 24
 Suggestive Notes 26

FROM THE FRONT LINE 27

How to Have an Audience—Cheering Testimony Taking it in from
 the Outside—Revival—Dispelling the Lethargy—The Latest from the
 Arctic Circle—A Voice of Experience

CHRISTMAS FRUITS. Miss Mary Zoltak 29

WOMEN'S WORK AND METHODS 31

Statesmen and Truth-Tellers—Advertising Pictures—Responses

APPOINTMENTS AND RECEIPTS 33

WOMAN'S STATE ORGANIZATIONS 36

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
 CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE. NEW YORK CITY

WING PIANOS

Are Sold Direct From the Factory, and in No Other Way

You Save from \$75 to \$200

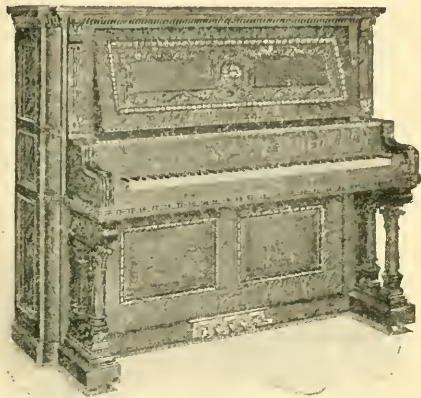
When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our whole-sale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from \$75 to \$200. Isn't this worth saving?

SENT ON TRIAL Anywhere WE PAY FREIGHT No Money in Advance

We will place a Wing Piano in any home in the United States on trial, without asking for any advance payment or deposit. We pay the freight and all other charges in advance. There is nothing to be paid either before the piano is sent or when it is received. If the piano is not satisfactory after 20 days' trial in your home, we take it back entirely at our expense. You pay us nothing, and are under no more obligation to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you.

Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and with absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange.

A guarantee for 12 years against any defect in tone, action, workmanship or material is given with every Wing Piano.



Small, Easy MONTHLY Payments

In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

Mandolin, Guitar, Harp, Zither, Banjo—
The tones of any or all of these instruments may be reproduced perfectly by any ordinary player on the piano by means of our Instrumental Attachment. This improvement is patented by us and cannot be had in any other piano. WING ORGANS are made with the same care and sold in the same way as Wing Pianos. Separate organ catalogue sent on request.

YOU NEED THIS BOOK

If You Intend to Buy a Piano—No Matter What Make

A book—not a catalogue—that gives you all the information possessed by experts. It tells about the different materials used in the different parts of a piano; the way the different parts are put together, what causes pianos to get out of order and in fact is a complete encyclopedia. It makes the selection of a piano easy. If read carefully, it will make you a judge of tone, action, workmanship and finish. It tells you how to test a piano and how to tell good from bad. It is absolutely the only book of its kind ever published. It contains 156 large pages and hundreds of illustrations, all devoted to piano construction. Its name is "The Book of Complete Information About Pianos." We send it free to anyone wishing to buy a piano. All you have to do is to send us your name and address.

Send a Postal To-day while you think of it, just giving your name and address or send us the attached coupon and the valuable book of information, also full particulars about the WING PIANO, with prices, terms of payment, etc., will be sent to you promptly by mail.

The Book
of Complete
Information
about
Pianos

WING & SON

351-382 West 13th Street, New York

1868—37th YEAR—1905

**WING
& SON**

351-382 W. 13th
St., New York

Send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.

Cut or tear out this coupon and mail to us after writing your name and address at bottom. We will promptly mail book and other information.

Heroes of the Cross in America

A Biographical Study of Home Missions

By Don O. Shelton

Published in the Forward Mission Study Series Under the Auspices of
The Young People's Missionary Movement

Designed for Mission Study classes in Young People's Societies; for the use
of Women's Home Mission Unions; and for general reading.

To the General Reader

The book is extremely interesting. It will appeal at once to the general reader, young or old, because it has the human touch that always tells; and to those who make its subjects a study it will reveal the secret of true happiness, of service, and of nobility of character. **Nowhere in the same number of pages can one find more matter that makes for righteousness, for true Americanism.** Pastors who wish to awaken a revival spirit in their churches could not do a more effective thing than to secure the reading by their members of such a book as this.—THE REV. HOWARD B. GROSE, *Editorial Secretary Baptist Home Mission Society.*

For Young People's Societies

It fills a long unoccupied place in our missionary literature. **Its appeal to the heart along personal biographical lines is at once direct and decisive. I shall certainly use it soon as a text-book with our young people.** It ought to be in every Sunday school library. Every young people's society ought to secure copies and circulate them among its members.—THE REV. ERNEST BOURNER ALLEN, *Toledo, Ohio.*

As a Text-Book

Questions, literary references, and lists of topics for discussion make it a serviceable text-book.—THE OUTLOOK.

The marginal titles are a great boon to students as well as to the general reader, while the questions for study following each chapter invite and almost compel a careful reading.—THE REV. DR. J. B. CLARK, *Author of "Leavening the Nation."*

302 Pages. Handsomely Bound. Illustrated.

Cloth, 50 Cents. Paper, 35 Cents. Postage 10 Cents Extra.

The Congregational Home Missionary Society

287 Fourth Avenue, New York.

Personally Conducted Tours
TO
CALIFORNIA
VIA THE

**New York Central
Lines**

Will move at frequent intervals in
December, January, February, March
and May.

For particulars, inquire of ticket
agents of the New York Central
Lines, or enclose a two-cent stamp
for a copy of "America's Winter
Resorts," to George H. Daniels,
General Passenger Agent, Grand
Central Station, New York.

Restores Eyesight

SPECTACLES A THING OF THE PAST

"Actina," A Marvelous Discovery That Cures
All Afflictions of the Eye and Ear
Without Cutting or Drugging

There is no need for cutting, drugging or probing the eye
for any form of disease, for a new system of treating afflic-
tions of the eye has been discovered whereby all tortuous
and barbarous methods are elimi-
nated. There is no risk or experi-
menting, as hundreds of people
have been cured of blindness, fall-
ing eyesight, cataracts, granulated
lids and other afflictions of the eye
through this grand discovery,
when eminent oculists termed the
cases incurable.



General Alexander Hamilton,
Tarrytown-on-the-Hudson, N. Y.,
highly recommends "Actina."

Louis Meyer, 93 Herman Street, Rochester, N. Y., writes:
"Actina" has effected a wonderful cure in my wife's case,
curing her of a severe eye trouble and I would not be with-
out it.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has re-
moved cataracts from both my eyes. I can read well with-
out my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: I should have
been blind had I not used "Actina."

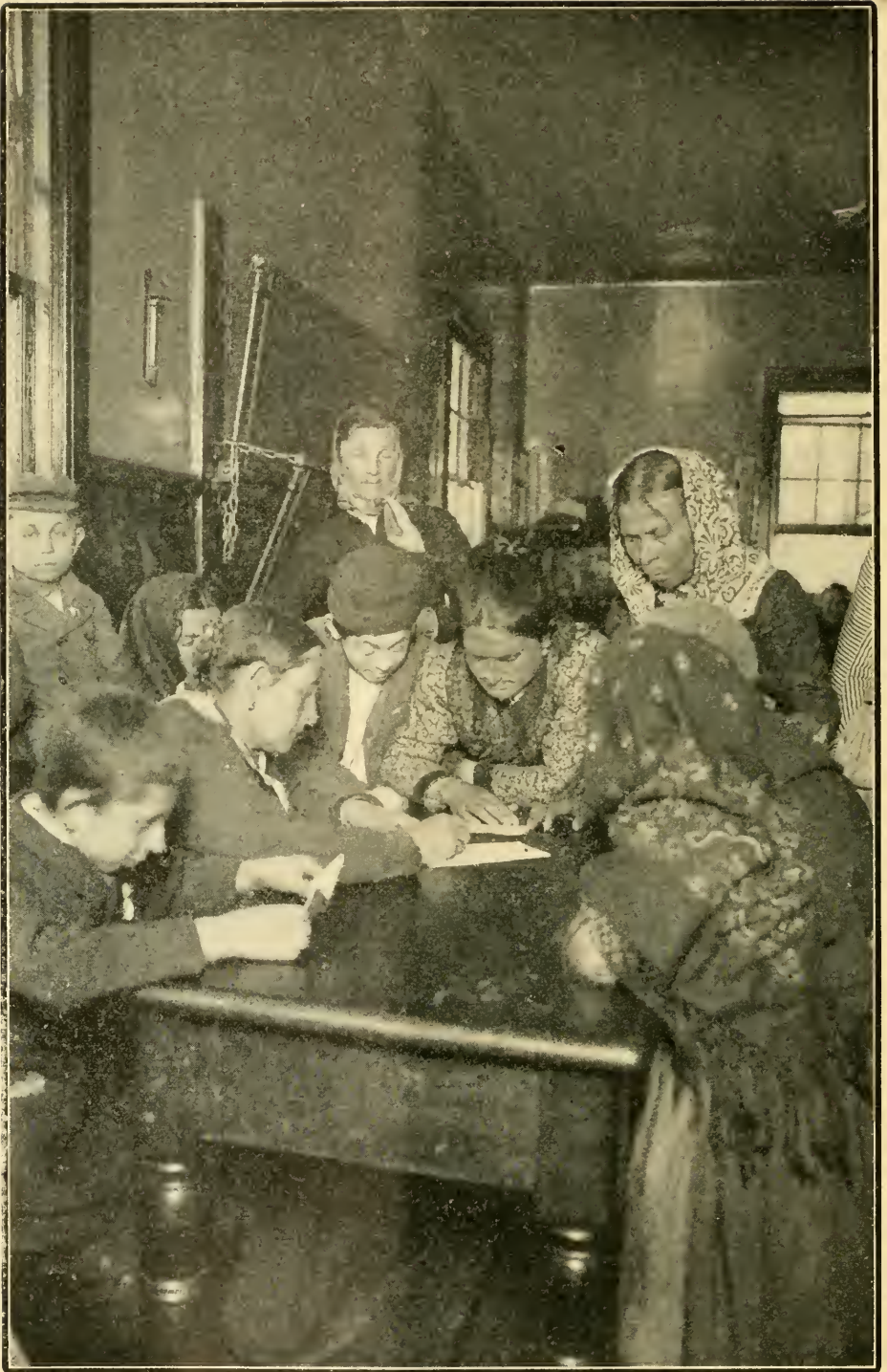
Hundreds of other testimonials will be sent on applica-
tion. "Actina" is purely a home treatment and self-
administered by the patient, and is sent on trial, postpaid.
If you will send your name and address to the New York
and London Electric Ass'n, Dept. 87 B., 929 Walnut St.,
Kansas City, Mo., you will receive absolutely free a valua-
ble book, Prof. Wilson's Treatise on the Eye and on Disease
in General.

Rudolph Lenz

Printer

62-65 Bible House

New York



EXCLUDED—WRITING LETTERS THEY ARE SOON TO FOLLOW

THE HOME MISSIONARY

VOL. LXXIX

APRIL, 1905

No. 1

THE TRAGEDY OF THE EXCLUDED

BY JOSEPH H. ADAMS

DOWN on Ellis Island, in New York Harbor, a great human sifting machine is running every day, classifying, counting and examining, the thousands who reach our shore each year; in this process of judging the human character the inspectors, officers and heads of departments have become such experts that few of the undesirable class slip through the gateway into this land of promise and sunshine.

Despite the eternal vigilance however, it is a physical impossibility to judge every one correctly and some get in that should be kept out. Yet frequently, through the police and charities department a few of them fall again into the hands of the immigration authorities and are speedily deported.

Standing at the head of the line, before the medical examiners, it is an interesting sight to watch the doctors sifting the good from the suspicious as a ship load of immigrants passes before them in single file. Two physicians are always in attendance, and what might escape one the other is sure to detect. The first physician uses chalk freely to mark the clothing of a suspect and when passed along the line to the second doctor he is turned into an enclosure for further examination, which will perhaps determine his or her eligibility to be admitted.

Close to this line and near the medical examiners is the "moral wicket," at which one or more matrons are stationed, and often the women or children who have passed the medical inspectors are held up here for further examination. During the past year more than 300,000 women have passed this wicket, and with a yearly average of approximately this number, someone must be responsible for their moral character before they are admitted to a new life where perhaps more freedom will be granted than they have ever known before.

A United States Court composed of an interpreter and a number of experienced judges are in session each day, composing what is known as the "S. I." or Board of Special Inquiry, and all cases to be investigated are brought before them for decision and final disposition. For the pauper, the contract laborer and the generally undesirable class this board has its terrors, and many a hard-faced criminal, disreputable character, and diseased immigrant is turned back through its decision.

Here on the line comes a flashily dressed French girl. The inspector mentally says, "no good," but he is close-mouthed; to be so is part of his profession. To his questions she answers promptly but guardedly; she has been told and does she not know?

Aha! These sharp-eyed men she will elude them; she has money, yes—"How much?" "Oh, plenty," and out come 500 francs, but with not a sufficiently clear reason for admission. She is without trade or occupation. She has only friends in New York, somewhere in West—Street; they are very fine people, oh yes! And she cannot go to them, why not? Simply because the inspector remembers reading but a few days ago that the house whither she is bound was raided and several French girls were taken to Jefferson Market police court. It is a bad street anyway and in a tough locality. Her card is marked "S. I.," and she is held for further investigation which only results in her being sent back.

Next comes a book-keeper, so he says. His father gave him money and he was coming here to make his fortune. The inspector is not satisfied and he is turned over to the "S. I." Board. But his papers, money and statements are clear and he is admitted; they give him the benefit of the doubt as they always do.

But next in line comes a well built stocky Pole, with nothing in the world but a carpet bag, a few bundles and a small showing of money. Ambition is written all over his face and he is admitted. "Now" says the recorder, pausing for a moment, "see the difference between these two gents. The first duffer will look around for a job, spend time and money to get something to suit him and keep his job for a short time; then he will give it up, will run through his money, will borrow from his friends and then give them all the cold hand. He won't wear well and his dad knew it when he sent him over, but he was glad to get rid of him. So lots of them are. Now look at the difference between him and that Pole. He knows nothing but work. Look at his eyes, mild but good. He has been brought up next to mother earth; turn him loose from the train when he reaches his destination and he will dig. He

won't hang around looking for a job, but when the first greetings are over he will till the soil and before you or I know it he will have crops and that is what he will live on. He comes from a hard country, is tough, and when you and I are going around shivering in an overcoat, he will be going around in his shirt sleeves. That is the stuff we want here, not the first kind, with flabby hands and sapped vitality."

Sure enough the book-keeper did not wear well and falling into the hands of the police, some months later, he was deported under the three-year limitation law and the country was better for it.

Coming back to the "Moral Wicket" again, every woman claiming to be a wife is stopped at that point. If her husband is with her and she has been legally married that is sufficient, but if a ceremony has never taken place, they must be legally married before they may pass in, and this ceremony is conducted by the missionaries connected with the various churches stationed at the Island.

Among the great throng of girls that come over each year there are many who are deceitful, secretive and positively bad. These are extremely hard to manage. There is a tone of savagery about them that is almost unconquerable. And if such as these made up the population of the tenement districts and farming country, anarchists would be bred. Of course this class are deported together with the runaway wives, the old and decrepit, the diseased, and the generally undesirable class that are friendless and without means of livelihood, and likely to become a public charge.

It is also made unlawful to assist or encourage the immigration of aliens by a promise of employment or by advertising in a foreign country, and any alien coming in consequence of such advertising must be treated as coming under a promise or agreement. All foreigners brought in in

violation of this law are immediately sent back, and, if practical, on the vessels which brought them. The cost for their maintenance while on land as well as the cost of their return must be borne by the owners of the vessels on which they came. All such precautions are necessary or otherwise this country would become the dumping ground for the scum of European nations. That many of

disease bars many hundreds annually, and contract violations alone turn back a thousand each year, while the various other causes for exclusion swell the number to several thousands annually who catch only a fleeting glimpse of America and who go back from whence they came.

Then, begins for many the tragedy of the excluded. When the boat reaches the other side, the outcasts



A RUN-AWAY WIFE—DEPORTED

undesirable quality are admitted is acknowledged and it may prove one of the curses rather than one of the blessings of immigration; but the authorities take a broad-minded view of the matter, and feel that under different environments recovery and regeneration will eventually take place.

Pauperism excludes more immigrants than any other one cause;

are dumped on foreign soil, positively without money and friends and with no means of reaching their old homes. Indeed no homes are awaiting them; they have disposed of their farms and their furniture or both, to purchase their passage to the land where gold is picked up in the streets and the people are all millionaires. So they have been led to believe by the statements of the oily and glib-tongued



MISCELLANEOUS GROUP OF THE EXCLUDED

steamship agent. He is travelling through Europe in numbers and planting the seeds of unrest in the bosoms of thousands of satisfied country folk, who through his prevarications are induced to sell their little or all and launch forth into a sea of unknown trouble.

Of these the final tale is harrowing in the extreme and the untold suffering is known only to those who pass through it. They are shut out of the life of which they dreamed; they cannot take up the old life where they dropped it, for their means have been exhausted and poverty stares them in the face. To the pauper, the profligate and the wandering Jew, this deportation act in their life drama does not strike with such a blow, nor is the pity felt here that is due the family or the

widowed mother with her raft of small children, who have striven to better themselves and have failed. This is the real consummation of the tragedy of deportation of which the world knows little or nothing.

Who is the sorrowful old woman in the corner of the excluded room, with despair written all over her features? She is more than sixty years old, feeble and too old to work. Ask the missionaries; they have been trying to persuade her children to take her back again, bringing all their moral suasion to bear, but with no effect. Ten years ago these girls came over and are now "ladies;" two at service and earning good wages, the other married but with no children. The old father at home died leaving this old mother alone. The children sent for her and on

arrival they solemnly pledged themselves to care for her while she should live. Gradually they became tired of the burden and within a year turned her out one cold winter's day, where she was found by the police on a street corner, almost frozen. Through her tale and the department of charities, she was returned to Ellis Island and finally deported,—to where?—yes, that is the sad question; to the almshouse, or to

eye disease which baffled the hospital staff to cure. Both were deported after being here seventy-five days, although the uncle in the West to whom they were going would care for the one and pay all the expenses of the other; but incurable contagious eye disease debarred them. Father and mother were dead and the girls had looked forward to a new and happier life in America. But they were destined to spend the remainder



RUSSIAN MAN AND WIFE—EXCLUDED

the streets of a foreign city as a beggar, penniless, homeless, with no one to care for her and finally to fill an unknown grave.

When two or more girls come over together and one is excluded they have to return together because that is the law; the other can come again and probably be admitted. Two Polish girls, sisters, were recently the objects of the missionaries' care. Jessa Veronica was afflicted with an

of their lives together until death parted them, for now the one had to support the other and perhaps became afflicted with the same disease.

Here is a curious case. On the way to the boat the inspector has a family in charge who are apparently above reason for deportation. But they have to sail immediately for Russia. The man's face has a determined and dogged expression as he passes the crowd coming off the



STRANGERS WHOM NO ONE CLAIMS

boat. But one of the passengers recognized him as a fellow countryman and an acquaintance and in the short conversation that followed some light was thrown on the situation. It seems that he had stoutly maintained before the inspectors that besides his railroad tickets for the West he had but two dollars and fifty cents, too little to supply food for his family for one day. He had been warned not to show or tell of his money, for the Americans were thieves and would take it all away. Rather than take any chances he was returning to Russia, where he could buy another farm and live, rather than have his all stolen from him here by "pigs." The situation was rapidly explained to the inspectors and the man and his family were admitted. He carried three money bags on his person, the gold contents of which ran above 8,000 roubles.

On a bench in the women's "detained" sits a mother and seven

children, all girls, patiently awaiting the father's arrival from Chicago. It is for a final farewell; one child is in the hospital; she has been debarred by an incurable, contagious disease and the whole family must return. They are poor and it has taken all his little store of money to bring them over. On their return the child may be gotten into an asylum or a hospital for incurables. But chance is against it and the foreign retreats are not like our own.

Ludwig Molluar and his sixteen-year-old boy were ordered deported; the boy was all right but the father was an ex-convict. Both have to return. Their case was appealed to Washington and decided against them. The father became despondent and rolling himself in his blanket early on the morning of deportation day he shot himself, while in an upper bunk of the excluded room. Weapons and knives are supposed to be taken from those who occupy this room, but luggage is not

always searched, only the person. The father's act favored the boy, for his death broke the law and he was admitted after the body had been buried.

Here in the women's detained room we find a pretty Swedish girl decked with flowers emblematic of the bride to be. She has come over to meet her lover who has sent for her. Several days have passed and Olaf has not appeared. He came to this

country three years before and has been preparing a farm home for her, and at last it is ready. He has sent for her and she has come to be married; but five days have passed and Olaf has not appeared. When the steamer sails she is sent back. That is the law. Oh, the grief and anguish of her soul! No comfort can the missionaries give her. Where is Olaf? Olaf who was so good. Something has surely happened. Can





PAUPERS, PROSTITUTES, CONSUMPTIVES, AND A MURDERER

she not wait a little longer? No, back she must go; love stories are a drug in the Ellis Island market. Several days after she has sailed Olaf storms into the Island. Where is she? Sent back! and for what? Telegraph? how could he when he was out of his head. Did not the railroad accident occur, and should they not know he would come! The authorities felt chagrined. Cable her and wait, that was all he could do and so he waited for three long weeks. She knew, but the strain was too much for her. At last the ship came in, all the passengers were landed, but no girl. As the last of the line passed the inspectors one officer handed the matron some papers, the records of the ship, and entered among them was one death and burial at sea, Inga Swenson. Olaf went back to his farm, broken in heart and spirit, the girl he had worked for was gone forever out of his life. With him he took his grief and some hard feelings against the

country that had treated him so badly. The tragedy of this case will live long in the memories of the authorities who dealt with it.

Stowaways add to the list of the deported every year and on the return trip the ship's papers not infrequently record a suicide at sea, either by self-inflicted injuries or by jumping over-board.

The ocean cable is a great help to immigration authorities. For example, "Vincenzo Lorencio, cross-eyed, red-hair, scar on left cheek, murderer, detain; papers by steamer." In the *Barbarossa's* horde upwards of fifteen hundred, the sifting and sorting go on. No one of that description. No red hair and no scar. Hold! Here is a crossed eye and a wicked looking one at that. "Ah, Vincenzo" the inspector greets him. He doesn't know it is he but he chances it, in spite of the black hair, black whiskers and the absent scar. "Take off your hat, Vincenzo, the men all do it in polite company. See, Vin-

censo, this wig does not fit right, the red hair shows here over the ear, see." Meanwhile, Vincenzo denies his name, protests that he is not and does not know him, all of which comes out right in the washing. He is held, and on the next steamer comes the "Bertillion record" that tells all and a photograph of him that is convincing. Vincenzo will hang on his return and no one will care. He murdered his wife for her money to pay his fare to America. A little glimpse he gets of the brightest land but he cannot enter it.

"Moses Heinstein" calls an attendant at the door of the detaining room. A little hollow chested, long bearded Jew, with red eyes and prominent cheek bones, comes forward with a grip in one hand and a stick and a sack in the other and despair written all over his face. His family are in this country. He went home to see his old mother in Russia and consumption debars him from returning now. He is not a citizen, has never been naturalized, though a resident here for fifteen years. His business and all his interests center on the East Side, but final decision is against him, he must go back. What becomes of him and his wife and two children is another story. All this would have been avoided if he had become naturalized, for then no bar could have been put up.

"The two gents marked 10," sang out an interpreter at the inspector's desk. The men and their baggage were hustled into a waiting room and in turn were brought before the board. "Ah, Nicholas Polaska, your wife is not with you." "No, she is coming later." "Coming later, and for what?" "Did you tell her to come or where you were going?" "Yes." "You did, eh, and why this telegram from the Consul, Nicholas? The next time you leave your wife and children you had better tell them where you are going and make better arrangements for their keeping while you are away. Both of you go home on the next

steamer and the authorities will see that you do not repeat this little trick."

The Russian boy in a goatskin coat has to go back to Russia. Someone has given him a Derby hat the first one he ever had until he landed at Ellis Island. His heavy shoes are out at the sides and his sole other garments are a gray flannel shirt and a holey pair of trousers. The poor fellow's mother died in the steerage on the way over and the uncle in the West has not replied to the telegram sent him although four weeks have passed. Nothing is to be done but to return. He is deported and soon after the uncle appears at the Island. He was up in the mountains and missed the telegram. Homeless, friendless, an orphan and distracted at being thus thrown on the world the boy ran away at the first port the steamer touched, and from that day to this nothing has been heard.

Here are two children, an interesting brother and sister. The father promised to meet them but he cannot be found. He is a nice little chap and the sister feels the trouble too; tags are all right and money enough, but who is going to care for them when they get to Minnesota? The patient little Hungarian boy spends most of his time for four weeks squatted on the floor with his back against the wall hoping every day his father will come. He has not told his little sister that they will have to go back; she will take it too much to heart. Subsequent inquiry disclosed the fact that the father was killed shortly after the children had started from Budapest, just before he was to start East to meet them. He was in the mountains and alone and it was weeks before his body was found.

Ah, if the deportation books could be opened and important cases could be followed, what plots for tragedies, what plays based on hard indisputable fact, would be at the command of the writers of fiction; for many of the cases that pass through the

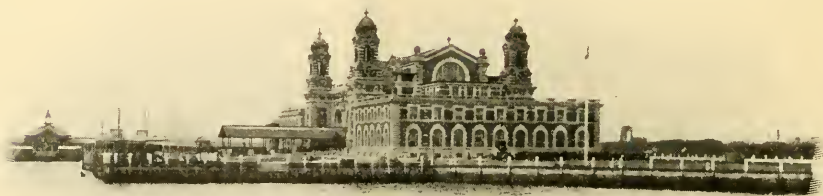
clearing house at Ellis Island are more deeply shrouded in mystery than the plots of the novelists. And could the whole chain of circumstances be uncovered instead of a corner of the cloth lifted at the gateway, what wonderful and thrilling passages and situations would be revealed for dramatization!

When the last gong of the outgoing steamer sounds and the gang planks are hauled in, when the whistle gives forth its signal of departure and the crowds on the pier and on the decks exchange their last messages, everything looks rosy to the casual observer; for happiness is at its flood tide in this joyful scene of departure. But down in the confines of the ship another and vastly different scene is taking place and one that the happy throng on deck is not a witness to.

The watch is lifted and the vigilant care exercised that none of the deported immigrants shall escape, is relaxed. The ship is free from land and none of the little disheartened band would try to elude the watchful officers now that hope of escape is gone. Many a sigh is heard and bitter tears are shed among these forlorn outcasts. But their wails of

misery do not reach the happy voyagers on deck. Almost every ship carries its burden of sorrow, more at times than at others, particularly on their outward trips, for then the unfortunates who have been rejected at the gates are returned again to the ports where they embarked and here, so far as we are concerned, the story ends. But where does it really end and is there an end! That is a question we do not ask for the answer is long coming.

The brighter side of the picture is shown in the other departments of immigration where friends meet friends and relatives are again united, but that is a familiar picture. In the detained room day after day the tragical play goes on. Its victims hope against hope that at the last hour some one will intercede for their release. They and the tales they tell are but a few that take part in the play going on each year at the very threshold and within sight of the glorious land of freedom on the broad but well guarded stage at Ellis Island. The whole universe is the audience that witnesses this continuous performance of what may be properly entitled, "The Tragedy of the Excluded."



ELLIS ISLAND

EDITOR'S OUTLOOK

The Excluded

PROPERLY speaking, home missionary interest in the foreigner begins, not at the Barge Landing of Ellis Island, but at the gate of exit, where having passed every test, he is at liberty to go whithersoever he will in his adopted country. The care of the excluded rests with the government and with certain steamship companies which import every year thousands of unfit persons who come to look upon the land of promise but never to enter it.

No one will read Mr. Adams story in the current number without pity for the victims described, nor without gratitude for the wise legislation which stands with drawn sword, forbidding the entrance of foreign vice, crime, pauperism, and anarchy. For this beneficent work of prevention, backed by the strong arm of the law, and made effectual by faithful keen-eyed inspectors, God be praised!

Officials are not omniscient and injustice is sometimes done; but we believe that the reader will agree with Commissioner Sargent, as reported in the MARCH HOME MISSIONARY, that the mesh of the law needs to be stiffened rather than relaxed; that the benefit of the doubt belongs to the United States rather than to the alien who clamors for admittance. We have good authority moreover for saying that only a trifling per cent. of unjust exclusions can be traced, while numbers of those who are admitted with a question as to their worthiness, fall back sooner or later into the hands of the immigration authorities, and are finally deported. All this speaks well for a system beset with difficulties, and should encourage our missionary boards to redouble their efforts to reach and to save the foreigner who

has proved himself worthy to enter, and is here to stay.

A Great Bereavement

Not since the death of the lamented Montgomery has the foreign department of the society's work suffered a more grievous loss than the one it now sustains in the removal by death of Dr. Henry A. Schauffler. When the Slavic Department was opened in 1884, there was but one man in America, providentially ordained and equipped to direct and develop it. By birth and early training a missionary, the son of a missionary father and mother, a successful laborer under the American Board among the Catholic population of Austria, a man of intense enthusiasm and entire consecration, accomplished in more than one of the Slavic tongues, Dr. Schauffler providentially detained in this country at that time by the sickness of his wife, was immediately elected to the position, which he has held now for twenty years; every year proving more and more clearly his supreme fitness for the office.

He has done a large work. When he began he was like a miner, who had discovered a rich lode, but without a single helper or a single tool with which to work it. Chiefly through his instrumentality, the Slavic Department of Oberlin College, and the Cleveland Training School for Bible Readers were inaugurated. Wherever he heard of a possible missionary, he started to find and to know him. The tests which he applied to the candidate were exacting. Above all else the man must prove himself to be spiritually converted. When this was in any doubt the superintendent labored for his conversion. If promis-

ing, he was encouraged to enter the Slavic Department at Oberlin, where his progress was watched with the closest scrutiny. Into the Bible Training School at Cleveland he also brought many young Slavic women to be taught in the knowledge of God's Word, and who are now invaluable helpers in the religious development of their race.

Amid all these labors he was himself the spiritual leader of a Bohemian congregation in Cleveland, which, after years of most careful instruction, were organized into the First Bohemian Congregational Church of America, in 1888. Always and everywhere he was zeal incarnate. He was also conscience incarnate. Some have judged him as too strict. Many a mile he walked to keep a Sabbath appointment rather than make use of a Sunday conveyance. Yet withal, he was not an austere man. Never was there a more genial companion. He was a scholar of culture and at home in every cultured circle. More than once, he has been invited to the platform of the National Council, to present some phase of his beloved work; his papers have been of rare interest and scholarly ability.

Such a man won to himself a multitude of friends who contributed to the necessities of his work, sometimes through the treasury of the society and often to himself personally. His annual reports of the Slavic work have always held the place of honor in the yearly statements of the Home Missionary Society. They were always presented at length, because no part could be omitted for lack of interest. If these annual reports were to be gathered up they would be found to contain a minute and complete history of the department for twenty years, down to the average attendance of every congregation and Sunday school contained within the field of his supervision.

More than once his strength has been nearly exhausted by his abun-

dant labors; but seldom has he been willing to yield to the advice of the society to take a needed rest. It is altogether probable that he belongs to that considerable class of missionaries, who are to be honored as martyrs to their missionary zeal. But his work has been well done. Whoever shall succeed him will find a broad foundation laid on which he may safely build. His friend and co-laborer for years, both abroad and at home, Dr. E. A. Adams of Chicago, has kindly told something of the story of his life and labors on another page. To all who knew and loved him, and to all who honor missionary zeal, a pure life and Christian nobility of character, that story is warmly commended.

Another Year

As the end of the current year approaches the question many are asking is this: what is to be its financial record in the history of the treasury? The situation has been clearly described by the Executive Committee and the Home Missionary appeal has been multiplied in many different forms, and has received some generous responses. At the moment of this writing there are twenty days yet to the end of the year. Even in so short a period the finances of the Society have been more than once completely revolutionized by the hurried gifts of our friends. Certainly we never needed such quick relief more than the present year and we are not without hope that between this time and the first of April many who have failed to respond and perhaps have failed to appreciate the threatening condition of the treasury, will seize the opportunity so rapidly vanishing for its relief, and hasten forward gifts that shall be in some proportion to the unusual necessity of the case. The debt limit is nearly reached. Faithful men are waiting for money with which to save their

credit and feed their families. It is for the churches to say if they shall be left to suffer. Whatever questions as to home missionary policy divide the public mind there can be no question as to the wisdom and the justice of the prompt payment of the men who are faithfully serving the Society in its widespread work.

The Annual Meeting

In all probability the Seventy-ninth Annual meeting of the Home Missionary Society will be held in Springfield, Massachusetts, by invitation of the First Congregational Church of that city, beginning Tuesday, May 30th, and closing Thursday, June 1st. The complete union of all our Home Societies at that time, as recommended by the National Council, is rendered impossible this year because of certain constitutional restrictions, which by another year may be removed. It is probable however that the Springfield gathering will call together the Home Missionary Society for its regular anniversary and business meeting, and that the Church Building Society, Education Society and the Sunday School and Publishing Society will occupy the same platform in setting forth their own work and needs. All particulars of the program and other arrangements will be made public in due time. What is most important to remember now is that all classes of members, named in the constitution of the Society should make early plans to be present at this meeting, which promises to be one of the most important in its influence upon the interests of Home Missions that has ever been held. The report of the Committee of Five, appointed by the National Council, is expected at this meeting, and it will deserve the most thoughtful consideration of the best friends of this great cause.

In Death Not Long Divided

We had occasion in a recent issue to refer to the death of Mrs. Emily Churchill Warren, of San Francisco, which occurred on the 20th of July last. The breaking up of the home led Dr. Warren to move from California to the State of Washington, where he lived with his daughter, at Dayton. On February 17th, last, Dr. Warren himself passed away, at the ripe age of eighty-five years, five months and eight days.

Dr. Warren has been a marked and leading figure in California home missions since his ordination at Broadway Tabernacle, New York, in 1850. For twenty-seven years, between 1864 and 1891, he held the responsible office of State Superintendent, to which was added missionary oversight of Nevada, Utah and Arizona. Dr. Warren was widely known and sincerely beloved by the churches, both east and west. He was a born optimist, and had the rare gift of infecting churches and pastors with his always cheerful and confident spirit. It has long been the hope of his brethren that he would complete the story of home missionary growth in California, for which it was well known that he had collected valuable material. Whether this has been done or not we are not informed, but it seems to be demanded that some careful hand should now gather and present in historical form, whatever material Dr. Warren has left behind. There is no more thrilling story to be told in home missionary annals than that of the early days of the Golden State.

Correction

Inadvertently the Connecticut Home Missionary Union, on page 392 of the March number, was wronged by being credited with only sixty-two auxiliaries, when one hundred and sixty-two was intended. To these, two more recently organized should be added.

TIMELY TRUTHS--TERSELY TOLD

Growth in Colorado

I CAME first to Colorado in 1876, just after it was admitted as a state. I spent five years with the First Church of Colorado Springs and eight years with the Third Church in Denver. After fifteen years of work in Minnesota, Nebraska and Oregon, I find myself back in Denver as pastor of the South Broadway Church. My heart is filled with gratitude for the progress of our work in this state as I see it on my return.

Let me mention some of its changes. When I came in 1876, there were five Congregational churches in the state that were alive, besides two or three dead ones that have never revived. Altogether they had a reported membership of about 300. There are now nearly 100 churches in the state with a total membership of over 8,000.

We had then no churches in the mountains except the two or three above mentioned that are now extinct. To-day there are about forty churches. We had then no churches out of sight of the mountains. Now in eastern Colorado there are fifteen or more that form the Eastern Association. Then there were no churches except the one at Colorado Springs south or southwest of Denver. Now, there are nearly fifty, divided into three associations. In Colorado Springs there was then a small church with no church building. Now there are three Congregational churches in that city with buildings, besides those at Colorado City and Manitou, which are not far away.

There was then one church in Denver. I saw the beginning of nine more and now there are about sixteen. I started one myself in

1881 on the edge of the city, and did it with some fear and trembling. Now there are five more beyond it on that side of the city. I was permitted to save one of the churches when it was dying at the end of its first year. It is now the largest church of our order in Colorado and in the whole Rocky Mountain region.

In 1876 there was only one association. Now there are five, besides the state association. Then there was a weakling college with no funds or buildings. Now it is one of the great and promising colleges of the west, with a faculty of forty-two members and some 600 students.

Of course other denominations have grown very much; but considering that we were so late beginning our work (1863), and were so long (until 1878), without a superintendent, we are not ashamed of the progress made. It has been greater than we foresaw in those early days. Quite a number of churches have been lost, for reasons good or bad. But there have been great losses in mining and farming, in manufacturing and in railroad building. There have been very substantial gain and progress in these things, and so have there been decided gain and progress in our church work.

And the end is not yet.

It is now easier to foresee two hundred churches in 1950, than it was in 1876 to foresee one hundred churches in 1905. Great growth awaits this fair centennial state and the work of the Lord within it. I rejoiced to have had a hand in that work when it was small and I rejoice that I am again permitted to take hold and help.

R. J. Cross.

DENVER, COLORADO.

Keep New England Christian

First: Put the emphasis on the word "*keep*."

Keep other parts of our country Christian, of course, if they are, but be sure to keep New England Christian. Make other parts of our country Christian if they are not, but be sure to keep New England Christian.

Is New England Christian? Yes, by tradition eminently so, in theory emphatically so, and in reality so. By her fruits she is known. She was built on the Christian basis and plan. Note her churches, her Christian schools, her noble Christian families, her missionary enterprise and intelligent, consecrated, Christian men and women. New England, because she was Christian, has done much for the whole country, yes, for the whole world. If a shot once fired in a New England town, was "heard around the world," the united voice of Christian New England has been and is heard around the world.

Will New England be kept Christian? That depends. Population is greatly changing. Immigrants from all parts of the world are here. They will continue to come. Unless they are molded according to the principles of our religion, they will greatly increase the irreligious element of New England, already too large. There is a religious basis in those who come, but it will require an application of our religious agencies to make them truly Christian citizens. The basis of New England theory, life and enterprise, is Christian. It will not, therefore, be so very difficult to make it and keep it Christian. Let her energies be exerted to this end.

Second: We feel like putting the emphasis on the word "*New England*." Keep *New England* Christian. Why? Because of the vantage ground she already has. A Christian people laid her foundation. We would not associate with Plymouth Rock anything but Christian

theories, plans and works. Our fathers established the church, the Christian school, and laid the foundations of a Christian nation. The foundations are laid, indeed the superstructure is being built. Let it be completed!

New England is vantage ground for Christian work throughout our common country and even throughout the world. We suppose this is recognized in many a place. She has done much for the country; she must continue to do much. Many depend to a large degree upon New England for men and women and money, that Christian institutions may be established among them. There are those who look to New England not only for a worthy example, but for counsel and advice. These are of great value in all missionary work. New England has been regarded as greatly interested in missions. The prayers of many, the contributions of her churches and the gift of her sons and daughters to missionary work have been a potent agency in securing blessed results. The same agency is needed now. Therefore keep New England Christian.

Third: We feel like emphasizing the word "*Christian*." The chief distinction of New England has been that she was Christian. It will be her chief distinction in the future. The Christian home, the Christian church, the Christian school and a Christian society will be absolutely essential to have New England Christian and to keep her the power for good in our country and the world, that evidently in the providence of God was intended. Not even wealth, nor educational advantages, desirable as they are, will help New England to fulfill her highest mission. We feel therefore like putting the emphasis on every word in our theme. *Keep New England Christian.*

Henry H. Hamilton.

YORK, MAINE.

Go West, Young Man! Why?

First: So many of his kith and kin have gone thither before him for purposes purely personal and secular, and with all their might are serving the world, the flesh, and the devil. It is a just cause of scandal, and seriously hinders the progress of the gospel, if the preacher only is tame and torpid, and his performances, instead of being stimulating and electric, are humdrum and soporific. It requires the constraint of some mighty and deep-seated force, it proves the presence of youthful enthusiasm and venturesomeness when one is ready to cut loose, to launch forth, traverse vast spaces, enter realms unknown, and risk all on an untried experiment. The timid and ease-loving refuse to take the risk and endure the strain. For them it is bliss to repose in the ancestral nest. As is both natural and fitting, the old play the part of home guards, stay by the stuff, enjoy the inheritance gathered by former generations. At the East the mold of society and religion has been cast. All the machinery of the kingdom is comfortably housed and in fair running condition. The groove is well worn and the wheels run smoothly on as aforetime. Risk and turmoil, the fierce onset, and the prolonged struggle are not for the aged, and so, when by ten thousand the resolute, the valiant, and fiery-souled are crowded westward to the forest and prairies and mines, it is both wasteful and wicked to send after them as pastors and teachers men who are but mediocre and unenterprising. The gospel must be presented with something of the same originality and boldness and snap as characterized the conduct of all successful business undertakings. Or, as the picturesque frontier phrase is, the minister, too, must be a "rustler." He will not want for friends if in intellect and affection he be found wide awake and briskly astir, whereas if slothful and easy-going

he will win neither salary nor souls. In the West the Bible saying is full of meaning and pertinence: "The kingdom of heaven suffereth violence and the violent take it by force."

Second: Such is the rapid growth everywhere in progress in the West, and such the astonishing development, that the characteristic qualities of the young man are not only demanded, but they are also developed. He easily rises and unfolds his spiritual faculties as his surroundings improve. Universal progress is the order of the day. All business is to be built up, all fortunes are to be made. Whatsoever things are good in realms civil, social, and religious, must be founded and fashioned upon the very corner stone. Society is seething with new ideas. Projects most novel and of every sort are abundant. New problems are continually thrust forward for solution, and men are compelled to strike out new paths. Precedents for the most part are misleading, hence one's environments are inspiring and crowding on to great undertakings. By them he is provoked to intense activity, whereas at the East, where so much is long established and immobile, and changes are few and slowly brought about, there is fearful strain from the temptation to ask, "What need of haste and fiery energy and restless endeavor? Why should the puny wave dash itself against the unyielding cliff?" and of saying, "Let us take it easy! things are well enough, or at least we cannot mend them; let us have a comfortable time." Not only are valiant hearts and vigorous brains, a great host, attracted toward the frontier, they are born and bred there in far greater numbers. Though east of the Mississippi this statement may provoke a smile and be scouted as absurd, it is yet susceptible of demonstration that if the ministers of twenty of the older states be compared, man for man, with those of twenty of the newer

states and territories, the latter will far excel their brethren in downright Christian boldness, independence, and in originality of thought and action, in grasp and grip and masculine vigor.

Third: Success is potent and tangible, the reward of wise and earnest well-doing. He has the stimulus which comes from knowing that his toil is not in vain, for he beholds the harvest. Primitive days speedily pass. Homespun is soon exchanged for finer fabrics. The rude cabin soon gives place to the neat cottage. Out of chaos, social and moral, order and beauty are steadily evolved, even before the eyes of him who planned and tugged and prayed that such an outcome might appear. The little one has become a thousand. He planted a seed with fears and tears and now after how brief a period behold a fair and giant tree loaded with celestial fruits. He has led in an arduous campaign, but has won a shining victory. He has been a potent factor in founding and building the social and religious fabric of a thriving town, a great city, a mighty Commonwealth. Where in the East is toil for the kingdom so remunerative, where is living so sublime?

D. L. Bonard.

OVERLIN, OHIO.

Christ and our Country

We are citizens of the only nation ever founded in the purpose to make Christ its king. Mastering this thought we may understand the deeper meanings of great national events, discover the secret of our strength and continuance, and also foresee what is the true line of our future growth. Wendell Phillips, in his great Phi Beta Kappa oration at Cambridge, quotes De Tocqueville as saying that "the wildest theories of the human reason were reduced to practice by a community so humble

that no statesmen condescended to notice it, and a legislation without precedent was produced offhand by the instincts of the people." The great French writer saw the destiny of America wrapped up in the first Puritan who landed on these shores. But the democratic instincts of the Puritan kept company with theocratic convictions and purposes. A profound loyalty to God was the root of his life and the origin of all that is best in our national development. It was the faith of the fathers bequeathed to us, the eighth generation of their children, that a divine providence lay back of our beginning.

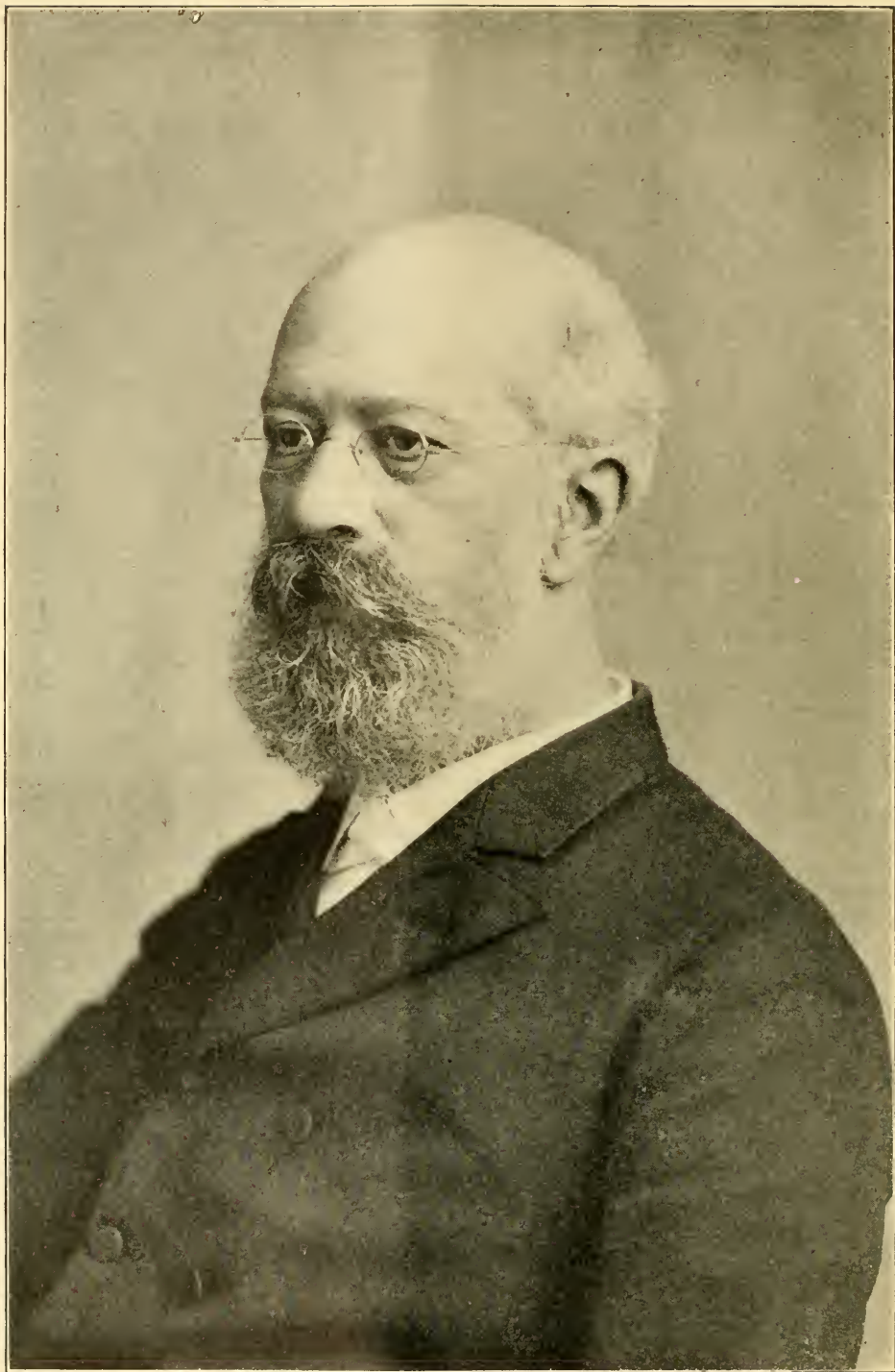
No man's home missionary enthusiasm will ever rise to a white heat until he has grasped this fundamental idea of our national existence, that America has been set apart for Christ, having indeed been born of that Word, of which Christ is the central and supreme light. New England was the Palestine of this national idea, and wherever the people have gone this Puritan idea has followed them. About it the nation is to be unitized. By it, the nation is to be saved. As Mulford has said, "it can meet the forces with which it has to contend, only as it realizes its own moral being and recognizes its origin and end in God."

Hence, the home missionary is the key to the problem of the American future. That future which centers more and more in the great valley of the Mississippi, which has been called the most magnificent habitation that the Almighty ever prepared for the abode of man. The home missionary has been the poor wise man who saved the city. Leave him out of the past sixty years of our history and we might to-day see a divided nation.

From the late

John Henry Barrow

OVERLIN, OHIO.



HENRY ALBERT SCHAUFFLER, D. D.

HENRY ALBERT SCHAUFFLER, D. D.

By E. A. ADAMS, D. D.

Chicago, Ill.

ON Wednesday, the 15th day of February, 1905, Rev. H. A. Schauffler, D. D., Superintendent of the Slavic work of the Congregational Home Missionary Society, heard the "Well done, good and faithful servant" which welcomed him into the presence of the Master.

The news of his death has carried sorrow to personal friends in great numbers on both sides the Atlantic, but perhaps the deepest sorrow has filled the hearts of a multitude in all the walks of life who looked to him as their spiritual father, who loved him as their self-sacrificing friend and who fear now that the work he so much loved, and which has done so much for them, may suffer by his death.

Henry Albert Schauffler was born in Constantinople Sept. 4, 1837. The mention of his father, Rev. William G. Schauffler, D. D., the veteran missionary and Bible translator, and of his mother, who inaugurated female education in Turkey and who never lost her deep interest in that work, indicates with sufficient clearness the environment of his childhood and youth.

Graduating from Williams College in 1859, he entered Andover Seminary which he left at the end of his second year and after studying law at Harvard University became professor in Robert College already founded in Constantinople.

In November, 1862, he was married to Miss Clara E. Gray of Springfield, Mass., whose life and missionary career were published by The American tract Society in its series of "American Heroes on Mission Fields," and whose devotion to mission work and patient endurance of trials in connection with it, fully

entitled her to a place in that glorious company.

Dr. Schauffler was connected with Robert College two years and was then appointed missionary of the American Board to the Turkish population. His own ill-health and that of two of his children compelled his return to America in 1870, where as soon as he was able, he did faithful work as representative of missionary interests in colleges and seminaries.

When it was decided by the American Board to undertake the work of evangelization among Roman Catholic peoples, Dr. Schauffler was chosen to inaugurate the work in that empire. He went to Austria with his family in the spring of 1872 and, after a careful study of conditions, decided upon Prague as the starting point. Here in the autumn he was joined by Messrs. Clark and Adams with their families.

When in the spring of 1881 Dr. Schauffler, on account of the continued ill-health of his wife, caused in great measure by the hardships and persecutions she had suffered in Brünn, came to America, it was his full intention to return to Austria as soon as possible. But God had other plans for him. As he had been the pioneer in the work in Austria, so he was to be the pioneer in a work at home, in some respects, even more important. Previous to his return, letters had come to the Bohemian Mission in Prague from a few persons, Americans as well as Bohemians, who realized that there were in this country 250,000 Bohemians practically destitute of religious leadership and wholly out of touch with American religious life. These letters had been written in the hope that through the Austrian

Mission something might be done for these neglected ones.

Dr. Schauffler's presence in this country was the providential reply to these requests, and Rev. Charles Terry Collins of Cleveland, who had become deeply interested in the Bohemians of his own city was the one to appreciate and avail himself of this answer. At his invitation, Dr. Schauffler visited Cleveland to study the situation. He found there a large population as destitute of the gospel as if they lived in the wilds of Africa.

The state of Mrs. Schauffler's health gave no hope of their speedy return to Austria, and Dr. Schauffler accepted the call to undertake Bohemian work in the city of Cleveland. This work was at first supported by individuals of different denominations but was adopted in the fall of 1883 by the Congregational churches of that city, the American Home Missionary Society pledging financial help.

It was in September of this year that Mrs. Schauffler, after intense suffering, her Christian faith and joy growing brighter even to the end, entered into the joy of her Lord.

By appointment of the Congregational churches of Cleveland Dr. Schauffler became their City Missionary and by appointment of the Congregational Home Missionary Society he became superintendent of their work among all the Slavic peoples of the United States, the first recognition by any national society that American Christians had any obligations to these neglected peoples. Thus for over twenty years Dr. Schauffler's name has been synonymous with Slavic mission work, he has been acknowledged as authority on all that pertained to that work and his opinion has been sought by all who had become interested in this large and promising portion of our polyglot people.

After the untimely death of Rev. Mr. Collins he had the double duty

of keeping up and increasing the interest in the Bohemians which Mr. Collins had aroused among the churches as well as *doing* the missionary *work* which that interest made possible. His success in this double task is shown to-day by the three Bohemian churches and one Polish church in that city, by one English church composed chiefly of young Bohemians and by a training school for women workers without regard to nationality, the fine building for which and its running expenses were secured by his untiring efforts.

In the inauguration of this work he was supported and greatly helped by Miss Clara Hobart, who learned the Bohemian language and threw herself heart and soul into the work, particularly that of the training school and thus endeared herself to the large number of Bohemian young women who received their training in that school. Soon afterwards Miss Hobart became Dr. Schauffler's wife and was his faithful helpmeet during the last years of his life.

The Bohemian work in Chicago owes its origin to Dr. Schauffler's deep interest in that people and to his ability to impart that interest to others. It was at a gathering of leading Congregationalists at the home of Hon. E. W. Blatchford that Dr. Schauffler made the plea for the 50,000 Bohemians of Chicago, which resulted in the determination of Deacon C. F. Gates and Prof. Samuel Ives Curtiss and a few others to do something for that people. This determination culminated in the large Bohemian church building and in all the work of which it has been the center, a work for which Deacon Gates sacrificed his life, and of this work Dr. Schauffler, though having no direct connection with it, has constantly been a loyal friend and helper.

The training school for Slavic evangelists and preachers in connection with Oberlin Theological Seminary is due solely to Dr. Schauffler's

vision of the needs of the work and to his persistent efforts to supply that need, and the men, both young and in middle life, who have gone out from that school and are at work to-day in various fields of the West and Northwest with the results which under God they have achieved are a living witness to his devotion to highest ideals and to his ability to change ideals into realities.

At his funeral which, by his own request, was of the simplest character, the church was literally crowded by Bohemians of all classes and Americans, who had come to honor one who was beloved as a sincere friend, a self-sacrificing benefactor and a man of God gone to his reward.

When now we undertake to sum up the qualities which made Dr. Schauffler the man he was, his unswerving devotion to his convictions of duty must take the first place. Whatever approved itself to his intellect as duty, was always the thing for him to do at whatever cost. No argument was strong enough to lead him to any other course—compromise, when duty was at stake, was wholly omitted from his vocabulary. Whether he was organizing a church in Bohemia, or deciding as to who should be admitted to the Lord's table, or whether it was a question of employing in missionary work one of whose worthiness he was in doubt, he only asked, "what ought one to do?" and with the answer to this his course was decided. Even though the work of years seemed to be jeopardized and friendships of long standing endangered, only one course was open to him. None but those intimately associated with him knew of the perplexities and difficulties of his work as superintendent,

nor how hard it was for him to say "No." But when this was the word of duty, his word could be nothing else.

And he could do this because he was sure that the infinite resources of God were pledged to support the right and give it the victory. That Dr. Schauffler was a man of prayer none who knew him had any doubt. The thing which he most frequently asked his friends was to pray for him and his work. "I know you will help me pray," was a frequent remark in his letters after stating some perplexing case.

And it was because of these two characteristics, his absolute devotion to duty and his absolute faith in God, that he was always the advocate of highest ideals. When Dr. Mills, at his funeral, spoke of this as characterizing his consultations with his brethren, we realized that he had struck the key-note of his character.

That Dr. Schauffler was persistent, that he brought things to pass, that his only failures were where success was an impossibility, the results that he achieved and the obstacles he overcame are sufficient proof.

Of Dr. Schauffler as a friend and companion one would love to write much. No sacrifice was too great if a friend was to be helped. Master of at least five languages and able to make himself understood in several more, inheriting a love of music that might easily have become a passion, quick at repartee, seeing always the bright side, he was the life of any social circle of which he formed a part. But he was always and everywhere, with all his talents, with all his wit, a man of God, subordinating everything to the service of Him whom now face to face he sees.



OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY DON O.
SHELTON, ASSOCIATE SECRETARY

HEARTY CO-OPER- ATION ASSURED

WE are gratified by the cordial response of many young people's workers to the appeal made in the January number of THE HOME MISSIONARY for contributions to the Home Missionary Society. The substance of the appeal was reprinted in "The Vermont Missionary." These assurances of hearty co-operation are a source of great cheer.

Through a large shrinkage in receipts from legacies the Society needs *your* personal financial aid. It needs, also, the financial aid of *every member* of your young people's society.

Will you not help? Will you not lead others to help? The combined generous aid of all friends of Congregational home missions will swiftly remedy a perilous situation.

CLASSES FOR THE STUDY OF HOME MISSIONS

CLASSES for the study of home missions have multiplied rapidly during the past few months.

The Congregational Home Missionary Society has already sold over fifteen hundred copies of the text-book, "Heroes of the Cross in America," and new orders are being received daily.

It is not too early to plan for a home mission study class for next fall and winter. Select a course of study. Choose a leader. Let the leader begin now his preparatory

work. Let him pursue a course of reading on the topics suggested by the text-book. Thus he will qualify himself for skilled leadership.

Plan *at once* for a home mission study class for next fall!

T H E N E W H O M E M I S S I O N P R O G R A M M E

DID you use the fine Home Mission programme entitled "Heroes of Home Missions?" That many young people's societies did so is shown by the fact that the first edition of ten thousand copies was quickly exhausted. Earnest commendations of the programme have been received. A large second edition is now ready. The programme was prepared by Rev. E. F. Sander-son, Providence, Rhode Island, and is designed for use in young people's societies, woman's home mission meetings and special home mission services.

D R . J E F F E R S O N ' S N E W B O O K L E T

THE address given by Rev. Dr. Charles E. Jefferson, under the auspices of the Young People's Department of the Congregational Home Missionary Society, at the annual meeting held in connection with the meeting of the National Council, at Des Moines, is in press and will soon be issued in attractive pamphlet form. It is entitled, "The Twentieth Century Crusade." We believe it to be one of the most interesting and valuable publications of the Society.

AGGRESSIVE EVANGELISM

BY S. EARL TAYLOR

Field Secretary for Young People's Work, Methodist Missionary Society

THERE is a tendency on the part of every individual to become localized or to specialize upon some particular subject. Even those who are interested in the great subject of Christian missions sometimes become so much absorbed in the consideration of some particular phase of the subject that it occupies their entire mental horizon. Thus one person will become interested in city missions or some aspect of home missions to the exclusion of all other forms of missionary work, and others will become interested in "the heathen" or some foreign country, or in foreign missions in general and will be apparently indifferent to urgent needs at their own door.

It is, therefore, an encouraging sign of the times that the young people of to-day are becoming broader in their sympathies and that they are seeking the world vision which Jesus Christ had. Surely the disciple who is endeavoring to extend the Kingdom of God in foreign lands ought to be one of the most aggressive workers in every phase of the home problem, and in particular in promoting direct effort for the purpose of winning men and women to Jesus Christ.

The emphasis which is now being placed upon the importance of spiritual awakenings in every community is evidently of God, since many of the denominations in this country and Great Britain are able to report sweeping revivals. These evangelistic movements are but a foretaste of the possibilities if our young people become fully awake to their opportunity for evangelistic effort. The verse of Scripture which is uppermost in my thought at this moment is: "Bringing every thought into captivity unto the obedience of Christ." If in very truth every thought be of such a character that it will be pleasing unto Him, we shall not only be evangelists at home, but we will in a true sense be missionaries abroad.

S. Earl Taylor

CHRISTIAN PIONEERS IN AMERICA

BY CHARLES HERBERT MORGAN, PH.D.

Who are these with hearts of flame,
Heralds of the living word,
Who for Christ, the settlers claim,
Tell the Indians of their Lord,
Rear the church, with prayers and tears?
They are the Christian pioneers.

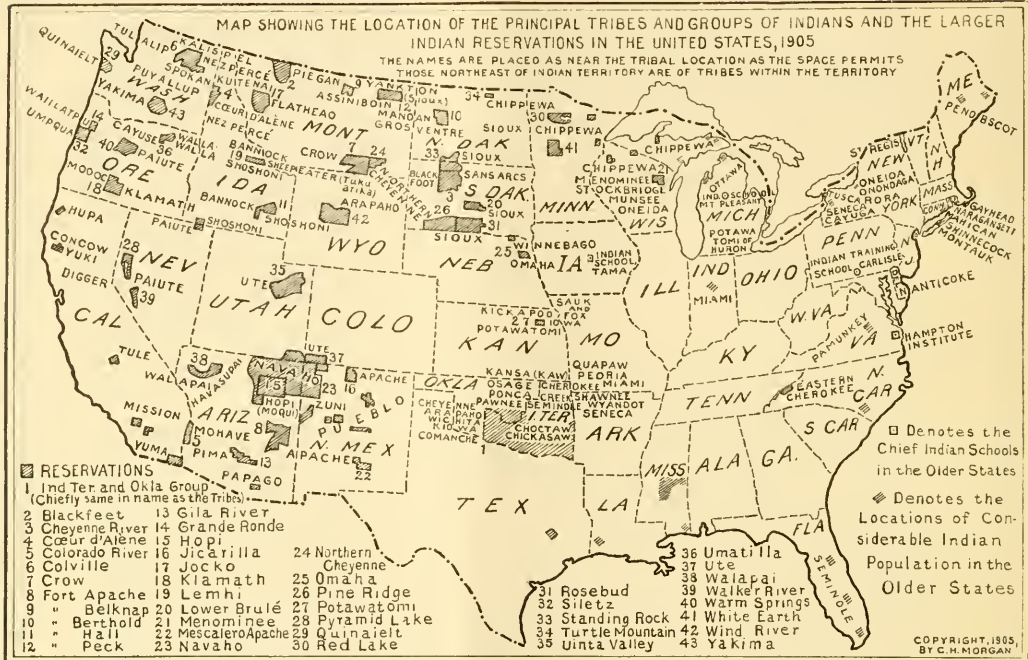
Brainerd in his glowing youth
Bears to eastern heathen tribes
Messages of grace and truth,
And the change no tongue describes
Banishes their sin and gloom,
Makes the Christian virtues bloom.

Peck with school and home ideals
Quickens all the central west;
Whitman's sacrifice reveals
Boundless love that would not rest;
Dyer's zeal the miner moves;
Ward Dakota's builder proves.

Heroes of the cross they stand,
Still their lives true witness bear.
Present needs of native land,
Peoples given to our care,
God and all things seem to say,
Forward! all your ranks, to-day.

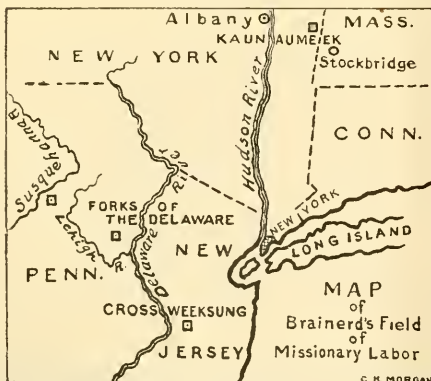
MAPS AND CHARTS

SELECTIONS FROM "HELPS FOR LEADERS" OF CLASSES STUDYING "HEROES OF THE CROSS IN AMERICA"



WE print herewith the maps and charts which appear in the "Helps for Leaders" to be used in connection with the new home mission text-book, "He-

roes of the Cross in America." It is evident that a large number of our Congregational churches and young people's societies will give home mission study a leading place in their



(CHART I)

In the United States proper
(Doubtless the first estimates were much too low)

INDIAN POPULATION	1759, Estimate of George Croghan, 19,500
	1790, Estimate of Gilbert Inby, 60,000
	1825, Report of Secretary of War, 129,366
	1850, Report of United States Census, 400,764
	1900, Report of United States Census, 237,196

plan for the spring months; or, in any event, for the early months of the coming fall. The Young People's Department of the Congregational Home Missionary Society will gladly furnish full information respecting home mission text-books, helps and libraries.

In connection

with the first session of the class it is suggested that there be a map and chart drill of eight minutes, and members of the class will be requested to draw from memory, a map of eastern New York, eastern

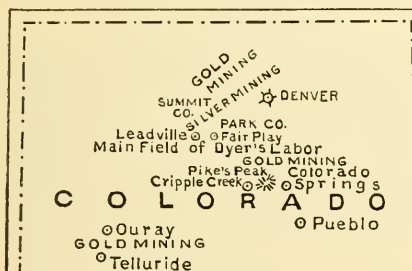
Philadelphia, and the part of New Jersey lying east of Philadelphia, and to locate the mission stations that were the scene of Brainerd's labors.

Each of the chapters in "Heroes

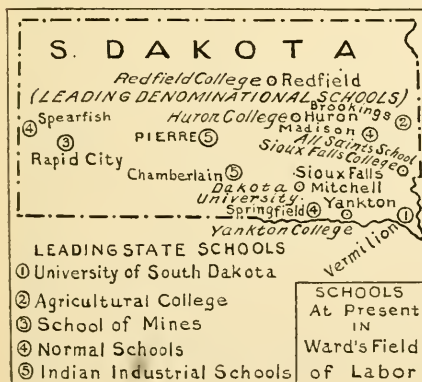
of the Cross" is related to the present day home mission work of the churches. For example, one of the topics suggested for the consideration and discussion of the class is our own denominational work among the Indians. Members of the various denominations using the text-book will secure through their denominational Home Mission Board the publications of their Board on work among the Indians, which will, therefore, enable them to relate the work done by Brainerd with the present home mission activities. The valuable map which appears on the preceding page showing the location of the principal tribes and groups of Indians and the larger Indian reservations in 1905, has been prepared by C. H. Morgan, Ph.D. This map is an original production and will be found valuable by all students of home missions.



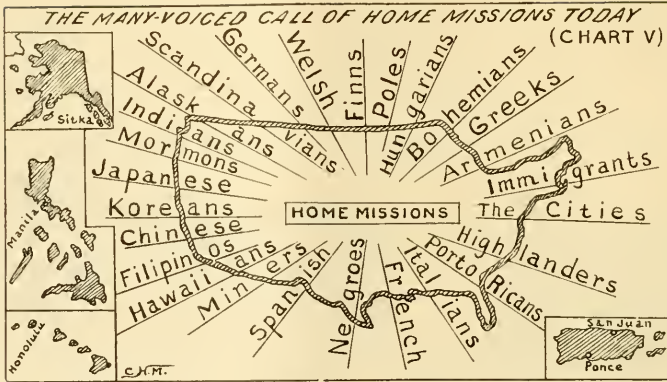
LOUISIANA PURCHASE	(CHART II)
	1803, Purchase Price Paid to France, 15,000,000 Dollars
	Present Population, 15,000,000 People
	Present School Population, 4,518,944
	Present Sunday School Enrollment, 2,337,314
	1903, Total Taxable Wealth, \$6,616,642,829
	(441 lines like the above)



MINERS IN 1900	(CHART III)
	Including Quarrymen
	Mont. 16,767
	Ala. 17,898
	Mich. 23,213
	Cal. 25,628
	Colo. 28,316
	Penn. 180,474
	Total for Entire Country 563,406



ILLITERACY IN 1900	(CHART IV)
	Low percent of Illiteracy in Home Mission States
	Entire Country 10.7
	Missouri 6.4
	South Dakota 5.0
	Illinois 4.2
	Colorado 4.2
	Oregon 3.3
	Washington 3.1



FROM LEADERS' HELPS ACCOMPANYING "HEROES OF THE CROSS"

SUGGESTIVE NOTES

A STRIKING illustration of the far-reaching effects of the work of the Congregational Home Missionary Society is shown by the influence of one of our home missionary churches in North Dakota. This church was established seventeen years ago. One young man who heard the first sermon preached by the Congregational home missionary in the little town, and who had his training in the Congregational church that was subsequently founded, went out last year to India as a missionary under the American Board. His brother, also trained in the North Dakota church, is a Congregational pastor in the West. Still another young man from the young people's society of the church went out to India as a foreign missionary a few years ago. Three young women, trained in the church, are in college preparing to give their lives to Christian teaching. Thus, from this one small home mission church, have gone out two foreign missionaries, one pastor and three Christian teachers.

THE home mission church in a Colorado town, sustained by the Congregational Home Missionary Society for several years, a short time ago reached self-support. Soon thereafter it became responsible for the entire salary of one of the missionaries of the American Board. The Congregational church in a small city in New York, was also helped in the beginning of its work by the Congregational Home Missionary Society. It, too, has reached self-support and now entirely sustains one of the missionaries of the American Board.

AMONG the new publications of the Congregational Home Missionary Society, which the young people of the churches will find useful in home missionary meetings and in home mission classes, are the

following: "The Cuba of To-day," by George L. Todd, D. D.; "One Hundred Years of Home Missions," by Newell Dwight Hillis, D. D.; "Why Study Home Missions," by Don. O. Shelton; "Far Reaching Effects of Home Missions," by the Rev. Ernest Bourner Allen.

WE have received a delightful personal note from the Rev. Carl Stackman, Traveling Secretary of the Christian Endeavor Union of South Africa. Mr. Stackman was formerly pastor at West Cornwall, Conn., and in company with his wife has recently taken up his important work in Africa. These interesting sentences are taken from his letter: "Christian Endeavor work is in its infancy in many ways here but seems to be alive and growing. Of course the Dutch church is the strong church of the country and since their synod has passed a resolution to have a Christian Endeavor Society in every church, its growth there has been very rapid. . . . I have found plenty of work in the way of speaking—nineteen times the first week was my record. . . . The whole country is suffering an awful business depression at present, the natural effect of the war, of course."

THERE has been great interest in our home mission study class. We are to have one more meeting. Last evening the regular Christian Endeavor topic was "Heroes of Home Missions" as you know. Mrs. Jones, the leader of our home mission study class, led the meeting. She told of the work of some missionary she had known in Kentucky and Kansas. It was very interesting. Some of the class gave brief talks on the lives of men we have studied. We have a quartette in our Endeavor Society and we had special music.

LENA M. BARTLETT
Grand Rapids, Michigan

FROM THE FRONT LINE

How to Have an Audience

REV. A. R. Larson of Columbia, South Dakota, unconsciously, perhaps, reveals the secret of a continued good audience, when he says:

Our audiences have been specially good. We make a point to be on hand every Sunday no matter what the roads are or the weather. It is no easy matter to make the twenty-eight mile drive and preach three sermons on Sunday when the glass is registering twenty degrees below zero; but nerve tells here in Dakota as well as brains and the man who lacks either had better stay in some more comfortable place. During the winter months we are holding prayer meetings from house to house with splendid results.

Cheering Testimony

Rev. Samuel Deakin of Cowles, Nebraska, is well known among several of our eastern churches and possesses their confidence to a large degree. We are pleased to read from him, after returning from a recent meeting of the State Association at Lincoln:

It was a grand inspiration to listen to the marvelous talks of Professor King of Oberlin, the able papers and addresses of our local brethren; certainly the soul stirring sermon of Secretary R. A. Beard, was in itself worth the trip to Lincoln. It was in some respects the finest address given and I could not but feel that with such able representatives the Home Missionary Society is keeping well to the front in our associational gatherings.

Taking It In From the Outside

In a previous report of Rev. Otto Anderson of Pasadena, California, the case of the old man who through some offence had given up attendance at church services for many years, but who had recently buried the hatchet and promised his minister to attend, did so in his own way. After his death which occurred

recently, the truth came out. Says his pastor:

I wondered that the old man did not come, but the sufficient reason was his ill health. After his death and before the funeral, I learned from his wife for the first time that he had not forgotten his promise. For three months prior to his death he had frequently attended church, not entering the building, for he was not able, but driving up outside, and listening to the sermon, while sitting in his buggy. His wife had been anxious for many Sundays because of his absence for several hours and it was only a week before his death that he told her how he had been to church and it was a genuine surprise not only to her but to us all.

Revival

The following is but a sample of many letters of good cheer received at the missionary rooms at this time. Says Rev. S. M. Humby of St. Louis, Missouri:

All the activities of the church life and work are receiving an uplift. We are in the midst of a season of great blessing, the spirit of revival with which the Lord has been pleased to visit the church at large has reached us. Two months ago the spirit of expectation seemed to sweep over the praying members of the church and God began to give us signs of signal blessing. It was seen first in the Sunday school. We are in the midst now of special efforts. The meetings began well and are increasing in interest and power. Souls are being continually led to Christ and we are expecting still greater things.

Dispelling the Lethargy

The following from Rev. H. A. Lyman of Douglas, Wyoming, is one of many letters showing the elevating effect of the Des Moines meeting in the home missionary field. Says Mr. Lyman:

I decided last Sunday that the lethargy from which this church was suffering might be thrown off, and interest in spiritual things quickened by a series of good evangelistic meetings sometime during the winter. With this idea in mind, I went to

Des Moines, where I was fully convinced that this was what our church needed. The inspiration of that meeting was abiding and I came home fully determined to have special meetings.

I found that the Methodist minister during my absence had engaged the services of an evangelist. He invited us to join with him in a union effort. After prayerful consideration, our people decided to accept the invitation. We went into the meetings and worked as faithfully as we could, holding cottage prayer meetings in the morning, Bible study and children's meetings in the afternoon, with the larger gatherings each evening. The effort was continued eighteen days. The two churches had never worked together so harmoniously. All went well without the least friction. The relations between the churches were most cordial and evangelical. Christianity was never so highly respected in Douglas as now.

One morning we held a cottage prayer meeting at the house of an elderly couple neither of whom was a professed Christian. The wife had attended the meeting the evening before and had given me permission to hold the morning service at her home. That morning there were a dozen or more people present. The hostess asked prayers for herself, her husband and her two sons. This opened the way for an immediate confession of Christ on her part and a few moments later her husband expressed his desire to become a Christian. Then we all knelt in prayer. It was most touching to hear this grandmother sixty-six years old pouring out her petition, "Lord teach me how to pray." Both she and her husband were genuinely converted. Both were among the company of twenty-two persons who united with our church a little later. The wife received baptism at my hands, the husband having been baptized in infancy in England, seventy-two years ago.

The Latest from the Arctic Circle

Rev. William Burnett of Valdez, Alaska sends the following from this always interesting field:

Since I finished the cabin for myself, I have been able to reach a number of young men in a helpful way as I hope. I have a room now fixed up to which I invite them to come to write their home letters and read good books. Quite a number of books have reached me which I can put to this use; some of them, good solid books which they cannot find in the library. I have also formed a little class for reading and during the winter months I have read with them Van Dyke's "Gospel for an Age of

Doubt," Denny's "Atonement and the Modern Mind," Briggs' "Ethical Teaching of Jesus," and Hopkins' "Law of Love and Love as a Law." Using these as text books we have had some quite interesting and intelligent discussions. I should like to start a good many other classes, but the weather is so uncertain it is hard to hold regular meetings, half the time the conditions are too bad for any meeting at all. But in all these ways we are trying to get these men to think and to live worthy of themselves and their destiny.

A Voice of Experience

Rev. P. S. Knight of Salem, Oregon, has been identified so long with the Home Missionary Society and its service that his words have more than common weight and we are glad to record them here for the benefit of his brethren:

It is the same old story, lights and shadows and I suppose it always will be so. Dr. George H. Atkinson, our first home missionary superintendent in Oregon, once said to me in describing the shifting nature of the population, that his work was like standing on a street corner and preaching to a crowd that was rushing by. But Atkinson held on and the field he then described is now one of the most prosperous and most firmly established in the Northwest.

Many new residences are going up in this region and we are sure that this fluctuating condition will sometime give place to permanence. On one point we can speak with certainty: a large majority of our Sunday school children would be simply homeless in this respect if our work should cease. We think this a good excuse for holding on. More than this, the old First Church, located in the city a little over a mile from us has erected a new building the past summer and they have voted to give our people free of any charge, their neat and well preserved chapel building, provided we move it to our lot and use it permanently as a Congregational Church. It seems like a special providence that this chance should come to us. It has already stirred up the indifferent to new interest. Quite a number of influential people, not church members, have offered to help in the undertaking and we are hopeful that the proposed new improvements will put us on the highway to self-support.

Early in the year just closed your missionary learned that the Willard Church, in a prospering farming region twelve miles away, was without preaching. After consulting all parties he decided to give them part of his time. During the spring, summer and autumn, this church has received two services each month, with hope-

ful results. During the missionary's necessary absence from both his fields, the Sunday schools and Endeavor Societies are being taught to conduct a service, the Sunday school to occupy the morning hour and the Endeavor Society to hold a service of song and testimony in the evening. The plan is working well and I have come to

believe that one of the important duties of the preacher in fields like this is to teach the people how to get on and do regular church work without the constant presence of the preacher. It is nowhere hinted in the New Testament, I believe, that the only way for a church to make progress is by hanging to the Apostle's coat tails.

CHRISTMAS FRUITS

BY MISS MARY ZOLTAK

Braddock, Pennsylvania



MISS MARY ZOLTAK

not only for me but for all the children and adults. The parents, especially, had great joy over their children. Some told me that they were moved to tears by the prayers with which the children commenced the festival, by the recital of verses and by the songs. When we opened the doors of the Sunday school room, and marched into church singing "We are scholars of the Sunday school," we all rejoiced as we saw the church full of people. The children were made happy not only by the gifts which they received, but also that they were able to send gifts to others. Our school is not a large one, numbering about thirty. It is not rich, but it endeavored out of its poverty to share with others. It gave for home missions six dollars, for windows in the new Cleveland Bohemian Mission Church, one dollar and twenty-five cents, for missionary schools, one dollar, for maps, six dollars and thirty-five cents, and for the missionary ship, six dollars.

But our joy did not end with the

N O single Christmas festival has ever passed on my field without moving some soul to seek Christ. It was so last Christmas. The days were most happy for me, and

Christmas festival. Our greatest joy that day was that Christ was born in the hearts of four young men, who consecrated their lives to Him, and openly confessed Christ by joining the church. One is a pupil of the Sunday school, George R—, brother of the girl of whom I recently wrote. He is a very dear and earnest youth. The second is John Hankovsky. He told me how terribly afraid he was when he came from the old country and was first urged to attend our services by his best friend. He said: "I trembled with fear when I stepped into the church, lest I should be compelled to disgrace my own church. I had already heard in the old country that in Braddock there was the Salvationists' religion, and that whoever joins them must have the end of his finger cut off and with his own blood sign his name; that he must give up his religion, and thus deliver his soul to destruction, and that his friends would have no more pleasure in him." He said again: "You do not then wonder that my hair stood on end, so to speak, from fear; during the sermon I sat thinking that when it ended I would flee, but when the services closed, every one came to me and shook hands with me, asking whence I came and what my name was. I answered nothing, but felt hot until it grew dark in my eyes from fear, and I thought, oh, if he who brought me here has only not told my name, for I imagined that they wanted already to inscribe it in their book. Well, after dinner, I

went again to find out what they would do in the afternoon. I heard nothing strange, only that every one had a Bible and spoke out of it, which was new to me. In the evening I went without invitation, having become bolder, and nothing happened to me. I resolved that I would attend and hear what sort of a faith or teaching that is, for I well knew that in which I had been brought up (the Lutheran), for it is the same thing repeated year after year, but here I was always hearing something new. My countryman told me that in that church there is good teaching, but the best thing for me was to keep the faith of my father, in which I was brought up. The more I meditated about God's word, the more I wanted to do His will, but at the same time I had greater temptation and conflict.

"My dearest friend, who had first advised me to go to that church, because they teach well there, began to hinder me much and compelled me to go with him to a saloon to work as a barkeeper. At first I thought it a great honor to be a barkeeper. I did not go to church any more, for I found out that I could not serve two masters. I endured great conflict. Some spirit seemed to move me to leave all and go to another place and so get rid of the trouble. But I knew that we can flee no whither from God, and if I were to go to the end of the earth, I should not be happy, for I already knew what was God's will, but lacked the courage to do it. I knew that I should never be happy unless I gave my heart to the Lord.

"So I gave up bar-tending and went back to the steel works. I

boarded in the saloon, but left it. Once when my friend prevented me from going to church, I said to myself, 'If thy friend should now give thee one hundred dollars not to go to that church, and not to do what is there taught, wouldst thou obey?' 'No,' I say, and from that time I paid no attention to those who wanted to hinder me from attending church. Once Dr. Schauffler preached here, and I remember how the words he spoke greatly moved me, when he said, 'we must either forsake sin or Christ.' Then I determined rather to lose the world and sin and friends than lose Christ. I acted accordingly and gave up everything worldly and sinful. The Lord received me graciously, but in my heart I thought I would not join that church lest my parents should despise me, thinking I had brought disgrace on their religion. I would, however, support that church. But when I began to meditate on the fact that God had been good to me, and had helped me to forsake great temptation and conflict, while I was afraid to confess him before men, I determined at any cost to join that church, and when I confessed that purpose to others, there came into my heart such joy as I had never felt before, and I could hardly wait for Christmas to come when I should join that church. I can never forget that Sunday. It was dark outside, and rained, yes, it even poured; the sun was not to be seen, but in my heart there was light and joy, for Jesus Christ enlightened it. I did not lose my parents or my friends, but I lost sin and unrest and conflict, for which I want to love God and serve him forever."



WOMEN'S WORK AND METHODS

Statesmen and Truth-Tellers

THIS is what the prophets of the Old Testament were, men who looked below the surface of things, and cherished their vision of national greatness in spite of that nation's grievous and manifest faults. Not fore-tellers, but forth-tellers; not sooth-sayers, but *truth*-sayers. It is a little surprising that more use is not made of their words for the opening exercises of missionary meetings. If we had a Library of the World's Best Literature put into our hands, and wished to find material for a religious service, we should turn to its devotional poetry, and then to its sermons. The Bible is such a library, and the words of the prophets are its sermons. It is true, they are not in sermon *form*. They are loosely constructed, and do not read like written sermons, but rather like the eloquent outpourings of a speaker who is too full of his subject to consider the order of his paragraphs. Blessings and woes follow one another, and a chapter which begins in hope may end in denunciation. Hence they are poorly adapted to a mechanical reading aloud from beginning to end. Where one great theme runs through an author's whole work, however, it is possible to compile sentences from his writings without doing violence to their meaning. Now, the great theme of those old-time preachers was this: The righteousness, peace and prosperity of the nation that bases its life upon God. This theme applies as well to Twentieth-Century America.

The following passages are suggested, not to hinder any leader from working out a theme for herself, but to stimulate a little study of these rather neglected books in the Biblical library:

A Nation's Call.—Isaiah 49. 6–13.
Sources of Confidence.—Is. 51. 4–9; 52. verses 7, 8, 9, 10. Read as one passage.

The Sheep of My Pasture Are Men.—Ezekiel 34, from the 11th verse through the first half of verse 16; second half of verse 25, through verses 26 and 27; 30 and 31.

Offerings.—Malachi 3. 8–13.

Peace With Righteousness.—Micah 4, first five verses.

Needy Places in the Land.—Is. 41. 17, 18, 19; chapter 43, verses 18, 19, 20, 21. Read as one connected passage.

National Growth.—Is. 26, first fifteen verses.

There are ways of securing a more attentive interest in the Scripture passage for the day. Its theme may be announced. Verses may be copied on numbered slips of paper, and different members asked to read them in their order. Sometimes a single pointed phrase such as the first clause of Is. 60. 10 may be used as a text for a special occasion. In fine, the same kind of attention which a Shakespeare Club bestows upon the lines of a play will make a Bible reading altogether more stimulating.

M. L. K.

Advertising Pictures

from the magazines make pretty children's tableaux. Examples: Swift's Little Cooks, Fairy Soap, Baker's Chocolate, etc. The audience are expected to guess what advertisements the tableaux represent. Any convenient arrangement of screens or sliding curtains will answer, and no rehearsals nor artificial lights are required. The price of admission should be small, not more than ten cents for children. An afternoon affair of this kind, in connection with a sale of home-made cake and candy in another room, was voted "no trouble at all," and cleared enough money to support several orphans in Turkey and India.

WE have received a neat program from "The Woman's Missionary Societies" of Sharon, Connecticut. The requirements for membership in either of these societies is the payment of fifty cents annually. The meetings are monthly. During the last calendar year the following subjects have been treated with papers: "Present Conditions in Turkey," "Texas," "Missions in Spain," "The Louisiana Purchase," "The Indian at School," "Work in the Pacific Islands," "The Orientals in America," "India," "Alaska Missions," "China Past and Present," "Christian Patriotism and our Young People." This society has an office which we have not observed before in similar societies, the office of "Herald." Thus there are six "Heralds," one each for India, Turkey, China, Africa, Japan and Mexico, and the Home Mission field.



THE church in Weatherford, Oklahoma, sustains a good society which though small in membership, only fifteen, maintains a regular missionary program at every meeting and is endeavoring by study to become familiar with home missionary work in every section of our country.



WALTON, New York, reports a society of forty-four members, which spends much labor in the preparation of family supplies for the home missionary, yet finds time for a short literary program each meeting made up of letters from individual missionaries and articles from the magazines.



ONE society, besides its usual entertainments, has two regular offerings every season, one at thanksgiving, the other at Easter. Is this a hint for any one?



SHE said she could not stand up before that society and read a paper, but she wrote one, and another member, who could not write a paper, read it. United we stand!



DID anyone overlook that item from Northfield, Minn., last month, about co-operating with men in preparing their programs? We wish other societies would try this method.



IF you are making an address before a woman's society, and there is a feather on your hat which waves at every movement, your audience will watch the feather and forget the points of your speech. A word to the wise is sufficient.



A MISSIONARY working in a little known field in the South, on being asked to furnish some information about his work to a northern club, wrote that their letter seemed to have come "in answer to prayer."

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

February, 1905.

Not in commission last year.

Bean, D. O., Tintah, Minn.; Bliss, Edwin M., Sanford, Fla.
Crawford, Otis D., Granada, Minn.
Dinsmore, Andrew A., Mt. Dora and Tangerine, Fla.
Hammoud, Charles L., Shickley, Nebr.; Herbert, Joseph, Nachez and Selah Valley, Wash.; Hibbard, Rufus P., Tryon, N. C.; Holmes, Clarence L., Meckling, S. Dak.; Holway, John W., Kirkland, Wash.
Kraushaar, Frederick J., Traer and Herndon, Kan.
Morach, J., Bureka, So. Dak.; Mote, H. W., Chokio, Minn.; Moxie, C. H., Walnut Grove, Minn.
Olin, David P., Milaca, Minn.; Osinek, Miss Antonia, St. Louis, Mo.
Ruring, Victor H., Deadwood, S. Dak.
Sealey, H. J., Atlanta, Ga.; Smit, Jan, Inland, Nebr.
Thompson, Jabez V., Arot, Pa.
Zercher, Henry J., Kennewick, Wash.

Re-commissioned.

Albrecht, George E., Minneapolis, Minn.
Carlson, W. G., Lakeland and Cottage Grove, Minn.
Douglas, Alexander, Crary, Nebr.

Fairbanks, Charles G., Dawson and Tappan, N. Dak.; Forrester, James C., Atlanta, Ga.
Gier, Leon E., Gibbonsville, Idaho; Gray, Samuel H., Ellis, N. Dak.
Hales, John J., South Shore, S. Dak.; Hartsough, Walter W., Harvey, N. Dak.; Hill, Charles F., Perth, Coal Bluff and Cardonia, Ind.
Jorgensen, Jens C., Ogdensburg, Wis.
Kirchner, A. F. C., Granby, Mo.; Kuhl, Edward P., East Brainerd, Minn.
Larke, E., Sawyer, Emanuel and Highland, N. Dak.; Lewis, T. H., Kragness, Minn.
Martin, Joel, Englewood and Littleton, Colo.,
Michael, George, Walker, Minn.; Morrison, George M., Villa Park, Cal.
Paine, S. D., Melbourne, Fla.
Slade, William F., Braddock, Pa.; Squire, Guy P., Beulah and Wheaton, S. Dak.; Stubbins, Thomas A., Redondo Beach, Cal.
Tillman, W. H., Atlanta, Ga.
Watt, James C., Michigan City, N. Dak.; Wicks, Emerson G., Pomona, Fla.; Wild, Laura H., Lincoln, Nebr.; Winslow, Jacob, Interlachen, Fla.; Woodruff, P. G., General Missionary in Fla.
Young, A. G., Wyndemere and Dexter, N. Dak.; Yuki, Adolf, Braddock, Pa.

RECEIPTS

February, 1905.

For account of receipts by State Auxiliary Societies, see page 35

MAINE—\$31.02.

Freeport, A. S. Torrey, .50; Hallowell, 25.52; Minot Center, Mrs. M. H. Washburn, 5.

NEW HAMPSHIRE—\$106.90.

N. H. M. Soc., by A. B. Cross, Treas., Request of donors, 10.50; Claremont, Mrs. G. P. Rossiter, 2; Concord, South, "C" 20; Epping, 7.65; Fitzwilliam, 15; Marlboro, 16.75; New Castle, Rev. E. C. Ewing, 20; Newmarket, T. H. Wiswell, 5; Stratham, 10.

VERMONT—20.46.

Barton Landing, 12.46; Norwich, Z. E. Coleman, 2; St. Johnsbury, North, Woman's H. M. Dept., 25.

MASSACHUSETTS—\$1,779.77; of which legacy, \$75.

Mass. H. M. Soc., by Rev. J. Coit, Treas., By request of donors, 15; Amesbury, Union S. S., 10; Amherst, 1st, S. S., 2.04; Andover, South, C. E., 10; Auburndale, 7.50; Rev. A. W. Stanford, 10; Ayer, C. E., 1st, 5; Rev. W. Spaulding, 5; Berkley, Two Friends, 65; Billerica, Mrs. E. R. Gould, 5; Bradford, C. E., 75; Charlton, 12; Chicopee, L. J. Pease, 150; E. M. Gaylord, 150; Cotuit, 7; Easton, Evan, 24; Feeding Hills, Mrs. E. J. Taylor, to const. E. M. Taylor an Hon. L. M., 100; Gardner, C. E., 21.73; Gt. Barrington, C. M. Palmer, 3; Lenox, H. Sedgwick, 10; Mrs. M. J. Sedgwick, 5; Miss C. E. Sedgwick, 2; Northampton, A Friend, 5; 1st Dorcas Soc., 50; Orange, C. E., 10; South Hadley Falls, "G" 500; Spencer, Miss J. Underwood, 2; Springfield, Estate of Levi Graves, 75; North, 125; Family thank offering, 2.50; Wellesley, M. L. Denniston, 50; Worcester, A Friend, 50.

Woman's H. M. Association (of Mass. and Rhode Island), Miss L. A. White, Treas.: For Salary Fund, 216.

RHODE ISLAND—\$68.50.

Pawtucket, Cash, 35; Providence, Pilgrim, 25; Woonsocket, Globe C. E., 8.50.

CONNECTICUT—\$3,763.61; of which legacies, \$1,506.44.

Bridgeport, "E. S.", 30; Bristol, 1st 33.67; Colchester, Mrs. J. M. Linsley, .40; A Friend, 5; Connecticut, In memory of S. P. C., 25; Coventry, 1st, 21.11; Derby, C. E., 7.50; and, 34.80; Glastonbury, Estate of H. D. Hale, 68.83; Hampton, 1st, 8.30; Hartford, Windsor Ave., Miss C. E. Hillyer, 1,000; Lebanon, C. E., 20; Gleaners; 5.

Ledyard, 6.54; Monroe, 10; New Haven, Estate of Mary L. Crossett, 1,117.41; Yale Coll. Ch. of Christ, 207.35; Norfolk, Estate of O. L. Hotchkiss, 20.20; North Branford, S. S., 5; Norwalk, 1st C. E., 6; Norwich, Broadway, 500; Old Lyme, 1st, 45; Salisbury, 28.38; So. Windsor, C. E., 5; Torrington, Central, 70.92; Waterbury, R. Crane, M.D., 12; Mrs. H. P. Camp, 100.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., 3.18; East Hampton, 22.07; Hartford, 1st, Mrs. M. C. Stone, 10; Center, 10; Newington, Eunoean Soc., 1.50; Sharon, Aux., 13.25; Suffield, 5. Total.....\$700.00

NEW YORK—\$1,389.50.

Angola, Miss A. H. Ames, 5; Brooklyn, "M.", 10; Ch. of the Pilgrims, 699.88; Buffalo, Niagara Sq., C. E., 25; Canaan, 4; Corners, C. E., 1; Cortland, C. E., 44.37; H. E. Ranney, 25; Deansboro, 12; Little Valley, 4.75; Massena, 1st, C. E., 10; Middletown, 1st, 1.80; S. S., 5.30; Mt. Sinai, C. E., Special, 5; New York City, Pilgrim, 99.60; Tremont, Trinity, 17.17; N. Y., North, 50; Miss A. I. Hazleton, 10; "Little Morris's" Birthday Gifts. In memoriam, 3; Orient, 40; Oxford, J. C. Estelow, 5; Rensselaer Falls, Thank offering, "D", 5.33; Salamanca, 1st, 8; Syracuse, South Ave. S. S., 4.35; Warsaw, 7.80; West Newark, 1.27; Woodhaven, 1st, 11.54; Woodville, 10.40;

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Binghamton, 1st, 50; Brooklyn, Clinton Ave. L. G., 65; Ch. of the Pilgrims, 5; Homer, 5; New York City, Broadway Tab. S. W. W., 7; Rensselaer Falls, C. E., 3.75; Riverhead, Sound Ave. Ch. and S. S., 20; Syracuse, Plymouth, 61.13; Utica, Plymouth, 25; Walton, 25.

Total.....\$266.88

NEW JERSEY—\$225.40.

Chester, C. E., 6; East Orange, Trinity, 160.40; Mrs. C. D. Dill, 25; Glen Ridge, add'l., 20; Montclair, Mrs. H. M. Shelton, 5.

PENNSYLVANIA—\$13.65.

Bangor, Welsh, 5; Du Bois, Swedes, 2.40; Edwadsville, Welsh, 14; Fountain Springs, Christ Ch., 1; Pittsburg, Swedes, 5; Spring Brook, Welsh, 11.25; Warren, Bethlehem Scand., 5.

MARYLAND—\$5.00.

Frostburg, 5.

DISTRICT OF COLUMBIA—\$20.00.

Washington, Friends, 20.

VIRGINIA—\$13.00

Received by Rev. C. A. Jones, Portsmouth, 13.

GEORGIA—50c.

Mineral Bluff, A. J. Sosebee, .50.

ALABAMA—\$5.00.

Hanceville, Mt. Grove, 2; Talladega, College, The Little Helpers, 3.

MISSISSIPPI—\$30.00.

Silver Creek, Mrs. E. M. Chadwick, 30.

LOUISIANA—\$5.00.

Iowa, 1st; 5.

FLORIDA—\$17.50.

Cocoanut Grove, Union, 16; Westville and Potolo Carmel, 1.50.

TEXAS—\$10.00.

Paris, Judge D. H. Scott, 10.

INDIAN TERRITORY—\$1.00.

Vinita, A Friend, 1.

OKLAHOMA—\$2.40.

Harmony, Bethel and Deer Creek, 2.40.

ARIZONA—\$80.00.

Prescott, 1st, 78; Tombstone, add'l., 2.

KENTUCKY—\$6.00.

Berea, .69, S. S., 31; Ludlow, Mrs. M. A. Fanning, 5.

OHIO—\$63.40.

Conneaut, 1st, 25; Kingsville, Miss E. S. Comings, 10; S. C. Kellogg, 18; Oberlin, Mrs. L. G. B. Hills, 5; Porterfield, 5.40.

INDIANA—\$131.02.

Received by Rev. E. D. Curtis, Angola, 11.85; Fort Wayne, South, 5; Michigan City, 1st, 28.33; Miller, 8; Total, 53.18.

Indianapolis, Peoples, with previous cont. to const. Rev. L. White, an Hon. L. M., 5; Terre Haute, 34.25; Washington, 1st, 2.09.

Woman's H. M. Union, Mrs. A. D. Davis, Treas., Elkhart, C. E., 10; Elwood, S. S., 4.50; Michigan City, 1st, 5; Terre Haute, 1st 15; Whiting, Plymouth, C. E., 2. Total, \$36.50

ILLINOIS—\$4,087.07; of which legacies, \$3,975.07.

Received by Rev. M. E. Eversz, D.D., German, Waukegan, H. Wachenfeld, 2.

Chicago, Estate of Mrs. L. E. Clark, 11.25; Geneseo, Mrs. A. E. Paul, 10; Highland Park, R. W. Patton, 50; Lisbon, Estate of Lucine Botsford, 900; Payson, L. K. Seymour, 50; Wheaton, Estate of Mrs. Sarah A. Adams Cooley, 3,063.82.

MISSOURI—\$1,077.74.

Eldon, 6.10; Grandin, 8; Kansas City, S. W. Tabernacle, 5; St. Joseph, Mr. and Mrs. J. P. Harding, 25; St. Louis, 1st Trin., 25; A Friend, 1,000; Webster Groves, 1st, 8.64.

MICHIGAN—\$6.21.

Grand Rapids, Smith Memorial, 3.21; C. E., 2; Linden, Mr. and Mrs. N. W. Pierce, 1.

WISCONSIN—\$15.01.

Clintouville, Bethany Scand. and Navarino. Bethesda Scand., 5.01; Glenwood, Swedes, 1; Racine, Norwegian, 5; South Milwaukee, German, 4.

IOWA—100.15.

Iowa H. M. Soc., by Miss A. D. Merrill, Treas., 49; Des Moines, Coll. at Woman's Meeting, 5.15; Traer, A Friend, 30; Treynor, Rev. J. Fath, 25.

MINNESOTA—\$338.78.

Received by Rev. G. R. Merrill, Minneapolis, Como Ave., 50; Park Ave., 48.41; Plymouth, 144.82; St. Paul, People's, 60. Total 303.23.

Akeley, 6.23; Culdram, Scand., 1; Edgerton, 1st, 2.50; Lambertson, 5; Lake Benton, 4.75; Lake Park, 2; Mankato, Rev. E. L. Heermance, 5; Minneapolis, Forest Height, 5; St. Cloud and Sank Rapids, Swedes, 2; St. Paul, Plymouth, G. G. Sanborn, 10. 349.77
Less erroneously ack. in Dec., Belview, 10.90

Total.....\$338.78

NEBRASKA—\$125.73.

Albion, 44.53; Geneva, 44.40; Franklin, 5; Guide Rock, Beaver Creek, German, 7.75; Hemingford, 5; Lincoln, Zion's, German, 10; Minersville, 9.

NORTH DAKOTA—\$144.37.

Received by Rev. G. J. Powell, Amenia, 66; Cayuga, 2.38; Fessenden, 5; Forman, 5; Rutland, 2. Total, 110.38.
Edmunds, 3; Melville, 3; Harvey, 1st, 4; Kulm, Hoffnussfeld, German, 5.61; Posthal, German, 5.13.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas., Hankinson, C. E., 3.25; Valley City, 10.

SOUTH DAKOTA—\$216.71.

Received by Rev. W. H. Thrall, Haron, to const. Rev. H. D. Wiard, an Hon. L. M., 50.10.

Bonesteel, 6.67; De Smet and Lake Henry, 5.60; Elk Point, 19.11; Eureka, German, 11; Fairfax, Hope, German, 4.05; C. E., 4.45; Hudson, 1; Lebanon, 3.58; Rev. A. C. Miller and family, 3.20; Logan, 2.22; Java, Israel's, German, 4.75; Oahe, 2; Pierre, 15.28; Ree Heights, 1, S. S., 1.80; Valley Springs, 9.90.

Woman's H. M. Union, by Mrs. A. Loomis, Treas., 80.

COLORADO—\$91.16.

Received by Rev. H. Sanderson, Denver, Plymouth, S. S., 13.25; Grand Junction, 13.75. Total 27.

Ault, 1st, 5; Colorado City, 1st, 2.50; Colorado Springs, Hillside, 14; Denver, Globeville; German, 5; Pilgrim, 2.50; Fort Collins, German, 4.68; Windsor, German, 1; Garfield Creek, 2.25; Highlandlake, 4.28; New Castle, 10; Pueblo, Minnequa, 7.50; Rye, 1st, 5.45.

WYOMING—\$27.50.

Woman's H. M. Union, Miss E. McCrum, Treas., Dayton, 16; Green River, by Rev. C. H. Nellor, 5.
Guernsey and Torrington, 6.50.

MONTANA—\$30.00.

Received by Rev. W. S. Bell, Helena, Ladies' Miss Union, 10.

Helena, 1st, 15; Missoula, Scand., 5.

UTAH—\$60.00.

Sandy, 5; Utah, A Friend, 50.

Woman's H. M. Union, Mrs. A. A. Wenger, Treas., Salt Lake City, Phillips, 5.

CALIFORNIA—\$261.47.

Received by Rev. J. L. Maile, Ontario, C. E., 15; W. H. M. U., 75; by Katherine Barnes, Treas., Ramona, 4; Riverside, 52.65. Total 146.65.

Calcexico and Heber, 11.60; Compton, 18.56; Fair Oaks, Mr. and Mrs. H. D. Williams, 10; Fresno, No. Zion's German, 20; Los Angeles, Trinity, 5; Nordhoff, Mrs. J. R. Gelett, 5; Panama, 5; Pasadena, C. W. Keese, 5; A Friend, 5; Paso Robles, Plymouth, 7.56; Rialto, Ch., Mr. Wood, 3; Rosedale, 6.60; Sierra Madre, 1st, 12.50.

OREGON—\$63.19.

Beaver Creek, German, 3; New Era, German, 2; Gaston, 4; Ione, 5; Sheridan, 5; Tualatin, 2.50.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas., Beaverton, S. S., 5.10; Dora, Mrs. Abernethy, 5; Free-water, 5.50; Gaston, 2; Hillside, 4; Portland, 1st, 20. Total.....\$31.60

WASHINGTON—\$410.16.

Washington H. M. Soc., by Rev. H. B. Headley, Treas., Forks, 7; Lowden's Cong. Meeting, 2.20; No. Yakima, 1st, 20; Pullman, 13.55; Seattle, Taylor, 5; Sunnyside, Woman's Union, 12; Touchet, 6.21; Woman's H. M. Union, 325. Total.....\$390.96

Aberdeen, Swedes, 3.10; Bell Center, 3; Edison, 6.10; Endicott, German, H. Vogler, 7.

FEBRUARY RECEIPTS.

Contributions	\$9,345.46
Legacies	5,556.51
Interest	\$14,001.97
Home Missionary	656.77
Literature	138.26
	150.08
Total.....	\$15,847.08

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in February, 1905.

Rev. Joshua Colt, Treasurer, Boston, Mass.

Abington, C. E., 5; Andover, A Friend, 2; Ashland, 9.00; Barnstable, Centerville, 8; Bedford, 11.71; Boston, Ellis Mendell Fund, 125; Bank Interest, 9.10; Ilmair, 10; Old South, 160; Roxbury, A Friend, 1; Walnut Ave., 71.80; Brimbecom Fund, Inc., 20; Brookfield, 6.24; Chatham, 8.50; Dedham, 110.74; Dunstable, 28.66; C. E., 5; Easthampton, C. E., 2; Fitchburg, Finn, 9.50; Swede, 15; Gardner, "Barre," 1; Gill, 5; Holyoke, 2nd, 103.14; Housatonic, Est. D. G. Turner, 200; Miss M. S. Ramsdell, 10; Miss E. S. Sellkirk, 5; Ipswich, South, 5; Lancaster, Evan, 14.40; Lawrence, Trinity, 53.10; United, 10; Leicester, 1st, 30; Lecomister, Orthodox, C. E., 27; Lowell, 1st, Trin., 16.93; C. E., 1.85; Lynn, North, 45.27; Marion, Pitcher Fund, 44.24; Marshfield, 1st, 20.30; Maynard, Finn, 2.50; Merrimack, 1st, 14.72; Middleton, 6; New Bedford, North, 21.18; No. Attleboro, Oldtown, C. E., 4.25; Attleboro Falls, Central, 12.10; North Brookfield, Mrs. Wm. Wallev, 25; North Hadley, 2nd, 30; Northampton, Edwards, 72; Quincy, Finns, 13.23; Finns, 5.40; Reed, D. Fund, Inc., 48; Rochester, East, 15; Salem, South, 10; Samokov Bulgaria, W. W., 15; Sandwich, 15; Shrewsbury, 11; South Hadley, C. E., 5; Spencer, Mrs. S. A. Temple, 10; Springfield, Olivet, 17; Swampscott, Mrs. Sarah A. Holt, 10; Church, 3.12; Upton, 1st, 6.06; West Boylston, 1st, 8.35; Westhampton, 15; Westwood, Islington, 1; Whitcomb, D., Fund, Inc., 12; Whittinsville, Extra Cent a Day Band, 15.26; Wilkisonville, Miss C. W. Hill, 50; Winchendon, 1st, 8; Winchester, Est. Isabella B. Tenney, 200; Designated for Easter School of Theology, Adams, W. B. Plunkett, 15; Boston, Arthur S. Johnson, 15; Old South, 15; Framingham, E. F. Bigelow, 15; Holyoke, 2nd, 15; Haverhill, Center, 15; Salem, DeWitt S. Clarke, 15; Whittinsville, A. F. Whittin, 15; Winchester, A. S. Hall, 15; Williamstown, John H. Dennison, 15; Designated for Italian Work, Boston, Walter M. Lowney, 100; Lexington, E. P. Tobey, 50; Wellesley Hills, E. C. Hood, 78.33; Designated for C. H. M. S., Northbridge, M. A. L., 10; Ware, Mrs. Chas. E. Blood, 5; Woman's H. M. Assn., Lizzie D. White, Treas.

Salaries, for French College, \$70; Salary for Italian Worker, 35.

Summary:	
Regular.....	\$1,892.92
Designated for Easter School.....	150.00
Designated for Italian Work.....	228.33
Designated for C. H. M. S.....	15.00
W. H. M. A.....	105.00
Home Missionary.....	2.70

Total.....\$2,393.95

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in February, 1905.

Clayton S. Fitch, Treasurer, New York.

Brooklyn, Puritan S. S., 30; Clayton, 5.50; Elmira, 13; Lockport, East Ave., 35; New York, Longwood Mission, 5; North Evans, 5; Olean, 7; Roscoe, 7.75; Summer Hill, S. S., 2.84; Syracuse, Pilgrim, 10.13; West Seneca, 15; W. H. M. U. as follows: Middletown, 1st S. S., 16.76; Riverhead, Sound Ave., Aux. 24.50; Utica, Plymouth W. H. M. S., 10; W. H. M. U. 43.74. Total.....\$236.22

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in February, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Avon, Ch. and C. E., 7; Branford, S. S., 25; Bridge-water, S. S., 13; Canton Center, 25; Central Village, 5.38; Haddam, 1st, Hartford, Danish, 8; Glenwood, 3.57; Talcott St., 2.66; Killingworth, 43; Milford, Plymouth, Special, 2; New Haven, United, 11.5; Oak St. Mission, for Italian work, 25; Danish, 6; New London, 1st, 18.50; Norwich, 1st, 71.17; Old Saybrook, 9.16; for C. H. M. S., 9.16; Simsbury, 1st, S. S., Special, 10; for Italian work in Conn., 10; Somers, 8.01; Torrington, 1st, S. S., 1.83; Trumbull, 8; Waterbury, 2nd, for Italian work, 20; Mrs. W. H. Camp, Personal, 10; Westminister, 6.55; Winchester, 20.28; Windham, 25; W. C. H. M. U. of Conn., Mrs. Geo. Pollett, Secretary, Goshen, W. M. S., for work among Foreigners in Conn., 32.15.

M. S. C.....	\$510.37
C. H. M. S.....	9.16

Total.....\$519.53

Correction: Legacy from the estate of Sarah A. Banks of Bridgewater, in January receipts, should be Greenfield Hill.

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in January, 1905.

John W. Iliff, Treasurer, Chicago, Ill.

Amboy, 3; Buda, 5; Caledonia, 5; Central Park, 4.40; Creston, S. S., 1.50; Decatur, 12.13; Dover, 14.15; Galesburg, 100.03; Geneseo, 55.60; Harvard, 10; Highland, C. E., 6.25; Kirkland, 4.50; LaMoille, 16.75; Milburn, 10; Mountaire, 13; North Shore, 70.40; Oak Park, 1st, 20; 2nd, 50; S. E., 10.04; Pilgrim, V. P. M. S., 10; Rockfeller, C. E., 5; Rockford, 2nd, 25.75; Rollo, 31.28; Sedgwick St., 2.40; South, 16; Stark, S. S., 3; Stillman Valley, C. E., 5; Sycamore, 100.50; Vermilion Co., 1.70; Waverly, 2; Warren Ave., 10.81; Woodstock, 26.36; Wilmette, 31.10; Yorkville, S. S., 5.83; C. E., 3; Illinois Woman's Home Missionary Union, 223.05; A. M. Brodie-Supply fee, 12; Mrs. L. A. Bushnell, 50; Chicago, O. B. Green, 100; Mrs. Hayward, 10; Victor Lawson, 100; China, Misses Wyckoff, 20; "John and Mary," 100; Ministerial Bureau, 15; Oak Park, E. H. Pitkin, 100; Rent, 87.15; Rockford, S. J. Caswell, 5; Miss Gulliver, 1.

Total.....\$1,594.02

OHIO HOME MISSIONARY SOCIETY.

Receipts in February, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Akron, 1st (refunded from C. H. M. S.), 118.44; Andover, R. C. McClelland, 5; Ashland, J. O. Jennings, 10; Cincinnati, Storrs, 10; Columbus, 1st, 150; Washington Street, 5; Conneaut, 1st, 5; Croton, 4; Dover, C. C. Reed, 5; Fairport Harbor, 2; Hartford, S. S., 2.50; Lorain, 1st, 18.77; Lucas, Arthur Leiter, 5; Mesopotamia, S. S., 10; No. Ridgeville, 5; Oberlin, 2nd, personal, 2; Toledo, 1st, 2.50; Windham, Mrs. Johnson, 10; Youngstown, Plymouth, 6.35; C. E., 5; interest on Pennfield Fund, 3.33; pulpit supply, 25.

Total.....\$409.89

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in February, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Bellevue, W. M. S., 6; Cleveland, 1st, W. A., 14; Grace, W. M. S., 5; Pilgrim, W. A., 8.60; Marietta, 1st, W. M. S., 28; Mesopotamia, Mrs. Smith, 2; Sheffield, W. M. S., 2.80; Springfield, 1st, S. S., 22; Toledo, Central W. M. U., 4.35; W. Williamsfield, 10. Total.....102.75

For Bohemian work, Youngstown, Plymouth, C. E., 5; Unionville, S. S. (by O. W. H. M. U.), 5. Total, \$16.40

Total for general work.....\$116.15

Grand total.....\$322.64

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in February, 1905.

Rev. John P. Sanderson, Treasurer, Lansing.

Algaussee, 6.75; Allegan, 5.06; S. S., 5; Jr. C. E., 50; Atlanta, 50; Belding, 26.50; Canandaigua, 2.50; Cannon, 4; Delta, 1.50; Detroit, Brewster, 16.20; Ellsworth, 7; Flat Rock, 3; Gaylord, 26.50; Grand Rapids, South, Jr. C. E., 6; Ironton, 7; Lake Odessa, 18.41; Lansing, Plymouth, 165.20; Luzerne, 2; Manistee, 11; Mattawan, S. S., 5.66; Morenci, 15; Pontiac, 17.07; Rockwood, 2; Ryno, 2; Thompsonville, 1; Wacousta, 1.50; Wolverine, 1; W. H. M. U., by Mrs. E. F. Grabill, Tr., 67.50. Total.....\$428.43

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in February, 1905.

Mrs. E. F. Grabill, Treasurer, Greenville.

Almont, W. M. S., 5; Delhi Mills, W. H. M. S., 10; Detroit, North Woman's Union, 10; Galesburg, W. H. M. S., Pledges, 10; Thank Offering, 5; Grand Ledge, W. H. M. U., 5.25; Grand Rapids, Park M. S., 35; Greenville, W. H. M. S., Pledges, 3.70; Thank Offerings, 13.85; Hancock, W. M. S., 15; Harrison, W. H. and F. M. S., 5; Highland, W. H. M. S., 4; Interest, 12.50; Jackson, 1st, 57; Manistee, W. H. M. S., 25; Nevins Lake, L. M. S., 3.12; Onekama, W. H. M. S., 5; Ovid, W. Gen'l M. S., 7; Owosso, M. U.; Thank Offering, 20; Stowell, Mrs. Ellen C., 100; Three Oaks, W. M. S., 10.35.

Total.....\$361.77

Young People's Fund.

Charlotte, Mission Band, 1.02; Old Missions, C. E., 5; Ypsilanti, Jr. C. E., 2. Total.....\$8.02

WOMAN'S STATE ORGANIZATIONS OFFICERS

1. **NEW HAMPSHIRE**, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2. **MINNESOTA**, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1010 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3. **ALABAMA**, *Woman's Missionary Union*, organized March 1877; reorganized April, 1880. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4. **MASSACHUSETTS AND RHODE ISLAND**, (having certain auxiliaries elsewhere). *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. **MAINE**, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. **MICHIGAN**, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 95 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7. **KANSAS**, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8. **OHIO**, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, "The Republic," Republic St., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9. **NEW YORK**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 183 Greene Ave., Brooklyn; Secretary, Mrs. Howard F. Doane, 252 West 104th St., New York City; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. **WISCONSIN**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grasse, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Erastus G. Smith, 649 Harrison Ave., Beloit.

11. **NORTH DAKOTA**, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12. **OREGON**, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 305 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13. **WASHINGTON**, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 222 Seventh Ave., Seattle.

14. **SOUTH DAKOTA**, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield.

15. **CONNECTICUT**, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. **MISSOURI**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 2406 Troost Ave., Kansas City; Treasurer, Mrs. A. D. Ryder, 2424 Forest Ave., Kansas City.

17. **ILLINOIS**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Corresponding Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs. A. O. Whitcomb, 463 Irving Ave., Douglas Park Station, Chicago.

18. **IOWA**, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. S. L. Taggart;

Secretary, Mrs. Clarence Hubbard, Grove Terrace; Treasurer, Mrs. C. B. Beach.

19. **NORTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. **NEBRASKA**, *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2004 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. **FLORIDA**, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

22. **INDIANA**, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. **SOUTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24. **VERMONT**, *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25. **COLORADO**, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. W. E. Letford, Longmont; Secretary, Mrs. Burke Turrell, Longmont; Treasurer, Miss I. M. Strong, P. O. Box, 177, Denver.

26. **WYOMING**, *Woman's Missionary Union*, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Miss Edith McCrum, Cheyenne.

27. **GEORGIA**, *Woman's Missionary Union*, organized November, 1888; new organization October 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29. **LOUISIANA**, *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. **ARKANSAS, KENTUCKY AND TENNESSEE**, *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31. **NORTH CAROLINA**, *Woman's Missionary Union*, organized October, 1889. President, Mrs. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Faduma, Troy.

32. **TEXAS**, *Woman's Home Missionary Union*, organized March 1890. Secretary, Mrs. Donald Hinckley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33. **MONTANA**, *Woman's Home Missionary Union*, organized May, 1890. Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., St. Helena.

34. **PENNSYLVANIA**, *Woman's Missionary Union*, organized June, 1890. President, Mrs. L. H. Ruge, Allegheny; Secretary, Mrs. F. W. Chamberlain, Cambridge Springs; Treasurer, Mrs. Howells Davis, Kane.

35. **OKLAHOMA**, *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36. **NEW JERSEY**, Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. **UTAH**, Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Mrs. A. A. Wenger, 563 Twenty-fifth St., Ogden, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

41. **IDAHO**, *Woman's Home Missionary Union*, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello.

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

NEHEMIAH BOYNTON, D.D., *President*

JOSEPH B. CLARK, D.D.,

Editorial Secretary

WASHINGTON CHOATE, D.D.,

Corresponding Secretary

DON O. SHELTON, *Associate Secretary*

WILLIAM B. HOWLAND, *Treasurer*

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman* CHARLES L. BECKWITH, *Recording Secretary*

EDWARD P. LYON

THOMAS C. MACMILLAN

EDWARD N. PACKARD, D.D.

N. MCGEE WATERS, D.D.

REV. WILLIAM H. HOLMAN

WILLIAM H. WANAMAKER

S. P. CADMAN, D.D.

FRANK L. GOODSPEED, D.D.

REV. LIVINGSTON L. TAYLOR

SYLVESTER B. CARTER

GEORGE W. HERARD

C. C. WEST

GEORGE P. STOCKWELL

Field Secretary, REV. W. G. PULDEFOOT, South Framingham, Mass.

Field Assistant, MISS M. DEAN MOFFETT

Superintendents

Moritz E. Eversz, D.D., German Department, 153 La Salle St., Chicago, Ill.

Rev. S. V. S. Fisher, Scandinavian Department, Minneapolis, Minn.

Slavic Department, Cleveland, Ohio

Edw. D. Curtis, D.D., Indianapolis, Ind.

S. F. Gale, D.D.,

Geo. R. Merrill, D.D., Minneapolis, Minn.

Alfred K. Wray, D.D., Carthage, Mo.

Rev. W. W. Scudder, Jr., West Seattle, Wash.

Rev. W. B. D. Gray, Cheyenne, Wyo.

Harmon Bross, D.D., Lincoln, Neb.

Rev. A. T. Clarke, Fort Payne, Ala.

Frank E. Jenkins, D.D., Atlanta, Ga.

W. H. Thrall, D.D., Huron, S. Dak.

Rev. G. J. Powell, Fargo, N. Dak.

Rev. H. Sanderson, Denver, Colo.

J. D. Kingsbury, D.D. (New Mexico,

Arizona, Utah and Idaho),

Salt Lake City

Rev. John L. Maile, Los Angeles, Cal.

Rev. C. F. Clapp, Forest Grove, Ore.

Rev. Charles A. Jones, 412 South 45th St., Phila., Pa.

Rev. W. S. Bell, Helena, Mont.

Rev. J. Homer Parker, Kingfisher, Okla.

Geo. L. Todd, D.D., Havana, Cuba

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, Secretary	Maine Missionary Society	34 Dow St., Portland, Me.
W. P. Hubbard, Treasurer	"	Box 1052, Bangor, Me.
Rev. A. T. Hillman, Secretary	New Hampshire Home Missionary Society	Concord, N. H.
Alvin B. Cross, Treasurer	"	Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Richie, Treasurer	"	St. Johnsbury, Vt.
F. E. Emrich, D.D., Secretary	Massachusetts Home	1609 Cong'l House,
Rev. Joshua Coit, Treasurer	"	Boston, Mass.
Rev. J. H. Lyon, Secretary	Rhode Island	Central Falls, R. I.
Jos. Wm. Rice, Treasurer	"	Providence, R. I.
Rev. J. S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer	"	Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St., New York
Clayton S. Fitch, Treasurer	"	Fourth Ave. and 22d St., New York
Rev. Charles H. Small, Secretary	Ohio	Cleveland, Ohio
Rev. Charles H. Small, Treasurer	"	Cleveland, Ohio
A. M. Brodie, D.D., Secretary	Illinois	153 La Salle St.,
John W. Hiff, Treasurer	"	Chicago
Homer W. Carter, D.D., Secretary	Wisconsin	Beloit, Wis.
C. M. Blackburn, Treasurer	"	Whitewater, Wis.
T. O. Douglass, D.D., Secretary	Iowa	Grinnell, Iowa
Miss A. D. Merrill, Treasurer	"	Des Moines, Iowa
William H. Warren, D.D., Secretary	Michigan	Lansing, Mich.
Rev. John P. Sanderson, Treasurer	"	Lansing, Mich.
Rev. Henry E. Thayer, Secretary	Kansas Congregational Home Missionary Society	Topeka, Kan.
H. C. Bowman, Treasurer	"	Topeka, Kan.
Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
Geo. H. Morgan, Secretary	Congregational City Missionary Society	St. Louis, Mo.
Rev. W. W. Newell, Superintendent	"	St. Louis, Mo.
Lewis E. Snow, Treasurer	"	St. Louis, Mo.

LEGACIES - The following form may be used in making legacies:

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS - The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

A MATTER OF HEALTH

Presby High Soc
1319 Walnut St

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE



MENNEN'S

BORATED TALCUM

TOILET POWDER

Beautifies and
Preserves the
Complexion.

A Positive Relief for
Chapped Hands, Chafes
and all Skin Afflictions.

Mennen's is a household name; it is so that you get the original.
Sample free.

Gerhard Mennen Co., Newark, N. J.

TRY MENNEN'S VIOLET TALCUM

HAND SAPOLIO

*For The Toilet
and
Bath*



**HAND
SAPOLIO
FOR
TOILET & BATH**

**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

BIRD

MAY

50 Cents a Year

1905

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 2

CHRISTIAN
CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

AWHEEL AND AFOOT IN MORMONDOM
THE CITY OF HOMES

PRESBYTERIAN HISTORICAL SOCIETY

CONTENTS

For MAY, 1905

AWHEEL AND AFOOT IN MORMONDUM (Illustrated) Rev. John D. Nutting	37
THE CITY OF HOMES (Illustrated) F. L. Goodspeed, D. D.	47
EDITOR'S OUTLOOK	53
America's Plague Spot—The Program	
FINANCIAL NEEDS AND ENCOURAGEMENTS	54
OUR COUNTRY'S YOUNG PEOPLE. Conducted by Don O. Shelton	
Young People and the Annual Meeting—This Summer at Silver Bay	56
Lis Poyones Transformed	57
King's Thumblers Whom I Have Known. VII. Rev. Abram Van Antwerp. By Rev. W. G. Puddefoot, A.M.	59
THE OTHER SIDE. MRS. BUSYBODY	61
VERMONT IN THE LEAD—To the Readers of the Home Missionary	62
EDWARD HAUGHTON ASHMUN. E. Lyman Hood, Ph.D.	63
FROM THE FRONT LINE	64
Evergreen Florida—Several Reasons for Encouragement—Winning the Young—A Slave Thanksgiving—Save the Boys—Sunday Eggs for Home Missions—The Old Question—The New Year at Matanzas— The Country Church a Feeder	
WOMEN'S WORK AND METHODS	67
A Word to the Thoughtful—Are You Making the Best Use of It— Pointer—Question Box	
APPOINTMENTS AND RECEIPTS	70

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
INTERNATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE, NEW YORK CITY

WING PIANOS

Are Sold Direct From the Factory, and in No Other Way

You Save from \$75 to \$200

When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our wholesale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from \$75 to \$200. Isn't this worth saving?

SENT ON TRIAL
Anywhere **WE PAY FREIGHT**
No Money in Advance

We will place a Wing Piano in any home in the United States on trial, without asking for any advance payment or deposit. We pay the freight and all other charges in advance. There is nothing to be paid either before the piano is sent or when it is received. If the piano is not satisfactory after 20 days' trial in your home, we take it back entirely at our expense. You pay us nothing, and are under no more obligation to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you.

Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and with absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange.

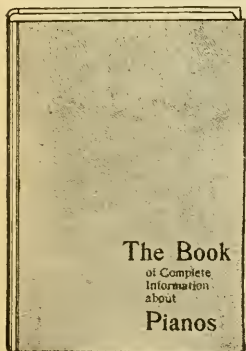
A guarantee for 12 years against any defect in tone, action, workmanship or material is given with every Wing Piano.



Small, Easy
MONTHLY Payments

In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

Mandolin, Guitar, Harp, Zither, Banjo—
The tones of any or all of these instruments may be reproduced perfectly by any ordinary player on the piano by means of our Instrumental Attachment. This improvement is patented by us and cannot be had in any other piano. WING ORGANS are made with the same care and sold in the same way as Wing Pianos. Separate organ catalogue sent on request.



YOU NEED THIS BOOK

If You Intend to Buy a Piano—No Matter What Make

A book—not a catalogue—that gives you all the information possessed by experts. It tells about the different materials used in the different parts of a piano; the way the different parts are put together, what causes pianos to get out of order and in fact is a complete encyclopedia. It makes the selection of a piano easy. If read carefully, it will make you a judge of tone, action, workmanship and finish. It tells you how to test a piano and how to tell good from bad. It is absolutely the only book of its kind ever published. It contains 156 large pages and hundreds of illustrations, all devoted to piano construction. Its name is "The Book of Complete Information About Pianos." We send it free to anyone wishing to buy a piano. All you have to do is to send us your name and address.

Send a Postal To-day while you think of it, just giving your name and address or send us the attached coupon and the valuable book of information, also full particulars about the WING PIANO, with prices, terms of payment, etc., will be sent to you promptly by mail.

WING & SON
351-382 W. 13th
St., New York

Send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.

Cut or tear out this coupon and mail to us after writing your name and address at bottom. We will promptly mail book and other information.

WING & SON

351-382 West 13th Street, New York

1868—37th YEAR—1905



REV. J. D. NUTTING, HIS WORKERS AND WAGONS

THE HOME MISSIONARY

VOL. LXXIX

MAY, 1905

No. 2

AWHEEL AND AFOOT IN MORMONDOM

BY REV. JOHN D. NUTTING

Secretary Utah Gospel Mission of Cleveland, O.

"I HAVE been in Utah—yes indeed; I stopped off a whole day in Salt Lake City. I went to the Tabernacle, heard the fine deep organ, got all their literature, and—well, I don't think the Mormons are half so bad as they are sometimes made out to be."

Such is the statement often made to the writer, sometimes with all the assurance of knowledge beyond a peradventure. Apostle Lyman says

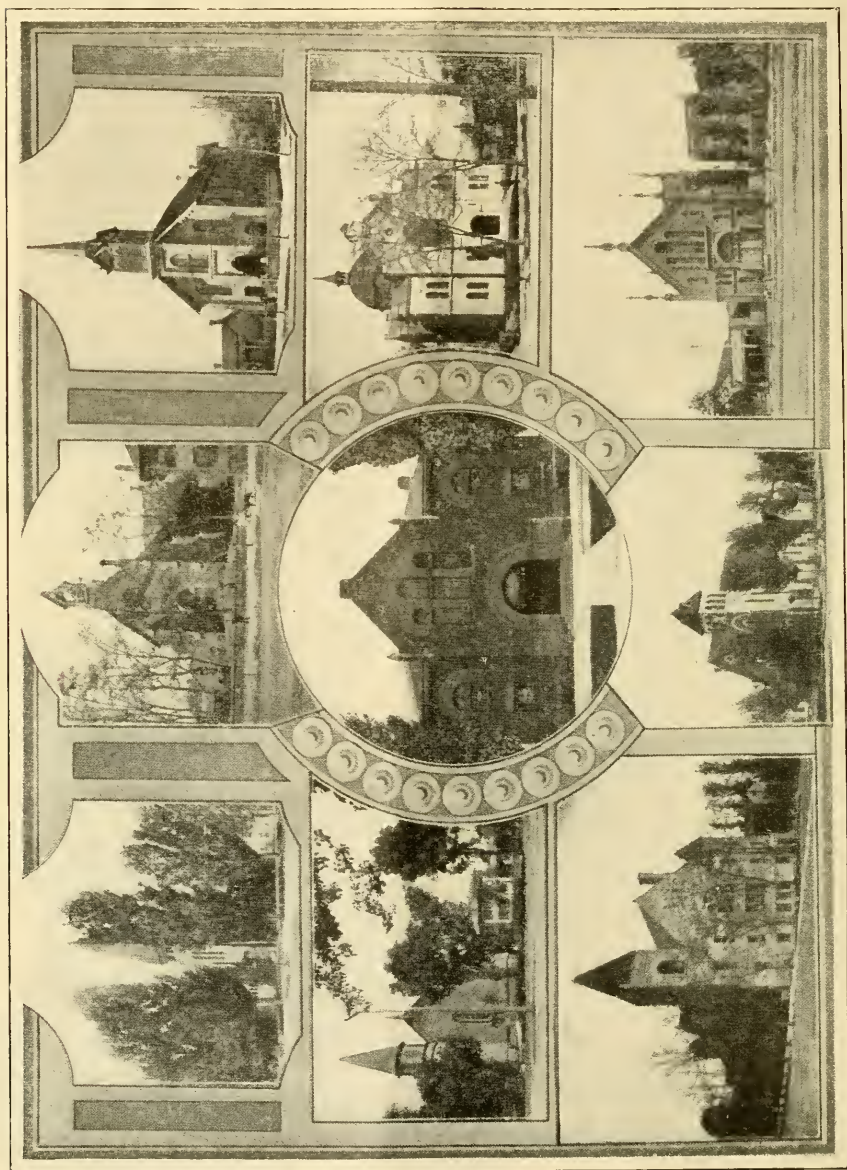
that 100,000 such tourists are dealt with by their mis-information bureau at the entrance of the Tabernacle grounds every year; and this is one of the most effective instrumentalities of Mormonism in spreading and buttressing its evil system. But such a little glimpse of only one false front of Mormonism affords practically no information. Get into a missionary wagon for the real thing. Go up and down, hither and yon,



THE GOSPEL WAGONS EN ROUTE

through 550 miles in length and 250 in breadth of the real Mormondom which the Utah Gospel Mission wagons have covered since June

sacrificing way to help them see the truth and embrace it and its personification in Christ; study their beliefs in their books; hear them preach



Swedish Lutheran
Jewish Synagogue
First Methodist

St. Mark's Episcopal
Christian Science
St. Paul's Episcopal

First Baptist
First Presbyterian
First Congregational

NON MORMON CHURCHES OF SALT LAKE CITY

1901. Visit the 46,000 different homes which we have visited; talk with the inmates on the vital points of their religious belief and conduct; try in the most loving and self-

them in their meetings; deal with them in business ways and live in their villages days and weeks together over their whole region of country; then one may be considered



GROUP OF MORMON STUDENTS IN AN EASTERN UNIVERSITY

somewhat posted in Mormonism and the Mormon people, and able to tell others and perhaps to judge of what can be done to help them.

One of the notable results of such a course will be that the observer will pity the common people far more than he will condemn them. However it may be with the leaders, this is the way our missionaries invariably come to look at the masses. Two thirds of them were born into this system, and have been trained into its blasphemous, materialistic, irrational conceptions from the dawn of their thought; while the most of the other third were so hoodwinked by the utterances of their elders, who converted them, and the ideas of Christianity they left have been so constantly caricatured to them ever since, that they have forgotten its reality. Why should they not be pitied and helped? Some of them were much at fault in letting themselves be led, of course; some were willfully sinful in turning against the truth. Nearly all have neglected the Word and so Satan has been able to blind their eyes. But the majority of them are as sincere in believing Mormonism

as we are in believing Christianity, and must be dealt with on that basis if they are to be helped at all.

Note a few incidents reported by our workers recently, illustrating this fact. A Missionary found a woman who had never heard a Christian sermon. Said she, "I have been here fifty-three years and never heard anything but Mormonism." Our booklets being explained as intended to help everyone to study out the truth for himself, she added, "That's just what we need around here."

At our first meeting a woman stood all through the service. A Gentile woman told me that she was a Mormon and that this was the first time she had ever been to any other kind of a meeting than the Mormon.

Mrs.———was a Mormon. As I was leaving her house she remarked that she had been strongly impressed all summer whether she had the right religion or not. I immediately returned and found that she was an extremely hopeful case, but terribly ignorant about the Bible, never having read it, always having been a

slave and drudge. She had no Bible so I gave her a Gospel.

Speaking about a call on a Mormon woman, one of our helpers said: I asked her what she thought was the most essential thing to do in order to be saved? Answer: Doing good works and living a righteous life and being baptized. I asked what she thought the new birth was? Answer: I do not know what you mean. This question drew out how little they know about vital Christianity and how they are in the dark

tian services and work which prevails over great sections. One of our wagons traveled over 1,100 miles in its work from village to village during ten months, visiting about eighty-five settlements in a region as large as the whole State of Ohio; but in hardly more than a dozen of these was there any Christian work. Many villages are twenty-five and even fifty miles from any Christian service. The writer has in mind a monogamous Mormon family in Idaho, of sixteen grown up children,



TYPICAL GROUP OF MORMON SCHOOL CHILDREN

about the real truths of God.

Mrs. ——— was a Mormon; was very anxious to know all there was as to how a person should give himself to Christ. I read passage after passage to her from the Bible and she asked me to put them down on the blackboard for her. She asked numberless questions as to the truth and how to obtain it. I spent two hours answering them.

Another thing which the missionary traveler will be impressed with is the absolute destitution of Chris-

of which probably not one ever attended a Christian service. The nearest church is eighteen miles away across desert sand and sagebrush and there has never been a transient service in the little village itself. A neighboring village of from 1,200 to 1,500 people, never had a single Christian service until we came two years ago last summer. This county is over 100 by 50 miles in extent and has only the one church.

The Utah Gospel Mission wagon work had visited about 382 post office

places up to January 1905, of which about 270 were absolutely destitute of Christian work, and in about 100 there had never been any done before so far as inquiry could elicit. More than 100,000 people in Mormon villages have no local Christian work at all. In one of Utah's richest counties there are twenty-two villages, of which sixteen, with about 5,000 people, are destitute. The writer once traveled in our wagons 225 miles, as far as from Cape Cod to the western Massachusetts line and further than from Cleveland to

(Mormon name for a certain star.) "How far can he hear and see?" (Answered) "Well, then, if he can't hear and see any further than we can with our bodies, I don't see how he can be of much use to any of us. He can't hear or see us and can hardly know that we exist at all. I must have a true God who can hear me pray and can answer me and see all I do." "Why, that's all right; If you wanted to reach President McKinley, what would you do?" "Why, I'd probably write him a letter and send it by mail to the post-



THE TITHING YARD, FOUND IN EVERY MORMON VILLAGE

Cincinnati, passing through twenty-two villages, in not one of which was there any Christian work. Facts like these are too appalling to realize except by long actual experience in them. In every village is a Mormon service of course and all its machinery is whirring busily; but to what advantage may be gathered from the following incidents, showing something of its result in Mormon belief and practice.

From a missionary's conversation with a Mormon: "Where does the Mormon god live?" "On Kolob."

office." "Well, God has just such a system as that."

A newly returned elder, officious and resplendent in a fine Prince Albert coat, high collar and white tie, in addressing a large Mormon congregation gave this account of the origin of the Bible. "There was first a great meeting of bishops and others about the year 420, who collected the manuscripts which they thought ought to be in the Bible and so made the Catholic Bible. Some years later there was another meeting of the same sort of people, who



GROUP OF MORMON ELDERS. ALL MISSIONARIES IN THE SOUTHERN STATES

threw out some of these and put in others; and later another meeting threw out and put in some more, and even now the Lutheran Bible has a great deal more than the others have. Without present day inspiration we cannot tell whether what pretends to be the Bible is so or not. The Bible is not a sufficient guide to the soul. It does not tell whether women or men can baptize; without special revelation we cannot tell. There are many books named in the Bible which are not in ours," hence ours is incomplete and of little value and the priestly revelations are necessary.

Bishop of ——— has two wives living in houses adjoining. They are very proud of the fact and bragged to us about it. His father, who was formerly bishop, has two or three wives living with him in the same houses and no attempt is made to conceal the fact. He has 396 living descendants. (1904)

A daughter who was given a testament, after a long talk and a seemingly genuine surrender to God, said, "The teacher in the Mormon

Sunday school tells us stories about a man who is God and that there was another man who wanted to be God but they would not let him and that now there are many men who are gods." I asked her if she believed that. She said, "No, not now. Jesus is God and I love Him and will read this book every day. And I will just pass that bread and water, (referring to the Mormon sacrament which is passed through the congregation) on to the next one when it is passed to me."

In discussion with Mr. Savage, a Mormon elder, after our meeting was over, I told him that Mormon doctrine taught that God was once a man and is now an exalted man. "Yes," he said.

"Was he born?" "Yes."

"Did he have a father and mother?" "Yes."

"Did his father have a father?" "Yes."

"Then there must be a series of gods each one god begetting another god?" "Yes."

"Who is this God who has been born and died and resurrected and is now an exalted man?" "God the Eternal Father."

"Who is this God the Eternal Father?" "I-I-I don't know."

"Is he Adam?" "Y-Y-Y-Yes."

"Do you pray to Adam when you pray?" "Yes."

"Do you render worship to Adam?" "Yes."

"Does not the Scripture say God formed Adam out of the dust of the ground?" "Adam pre-existed and was a celestial being when God placed him in Eden."

"Do pre-existing spirits have bodies?" "Yes."

"What kind of bodies?" "Spiritual bodies."

"When do you believe the pre-existent spirit enters this body of flesh?" "When a babe?" "Yes, I think so."

"Do spirits grow to the fulness of a fullgrown man?" "I do not know, but I think so."

"Will you please explain how a full grown spirit the size of a man, with a tangible body, can enter the body of a small babe?" "The spirit is flexible and can be compressed."

"Then it can be compressed like rubber and pressed into the babe?"

"Well-I-don't know. Perhaps it is the same size as an infant babe. These are my opinions and not doctrine."

This elder has been teaching in public schools for years and I am



CHICAGO PRESBYTERIAN CHURCH RECENTLY BOUGHT BY MORMON PRIESTHOOD



TYPICAL HOME MISSIONARY CHURCH AND PARSONAGE IN THE LARGER TOWNS
OF UTAH

told by a reliable party that he is a fairly well educated Mormon. (Every point of this is authorized Mormon doctrine, except the contraction idea which is left unexplained because unexplainable.)

Of course language is hardly adequate to condemn such doctrines sufficiently. But they form the warp and woof of Mormon teaching to-day, as they have done since Mormonism became pagan in its idea of God, about seventy years ago. Less than two years ago the writer heard Smoot, the Senator who ought to be put out of the Senate, say twice over in a Mormon meeting, and with all emphasis: "There are hundreds of passages in the Bible which prove that there are many Gods!"

Given such an abominable system, backed by a very zealous and genuine belief in 310,000 people, and we have a danger which is neither small nor safely to be ignored, whether as concerns the world in general or the souls of its adherents. For years Mormonism has had about one man to every one hundred and fifty of its

whole population out "on a mission," spreading the reign of Mormonism, serving without salary, going from house to house and holding meetings in spite of obloquy and often even of personal abuse. In the sheer bulk of their missionary effort, though so terribly false, they shame Christendom. If Christ's followers kept even one missionary in the field to every 150 of its adult church members there would not be a dark corner on earth in a decade! Yet the writer is told daily that persons "cannot do any more than they are doing!" Let us learn zeal from these emissaries of evil.

It is with such a deluded people and such a devilish system as this that we must cope. It has more than doubled its adherents in the last fifteen years by this assiduously deceptive work and its natural birth increase. We have for thirty odd years sought to meet it by the comparatively few Christian churches and schools in Utah. These have fought nobly and have done great good. It was as pastor of one of

them, doing his level best for God and souls, that the writer, among others, became convinced that the broader, more penetrative and adaptable instrumentality which later became the Utah Gospel Mission, incorporated at Cleveland, Ohio, was necessary, if the great mass of the Mormon people were to be reached for God, and the great "Mormon problem" solved at all. Having now carefully visited two thirds of all the Mormon families, and had about 37,000 people at its meetings, the exceeding utility of this new work has been abundantly demonstrated; and while the ordinary methods of work are not in the least superseded by it, but are greatly helped instead, this work has more or less directly influenced probably not less than 250,000 Mormons who would not have been reached at all by any other evangelizing agency. And it has also reached them with a kind of truth that no other agency has felt that it could largely use, though most essential.

Space will not permit any large setting forth of the results of this work. Suffice it to say that both the solution of the whole problem and the salvation of the Mormon people depend upon getting them to thinking and studying the Word on the great fundamentals of Christian

truth; that this can only be done by getting at the whole people by men and methods appealing to their own manhood and love of truth, and ideas of how missionary work should be done; and the writer believes that if the work of the Utah Gospel Mission could be enlarged so as to reach every settlement at least annually for fifteen or twenty years, enough truth would be accepted to make further belief in Mormon paganism impossible, and Mormonism would rapidly become a somewhat peculiar form of real Christianity.

The following may illustrate how the work is often (though not by any means always) received: "Another elder who had returned from the same field and spoke earlier in the same day was of a very different type. He was plain, unassuming but able, clear in thought and to the point, and so contrary to usual Mormon doctrine on some points that he might have suffered for speaking as he did a few years ago—and may now. He urged the people to take our literature and study it and receive the truth found therein, etc., and to the writer said privately (after reading our booklets), "That's right; set the people to thinking and get them to reading their Bibles"—just what we were trying to do.





FIRST CONGREGATIONAL CHURCH, SPRINGFIELD

THE CITY OF HOMES

BY F. L. GOODSPEED, D.D.

Pastor First Congregational Church

SPRINGFIELD, Massachusetts, where the seventy-ninth annual meeting of the Congregational Home Missionary Society is to be held on May 30th to June 1st, is "beautiful for situation." It is a prosperous and growing city of about seventy thousand people and for many years has been known as The City of Homes. Its citizens boast that it is the most attractive city for residence in New England. Situated on the banks of the Connecticut, easy of access from all directions, in the midst of the largest group of New England colleges, characterized by a large degree of public spirit, with schools and libraries of the first order, with a civic ideal which keeps its affairs free from "graft" and seeks the largest welfare of its citizens, it is much sought as a desirable place for a home. No stain has ever rested upon those who manage its affairs; but it maintains a high plane of civic life and its officials have always kept clean hands in all departments of its administration. At the time of this meeting the Connecticut valley and the surrounding country will be full of the flush and charm of hastening spring.

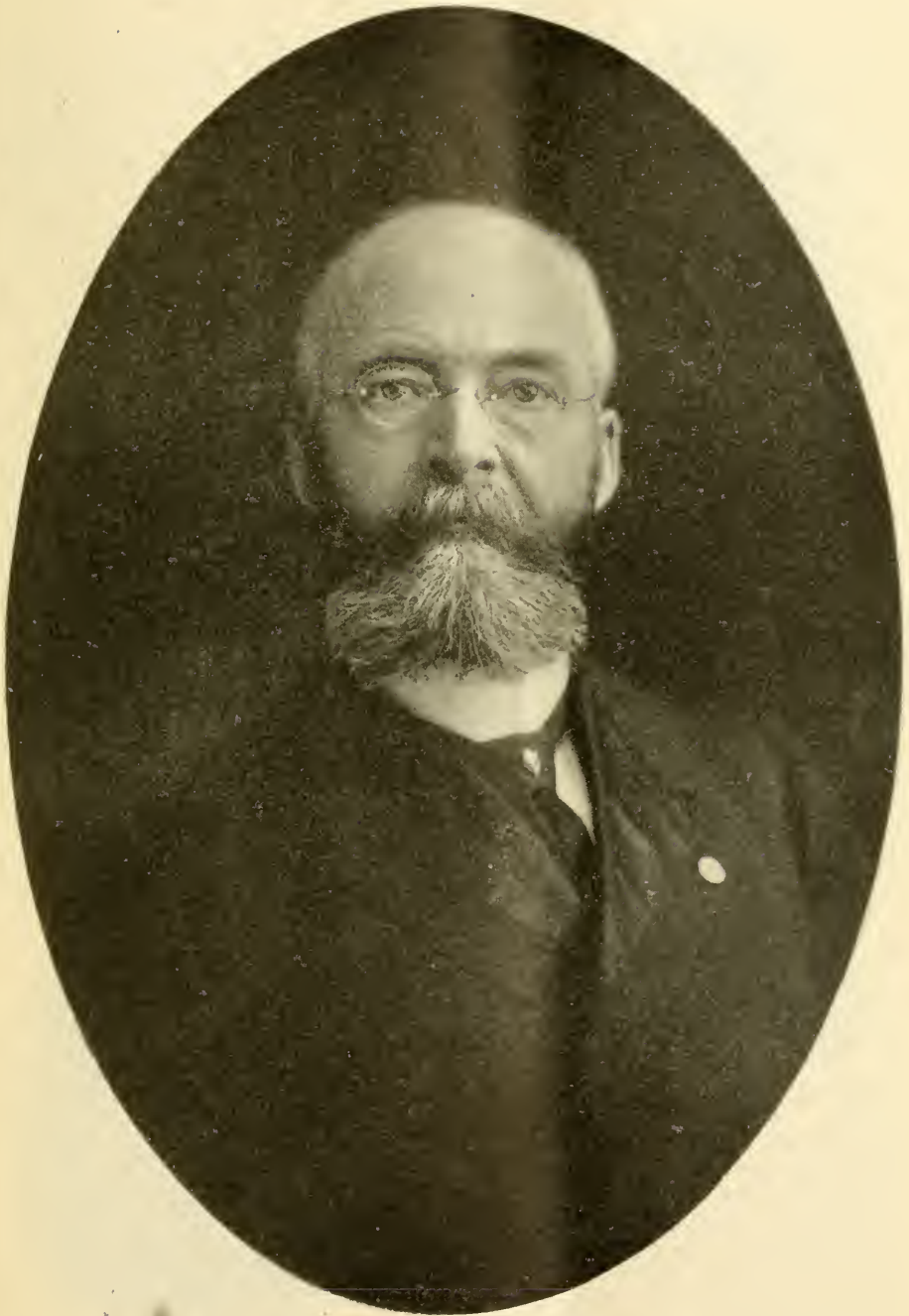
Springfield was settled in 1636 by William Pynchon and his colony who pushed out through the wilderness in their ox-carts from Roxbury and settled in what the Indians called Agawam. Pynchon gave the place the name of Springfield after his English home. He maintained friendly relations with the Indians and was respected and trusted by savages and settlers alike. He was a man of devout piety, and remarkable for scholarship, energy and wisdom. Ahead of his age in matters of religion, he became involved in

theological dispute with his former neighbors in Roxbury. By them he was accused of "broaching and maintaining a damnable heresy," was deposed from his position of leadership and his book of four hundred and forty pages burned by the executioner in the public marketplace in Boston. To save himself from further and more uncomfortable courtesies of the same kind he finally retired to England where he died just as Charles II was coming to the throne.

The first thought of the Pilgrim and Puritan on establishing a new settlement was for a church. And here as soon as the new settlers had cleared the ground, erected their fort and built their houses they made a solemn compact, the first article of which was as follows: "1^{stly} Wee intend by God's grace, as soon as we can, with all convenient speede to procure some Godly and faithful Minister, with whome we propose to joyne in church covenant to walk in all the ways of Christ." The First Church, with which the present meeting is to be held, was organized the next year, in 1637. It stands at the center of the city, on Court Square. The present building, erected in 1819, is the third edifice which the church has had and stands near the original one. It has many historic associations and is the most precious memorial which Springfield possesses. During its life of 268 years it has had only eleven ministers, so that the average period of service is more than twenty-four years. Who can estimate the influence of this ancient institution in the intellectual, moral, charitable, reform and religious movements of the last two centuries and a half!



FRANK L. GOODSPEED, D.D.
Pastor First Church



PHILIP S. MOXOM, D.D.
Pastor South Church



SAMUEL H. WOODROW, D.D.
Pastor Hope Church

Springfield might almost be called the city of churches as well as the City of Homes. To-day it has thirteen Congregational churches, of which number one is Swedish, one French and one for our colored brethren. In proportion to the population it is one of our Congregational strongholds.

Space forbids more than a mention of beautiful Forest Park, the commodious new high school, the art gallery with its treasures, and the library which is one of the best in the United States. In Merrick Park stands St. Gauden's statue of "The Puritan," commemorative of Deacon Samuel Chapin who often, in the absence of the minister, "carried forward the Sabbath services" in the original First Church meeting-house. This statue of the Puritan as St. Gaudens has modeled him, with his broad brimmed hat, flowing cloak, foot upraised on his way to church, clasping his Bible in one hand and his stout stick in the other, serves to remind us that those old Puritans were the "sifted wheat" of God's

kingdom up to that date and that even now their force in history is unspent.

An arsenal had existed here during the Revolutionary war and was attacked on January 25, 1787 at the time of Shays' Rebellion. But the Springfield armory was established by Congress in 1794. Washington himself inspected and commended the site. The view from the arsenal tower Dickens declared to be the finest his eyes had ever beheld. It takes in a sweep of many miles, from Mt. Tom and Mt. Holyoke in the north to the gleaming white church spires away to the west and the south far across the river to the mountains in the dim distance. The armory is the largest industrial plant in the city. Eighteen hundred and fifty men are on the pay roll. The main arsenal building holds three hundred thousand stands of arms, and their gleaming barrels remind Longfellow of a row of organ pipes:

"This is the Arsenal. From floor to ceiling,
Like a huge organ, rise the burnished
arms;
But from the silent pipes no anthem pealing
Startles the villages with strange alarm.



REV. NEWTON M. HALL
Pastor North Church

Oh! What a sound will rise, how wild and dreary,
 When the death angel touches these swift keys!
 What loud lament and dismal Miserere
 Will mingle with those awful symphonies!
 Peace! and no longer from its brazen portals
 The blast of War's great organ shakes the skies!
 But beautiful as songs of the immortals,
 The holy melodies of love arise."

its graduates, and is growing in equipment, endowment and influence. Its graduates are found foremost in the work for young men both in this country and in Europe.

Here is situated also the French-American College, founded to give a Christian education to young men and women of foreign birth. With



THE PURITAN, BY ST. GAUDENS, COMMEMORATIVE OF DEACON SAMUEL CHAPIN

Two institutions kindred to our home missionary work must not be omitted in this brief sketch. The first is the International Young Men's Christian Association Training School with its corps of able instructors and its increasing body of students. This school has recently been empowered by the Massachusetts Legislature to grant degrees to

twenty-six thousand immigrants coming to us from across the sea every week—more than a million a year—it will readily be seen how close this institution stands to the great home missionary problem. Beside one lone Yankee, sixteen nationalities are at present represented. The college aims to give instruction in the branches usually



GROUP OF STUDENTS IN NATIVE COSTUME, FRENCH-AMERICAN COLLEGE

taught in such institutions—and much more. It ministers to the whole life of these backward but aspiring peoples, and is not content until it has implanted a high ideal of home life, a pure Christianity, and a worthy American citizenship. Its atmosphere is intensely but intelligently Christian. It is treating the problem of our foreign population from the root, and so guiding and developing all the forces of character that these people shall be equipped for life and for service in making and in keeping their adopted land Christian. This school only

needs to be enlarged and endowed in order to make it one of the mightiest agencies in solving our most pressing missionary problems.

Many and great are the questions to come before this meeting. The Church Building Society, Education Society and Sunday school and Publishing Society will share with us the time and the inspiration. Dr. Washington Gladden, moderator of the National Council, will preach the sermon. Able men from different parts of our Israel will speak their highest thoughts. Come!



EDITOR'S OUTLOOK

America's Plague Spot

THE surprising growth of Mormonism gives reasonable alarm to every thoughtful citizen. To three causes this is chiefly due, namely: the crafty intelligence of Mormon leaders; the proselyting industry of Mormon elders; and the stolid ignorance of the great mass of their deluded dupes. It is this powerful combination that has established in the heart of a Christian Republic, as pure a survival of barbarism as can be found in the world to-day. Against this triumvirate of evil powers Christian schools and churches have been arrayed and while their power has been abundantly proven in Utah and surrounding territory, the fruits are small compared with those of some other missionary investments.

Rev. John D Nutting, author of the leading article of this number, was for six years pastor of Plymouth Congregational Church, Salt Lake City, until his observation and experience led him to the conviction that hundreds of thousands of Mormons are utterly beyond the reach of schools and churches as at present conducted, and that a vast field of primary education and fundamental teaching was open and must be occupied, in order to wage any hopeful conflict with the barbarism of the Mormon system. Thus he was led to give himself to a form of effort which up to this time had been wholly unattempted. What success has been achieved is told in a modest way by the author and will be properly weighed and credited by the readers of THE HOME MISSIONARY.

This magazine and the society it represents stand specifically for Church Planting, yet they have never refrained from acknowledging their indebtedness to all co-operating

agencies; and in a problem so desperate as that which presents itself in Utah and in every state and territory contiguous to it, and in certain sections of the country far removed from it, nothing that promises the least defense against this monumental peril is unworthy of the thoughtful approval of the readers of THE HOME MISSIONARY.

The Program

The success of an Annual Meeting depends in a large measure upon its setting. Dr. Goodspeed on another page has described the beautiful setting of the coming anniversary of the Home Missionary Society. Let no one fail to read it.

As to the program, it is still incomplete but some things are definitely fixed. Dr. Gladden, Moderator of the National Council, will preach the sermon. Dr. Choate will read a paper. Dr. Kingsbury of Idaho and Utah, Secretary of Systematic Benevolence, Rev. C. A. Northrop and the ever welcome Puddefoot will be among the speakers. Rev. Samuel H. Goodwin of Provo, Utah, will speak for the Education Society on some phase if the Mormon question. Dr. Charles R. Brown of Oakland, California, will represent the Pacific coast. The Young People's Movement under the direction of Secretary Don O. Shelton will have able champions and women's work will be represented by eloquent speakers. The Church Building Society and the Sunday School and Publishing Society have still to complete their program. Further particulars concerning the meeting and the arrangements for railroad transportation and hotels may be found in the weekly religious papers.

FINANCIAL NEEDS AND ENCOURAGEMENTS

THE APPEAL OF THE HOME MISSIONARY SOCIETY FOR FINANCIAL AID IN ITS PRESENT HOUR OF GREAT NEED IS RECEIVING A MOST HEARTY AND ENCOURAGING RESPONSE.

WE TAKE GREAT PLEASURE IN PRESENTING HERewith A FEW OF THE MANY KIND MESSAGES ACCOMPANYING CONTRIBUTIONS RECEIVED DURING THE PAST FEW WEEKS. IF EVERY MEMBER OF THE SOCIETY WILL RESPOND TO THE PRESENT NEED IN THE SPIRIT OF THESE WHOSE WORDS ARE GIVEN HERewith, THE RESULT, WE ARE CONFIDENT, WILL BE SUCH AS TO FREE THE SOCIETY FROM THE GREAT FINANCIAL BURDEN THAT NOW RESTS UPON IT.



A RHODE ISLAND FRIEND WRITES: "PLEASE FIND ENCLOSED MY CHECK FOR \$———. I HOPE AND PRAY THAT THE WHOLE AMOUNT MAY BE RAISED AND MUCH MORE, THAT YOU MAY ALL FEEL CHEERED AND ENCOURAGED AND THAT THE GOOD WORK MAY GO ON."



"I WILL AGREE TO GIVE \$500 TO BE PAID PRIOR TO ———."



THESE ARE THE WORDS OF AN AGED MEMBER OF A NEW ENGLAND CHURCH: "IT IS PROPER THAT I SHOULD EXPLAIN THAT WHEN, FOUR YEARS AGO, I ARRIVED AT THE AGE OF FOUR SCORE YEARS, I SETTLED UP MY WORLDLY AFFAIRS, GIVING ABOUT ONE-HALF OF MY SMALL ESTATE TO FAMILY FRIENDS, AND ABOUT ONE-HALF FOR THE GOOD OF MY FELLOW-MEN THROUGH CHURCH CHANNELS. I HAVE NOW NO PROPERTY AND NO INCOME EXCEPT A MODERATE LIFE ANNUITY. WITH STRICT ECONOMY THIS IS SUFFICIENT FOR MY PERSONAL NEEDS, AND, UNTIL I NEED MORE CARE THAN I DO NOW, I HAVE A SMALL SURPLUS OF THIS INCOME FOR THE USE OF MY 'RIGHT HAND' AND MY 'LEFT HAND.' I SENT YOU TWO WEEKS AGO \$———, AND I NOW ADD \$———."

I WISH IT WERE POSSIBLE FOR ME TO RESPOND LARGELY, BUT I CANNOT GIVE THAT WHICH I HAVE NOT. I ENCLOSE A MONEY ORDER FOR \$——, ONLY A DROP IN THE BUCKET I KNOW, BUT I HOPE IT MAY BE NOT QUITE USELESS. MAY THE HEARTS OF CHRISTIAN PEOPLE ALL OVER THE LAND BE SO TOUCHED THAT GIFTS LARGE AND SMALL WILL SOON WIPE OUT THE DEFICIT!



A BROOKLYN FRIEND WHO SENDS AN EXTRA CONTRIBUTION, WRITES A VERY SYMPATHETIC LETTER AND CLOSSES WITH THESE WORDS: "THE CONGREGATIONAL HOME MISSIONARY SOCIETY DOUBTLESS HAS A GREAT FUTURE YET BEFORE IT AND WILL WIN MANY TROPHIES OF VICTORY UNDER THE LEADERSHIP OF THE GREAT HEAD OF THE CHURCH, WHO IS NEVER DISCOURAGED AND SHALL SEE OF THE TRAVAIL OF HIS SOUL AND SHALL BE SATISFIED."



A CONNECTICUT FRIEND WHO MAKES AN EXTRA OFFERING EXPRESSES HER SYMPATHY AND INTEREST AS FOLLOWS: "I AM VERY SORRY FOR THE GREAT DEBT WHICH SEEMS TO BE RESTING UPON OUR DEAR SOCIETY. I WISH IT MAY BE PRESSED MORE AND MORE UPON THE HEARTS OF ALL ITS FRIENDS UNTIL THE WHOLE IS PAID."



ONE WHOSE INTENT IN THE SOCIETY IS DEEP, SENDS AN ADDITIONAL OFFERING, AND EXPRESSES HER INTEREST IN THESE WORDS: "I AM A FRIEND OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY AND AN INTERESTED READER OF THE HOME MISSIONARY. THERE IS NO CAUSE THAT I AM MORE INTERESTED IN, BUT MY MEANS ARE LIMITED SO I CANNOT DO AS I WOULD BE GLAD TO DO. ENCLOSED PLEASE FIND \$—— WITH BEST WISHES FOR THE PROSPERITY OF THE SOCIETY."



YOUR PROMPT AND LIBERAL HELP, TOGETHER WITH THE PROMPT AND LIBERAL HELP OF EVERY FRIEND OF CONGREGATIONAL HOME MISSIONS, IS NEEDED AND INVITED, TO THE END THAT THE EXTENSIVE AND VASTLY IMPORTANT WORK OF THE SOCIETY MAY BE UNEMBARRESSED AND UNHINDERED. WILL YOU NOT MAKE AS GENEROUS A CONTRIBUTION AS YOU CAN, TO-DAY?

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY DON O.
SHELTON, ASSOCIATE SECRETARY

YOUNG PEOPLE AND THE ANNUAL MEETING

AT the coming Annual Meeting of the Congregational Home Missionary Society to be held at Springfield, Massachusetts, May 30-June 1, an entire evening session will be given to addresses on topics of vital interest to Congregational young people. It is greatly desired that, as far as possible, each young people's society in Springfield and vicinity shall attend this session in a body, and that young people's societies in New England shall send representatives who will remain through the entire session of the convention. Detailed information respecting the plans for this important meeting will be sent to members of missionary committees early in May, and to others on request.

THIS SUMMER AT SILVER BAY

ON ANOTHER page Mr. Vickrey writes with fervor and point on the young people's missionary conference to be held at Silver Bay on July 21 to July 30. We earnestly hope that a large number of Congregational young people's societies in the East will send delegates to this very important gathering. Early application should be made, for the accommodations of the Silver Bay hotel are limited. Among the speakers announced are the following: Hon. Samuel B. Capen, President John F. Goucher, Bishop James

M. Thoburn, Mr. Robert S. Speer, Mr. John R. Mott and Mr. John Willis Baer.

The recreation facilities at Silver Bay are unusually good and there will be abundant opportunity for the study of the Bible and of Missions, and for personal conferences with teachers and leaders.

It will give us pleasure to send, upon request, a copy of an illustrated booklet containing a full announcement of the plans for the conference.

ANOTHER NEW PROGRAMME

It gives us great pleasure to announce the preparation by the Rev. Ernest Bourner Allen, of Toledo, Ohio, of an admirable programme for use in young people's meetings on Sunday, June 25. On that day a home mission topic is to be considered, "Our national Heritage."

The programme is illustrated and suggests hymns and topics for presentation at the meeting. It also contains responsive readings and suggestions for the decoration of the room in which the meeting may be held.

It is expected that this unique programme will be ready for distribution by May 27. Its use will insure a meeting of deep interest and of great profit.

Copies will be furnished all Congregational young people's societies free of charge. The rate for postage will be three cents per dozen.

LIFE PURPOSES TRANSFORMED

By C. V. VICKREY

Secretary Young People's Missionary Movement

"I AM in Cuba to-day because I was at Silver Bay last Summer," is the statement of a letter recently received in the office of the Young People's Missionary Movement, and the writer of the letter is but one of the scores, now

laboring in various missionary lands, who first caught their vision of the "fields white unto the harvest" at these summer gatherings at Silver Bay, Asheville and other centers. Scores have sailed, but *hundreds* unable to go in person to the field have returned to their home churches with higher ideals of Christian stewardship and greater efficiency in service than they had ever known before.

A secretary of one of the largest boards in America, wrote to the President of his board that "almost without exception, wherever a strong work has been discovered this year in any young people's society, the causes have been traced immediately to the summer conference of last year or the year before."

Young people's organizations are coming to recognize the necessity of trained leaders and the value of the Silver Bay, Asheville and similar conferences in supplying leaders.

One of the foremost pastors of America, whose church for two years has been strongly represented at Silver Bay, recently said, "that he would favor asking his session to appropriate or raise \$300 if need be this year, in order to send a strong delegation of workers to this summer training school;" and he expressed his conviction based upon the experience of the past two years, that the money would return to the church many fold in the form of increased missionary contributions, to say nothing of the vastly more important return in the form of deeper and richer spiritual life and general quickening of all the activities of the church.

The program of the Silver Bay Conference this year promises to be even more helpful than in previous years.



A VIEW OF THE SILVER BAY HOTEL AND GROUNDS

The opening session of each day will be spent in quiet devotional Bible study, under the leadership of Bishop James M. Thoburn of India, who has consented to serve as the conference pastor. This will be followed by an hour of conference concerning approved methods of work in young people's societies and Sunday schools. The third session of the day will be given to home and foreign mission study classes, the class for the study of home missions being taught by Mr. Don O. Shelton and the class for the study of foreign missions, by Dr. A. W. Halsey. At eleven o'clock each day, there will be symposiums on vital topics, or one or more platform addresses by prominent speakers, on missionary or devotional themes. Among those who have already given assurance of their willingness to assist on the program, are the following: Hon. Samuel B. Capen, President John F. Goucher, Bishop James M. Thoburn, Mr. Robert E. Speer, Mr. John R. Mott, Dr. F. Mason North, Dr. Stephen J. Herben, Dr. William M. Bell, Dr. A. L. Phillips, Dr. E. E. Chivers, Dr. R. P. Mackay, Dr. A. W. Halsey, Messrs. Von Ogden Vogt,

John Willis Baer, F. P. Haggard, Harry Wade Hicks, Don O. Shelton, John W. Wood, Harry S. Myers, and Dr. F. C. Stephenson. The afternoons will be devoted to rest and recreation, with an almost ideal environment of mountain and lake. The evening hour will be occupied by an out-of-door vesper service, followed by denominational group meetings, where denominational representatives may formulate, under the guidance of their denominational leaders, plans for the work of the year.

The music of the Conference this year will be in charge of the association male quartette of Iowa, perhaps the most sympathetic and effective organization of male voices in America in the rendition of sacred music.

The dates of the Conference are from Friday evening July 21st to and including Sunday, July 30th.

An illustrated booklet giving further information concerning speakers, railroad rates and other details of the Conference, will be sent free of charge upon application to the Congregational Home Missionary Society, 287 Fourth avenue, New York City, New York.



ONE OF THE ATTRACTIVE SUMMER HOUSES

KING'S TRUMPETERS WHOM I HAVE KNOWN

VII. REV. ABRAM VAN AUKEN

BY REV. W. G. PUDDFOOT, A.M.

Field Secretary of the Congregational Home Missionary Society

AMONG all the King's Trumpeters I have known, the subject of this sketch must rank first with me, because he was the man that found me. I had been drawn into the Red Ribbon Movement inaugurated by Dr. Reynolds, and I was asked to give chalk talks on the subject. I little knew of the size of the State of Michigan, or I should never have ventured to go from Owosso to Otsego Lake and Gaylord. But, once started, I kept on, although it took all my money but a few cents, to pay for my ticket to Gaylord. I remember how crest-fallen I felt when I thought of my family at home and my business at a standstill. I met Rev. Mr. King at Bay City, who engaged me to speak at Standish on my return. At Otsego Lake the collection was enough to pay my return trip.

When I reached the new county town of Gaylord, I found the only place to speak in was a small hall above a grocery, and that was engaged with a trial for larceny. The people had forgotten the lecture. There was no church, only a lot full of stumps. The school house was unfinished. I gave three little boys a cent apiece to advertise my arrival and I had the hall full in the evening. Rev. Abram Van Auker had come eight miles through the dense forests to hear me. In the morning he said to me: "I have been telling the people here to give you a call." "A what?" I answered. "A call to become their pastor, but they want me to stay another year." "Don't you know you ought to be preaching?" "Yes." "Well why are you not?" "The way is not open yet," I answered; "when the Lord

opens the way I am ready to march!"

"Well, he will open it pretty soon!"

"Do you know Superintendent Warren?" "No." "Well he is the State Superintendent for Home Missions."

"I don't know anything about Home Missions." "Well, you soon will;" and he proved himself a Prophet.

I think I will let him tell his own story. It was news to me that he passed through such a struggle in order to tell me I must go and preach the Gospel. He writes:

I was born in Albany County, New York, in 1844. My father was a farmer and moved to a new farm in Cayuga County and there I remained until I united with the army and served three years. I was sun struck, and had yellow fever which has always affected my health very much. I became a Christian at the age of sixteen. Soon after my conversion I felt that I ought to be a minister. While in the army I saved my money to educate myself for the work to which I felt God had called me. At the close of the war I entered Olivet College, in Michigan, but in a short time I was compelled to leave on account of heart trouble. I then returned to the farm and tried to abandon the thought of the ministry. This I could not do any more than one can hide himself from himself. I fought convictions until the fall of 1876, when I said, Lord I will go anywhere, and immediately the way opened and I took work at Gaylord. God greatly blessed the labors of my pastorate while there. I was pastor of almost the whole county. I built the first church in the county. One afternoon, while living eight miles from Gaylord, I drove to town to a temperance lecture by W. G. Puddefoot. After the lecture I went home with Bro. C. C. Mitchell to remain for the night. That night God by His spirit drove sleep from my eyelids, and told me a duty I must do. I fought the Spirit by every conceivable argument until nearly daylight, when I gave up to His mastery and said, I will do your bidding. I was to go and speak to W. G. Puddefoot and tell him that God wanted him in the ministry. Upon delivering my message his whole being lighted up with a brightness that at once

assured me I had made no mistake, and in less than three months he was in charge of a church, and his great success is one strong evidence to me that God still speaks direct to men.

I said my pastorate nearly covered Otsego County; yes, and a part of Charlevoit. At one time I was called upon to attend a funeral, eighteen miles away. Through the dense forest I went nine miles of the way on a foot trail alone, carrying a lantern, Bible and hymn book; after ten o'clock at night I walked back all the way after service through a rain storm. I served Gaylord and vicinity for four years, when I went to Vanderbilt; you know of my work here, how I cut and hauled logs for the Tabernacle and that in the cold of a Michigan winter. We built the church after everyone said we could not.

I assisted Superintendent Warren as general missionary for six or seven years, traveling the highways on foot and horseback. I built a church at Christy Station, a church and parsonage at Maple City, a church at Old Mission. At this time I was the pastor of each place and looked after the building of several others while I was general missionary. Fourteen years ago my health failed me and I returned to the occupation of my childhood.

But Bro. Van Auken's labors did not end here. While on his farm he still had to preach. Forty-five miles away was a little church on the point of collapse and for some months he made the ninety-mile round trip to

save it. Often he has walked thirty-five miles through snow and slush eight inches deep. He can do but little reading or writing on account of his heart trouble, but there are other things he can do and he has done more than most men under such limitations. Altogether he has raised seven children. They were providentially thrown in his way. The first was an orphan boy who lived about five years; the next was a little girl that he took care of for twelve years; the next a boy of two who remained with him until twenty-four years of age. The first girl was married and had four children. She died when the youngest was about a year old, and the eldest thirteen. He at once took the four into his home, three girls and one boy. One girl is now married and the three left are still with him—and all this from a man in poor health and whose heart troubles him. May the good Lord send the same heart troubles to some more of his flock. If the good people who profess love to their Lord, would take care of seven needy souls, how many needy souls would there be left?

WE are not asking our Lord to do our will, but as those committed and called to His service, we are asking Him to do His own will and glorify His own name. Yea, the association is closer and more intimate. Like our Lord we should do nothing by ourselves. We should be in his hand to be guided, taught, energized. Yea, more, we should seek before service, such close fellowship that we feel His hand upon us, thrusting us forth for this work. And, therefore, we should expect and look for and count upon answers. Of course the issues of all work are in the sovereign hand of God. But his faithfulness will never fail. We should expect to see signs following. For ambassadors to toil on without any anxiety as to what God is to have from his testimony through us, shows in the messenger careless indifference to the results of his mission, insensibility to the needs of men.—REV. JOHN SMITH, M. A., in "*The Magnetism of Christ.*"

THE OTHER SIDE

By MRS. BUSYBODY

I OFTEN wonder when I read of the fare (pictured always as poor) of home missionaries, what kind of people they live among. We read: "The minister was trying to fry some beans" (uncooked at that); "We had only bread for dinner;" "No butter for three months;" "Potatoes, salt and pepper all we had to live on."

The small boy gave as his reply to the question, "What is the chief end of man?" "To glorify God and annoy Him forever." I sometimes feel that the chief end of home missionary life, as pictured, is to be poor and starve. But to all this there is another side which ought to be brought out. For fourteen years we have been right on the frontier; salary ranging from five to eight hundred dollars. From this we have given our tenth, educated a boy at college, kept a horse and horses, paid fuel bills, etc., and all moving expenses. Therefore we have had no chance for over-eating on the remainder. There were many times when it has been a cross to hear ladies discuss the strawberries they have eaten in their homes, and there were none in ours. But in every place there has always been that "Rock in a weary land," always some one or many to remember the pastor's family.

At F. were the S. S. S., and what they brought and sent was good not only for the blood, as the advertisement reads, but good for the heart and soul as well. At D. was the C. family and only the Lord knows how much they sent or how timely and acceptable their gifts. Out on the prairie was the B. family, poor but so good and so kind; always something for the minister's family when we called. I always felt guilty to accept, but it was so freely given and would have hurt so to be

refused! In H. there were our two Welsh families; great, strong, hearty men. They liked good things and liked to share them generously with the pastor and his family. The hardest part of leaving that town was to give up this brotherly kindness.

But in Q., though we landed in a veritable hornet's nest, we were never in a place where there was such generosity. We even laid aside a thank offering for gifts we received and were able to make a respectable offering to a good cause. I sometimes feel that too many of us have the spirit of "I need that myself" and do not scatter enough. In our life we have emphasized the giving side and that perhaps accounts for the many returns we have received.

This week I gave some eggs to a poor woman. She disliked to accept them, saying, "You cannot afford it." Alas, I knew better than she the emaciated condition of our finances, but I told her some one would give me something in return, little thinking how soon the promise, "Give and it shall be given unto you," would be fulfilled. Calling at a farm house the next day, I was given meat enough to last our family a week; and almost invariably this has been the case. The full measure is sure to come. I nearly ruined my eyesight looking for pay day as a minister's wife. (You see I had been used to a pay day in the city schools and found it a hard lesson to give up looking and make the best of things). I once heard a gentleman say, "No home missions for me; I know too well how hard it is to live. Mother and I used to plan and plan and plan again how to get along." Remembering those words, I resolved that if there were a bright side my children should see

it, and if there were any way to provide good food my children should have it. First I know how to cook and nothing is wasted. We always have a good garden, keep a cow and chickens and lately added pigs to the establishment. The cow furnishes the larger part of the food for the pigs; the garden feeds the cow; part of the pigs were traded for beef, the other part went for groceries. A little tar paper made the hen house so warm that eggs have been plentiful all winter. And so with our own meat, our own milk and eggs and vegetables, it has

been comfortable, though it has not been easy. A poor half-fed horse is no credit to his owner, and I always feel that I am responsible in a measure for my heavenly Father's reputation as a caretaker.

Let's stop talking about the lack and share with others as God prospers us. I do not wonder that seminary graduates shrink from such a prospective diet. People are the same the world over, and wherever there is a church, there must be some spirit of Christ and you as pastor will be sure to have a share in it.

VERMONT IN THE LEAD

"The Auxiliaries of the Vermont Women's Home Missionary Union have been using "Leavening the Nation" with interest and profit during the winter. A six month's study was arranged by the program committee. One hundred and twenty-eight copies of the book have been sold. It has met a need which the officers of the Union have been facing for some time. Papers based upon the separate chapters have been prepared and read and in one Auxiliary thirty-five different women have participated in the meetings."

—H. L. V. P.

TO READERS OF THE HOME MISSIONARY

THE JUNE NUMBER OF THIS MAGAZINE WILL BE HELD BACK UNTIL THE MIDDLE OF THAT MONTH IN ORDER TO INCLUDE A FULL REPORT OF THE SPRINGFIELD MEETING.

IN ACCORDANCE WITH THE ANNOUNCEMENT FOUND ON THE SECOND PAGE OF THE COVER, THE JULY AND AUGUST NUMBERS WILL BE OMITTED, AND THE NEXT ISSUE FOLLOWING THAT OF JUNE WILL BE THE SEPTEMBER NUMBER, COMING OUT NEAR THE CLOSE OF AUGUST.

FOR THE FULL NOTICE OF RAILROAD RATES, SPRINGFIELD HOTELS AND BOARDING HOUSES, AND FOR ALL PARTICULARS OF THE PROGRAM OF THE ANNUAL MEETING, SEE COLUMNS OF THE CONGREGATIONALIST AND THE ADVANCE.



EDWARD HAUGHTON ASHMUN

BY REV. E. LYMAN HOOD, PH.D.

"God buries his workmen, but continues his work."



EDWARD HAUGHTON
ASHMUN.

ON the old Western Reserve, in Talmadge, Ohio, March 12, 1853, the subject of this sketch was born. The lad inherited the honored traditions of a New England ancestry. His parents moved to Weeping Water, Nebraska, when Edward was seventeen, then a typical prairie town of the earlier days. The increasing needs and opportunities of the rising state appealed to him; and in due time, he consecrated his life to the Gospel ministry. Tabor College attracted the ambitious youth, where he was graduated in 1879, from which he went to Yale Divinity School. In the class of 1882, including among its thirty-two members, Arthur D. Bissell, W. W. Jordan, Edward M. Noyes and John E. Tuttle, Ashmun won the respect of the able teachers and the love of his classmates.

The missionary fields of his home state Nebraska, were the scene of his first labors in the ministry, where he served as pastor the churches in Syracuse and Beatrice. The congregations, now strong and helpful, still cherish the memories of his pastorates. It was in the Boulevard Church, Denver, Colorado, however, that time and place united to give his ministry the largest and most permanent results. And with much reluctance, the church gave up their pastor as he entered upon the superintendency of the work of the Society in New Mexico and Arizona, relieving the writer. Eight years, 1893-1901, in these territories he

faithfully served amidst conditions at once trying and disheartening. After brief pastorates in Jerome, Arizona, and Weiser, Idaho, failing health compelled him to seek the lower altitudes of the Pacific Coast. In Berkeley, California, the seat of the great State University, December 21, 1904, he entered into the rest of Paradise.

The features of his busy and useful life are many. He was a diligent student of the Bible and a forceful preacher of the Gospel. His "hobby" was land shells and in conchology he was an acknowledged authority; his private collection being one of the largest in the country. In his early ministry he married Miss Anna Lyman, who has been a willing helpmate through all the years. Since the death of her husband, she has written: "I have received so many good letters; and they are indeed a comfort to both my son and myself. But it seems a strange providence which took him, who was so strong, and leaves me to fight the battle alone." Superintendent J. D. Kingsbury, his successor on the wide field, has said: "He was a man greatly beloved, earnest, tactful, spiritual, full of faith, gentle in spirit, modest, unswerving in his fidelity, and his life was filled up with service of love and good works.

Yes, "God buries his workmen but continues his work." So declares the beautiful marble cenotaph at Westminster Abbey, erected to the memory of John and Charles Wesley. One by one, after heroic endeavor and patient self-sacrifice, the volunteers on the firing line, where the fight is hottest, are called from the service of earth—God continues the work.

FROM THE FRONT LINE

Evergreen Florida

IN the nature of things Florida home missions are peculiar and exceptional. The very seasons are confused, but church life is perhaps less disturbed in the revolutions of the year than upon most of our fields. Says Rev. D. A. Simmons of western Florida:

It is winter here, which means that religious ardor is somewhat chilled. It has been a custom, which sometimes seems an unchangeable one, that revivals and additions to the churches occur during the warm months, and all we can hope to do during the winter is to keep the church alive and working as a moral and spiritual force. But our prayer meeting at Westville has long been an "evergreen" and it is now more prosperous than ever. The songs, the scriptural readings, the prayer and cordial surroundings bring together every Wednesday evening a congenial congregation. Our young people take much interest in this branch of the work and if there is a visitor in town, he is likely to be seen at the Congregational church on Wednesday evening. The Westville Sunday school also is well supported and never goes into winter quarters or summer encampment. The ministers in West Florida have entered into a federation to promote the evangelizing of this part of the state and will begin work immediately. We hope that much good will follow. The move was planned by Superintendent Gale and it is his purpose to be with us at every church.

Several Reasons for Encouragement

Nearly every report from our widespread field has some note of encouragement showing a revived condition in the heart of the pastor and among his people. Says a faithful worker in South Dakota:

The schoolhouse was full on Sunday evening and a few of the miners stood upon their feet during the whole service, although they were pretty tired after a hard day's work in the mines. My heart was made glad to see a man whom I had invited several times to meeting, walk into the schoolhouse with his whole family, consist-

ing of six, he carrying the baby who was but four months old, in his arms. They had walked nearly two miles to attend this service, and it was the first he had been present at for years. At the close he spoke to me and requested that his children, the youngest, might be baptized. His heart was evidently touched and softened under the influence of the Holy Spirit.

On one of my fields lives a man who is believed to be an infidel. He admits himself that he has no use for preachers, but was frank enough to confess that he had a liking for me and is proving it by sending me many good things for the table and saying, you know where to come for more. He is a kind hearted man and would make a strong Christian if his eyes were opened to the light. I have been much cheered by a conversation with Mr. B. the manager of the mine. He is more than pleased that the Society has kept a man on the ground. So good has been the effect upon the camp that the company are willing to donate the land and put up a church building. One man has asked to be relieved from duty on Sunday from his camp, in order that he may be present and take part at divine service.

Winning the Young

This magazine is always glad to record special efforts for the welfare of the boys and girls. Rev. Edward F. Green, of Corvallis, Oregon, has proved the value of this form of endeavor.

Having been led to believe that special efforts in behalf of the younger element of the congregation would be appreciated, we have been directing our labors toward them. Short services have been instituted for the children in connection with the opening of the morning service. They have also been formed into a choir by Mrs. Green, to do the singing for this children's service. As a consequence of this work, our church is beginning to take on a newness of life and is becoming a young people's church. Ten of the younger ones came in on January 1st, followed by five more on the 8th and still more are coming. All this work is the more important because we are sending away our young people continually. They marry and go to the larger cities to labor there for the kingdom, while we are left here to dig the rough material from the quarry and to shape it into men and women, "Fit for the Master's use made meet."

A male quartette has been organized from the student body of the college here and has been the means of drawing students to church on Sunday evening. Of the entire body of students there are said to be about one hundred who attend church and we get a third of them, sometimes more. In this way we succeed in leavening some of the lump, Mrs. Green gave a dinner at the close of the term to all the boys who attended our church. It was a delightful evening and two of them have since united with the church.

A Slavic Thanksgiving

It was a Thanksgiving of the old fashion, which Rev. Paul Jamarik of Minnesota describes in the following report.

On the last Thanksgiving day the whole church, after attending services in the morning, partook of a common dinner in the house of one of our brethren. Each person at the table had one of God's promises of blessing from the Bible, under his plate, and after dinner, all having been seated in a circle, they read their verses to those present and followed the reading with reasons for their thankfulness to God. We have among us many who were yet struggling with the primeval forest, without homes worth speaking of, without bread often, paying off mortgages on their property and enduring hardships of every kind. Yet you should have seen them praying with the tears running down their faces, thanking God, not for earthly riches of which they had so little, but for His wonderful way of leading and keeping them in the spirit of meekness and obedience. The whole afternoon was spent in prayer and testimony.

Most of our members were recruited from the Lutheran Church, where numerous holy days are kept, and the people, though new in spirit, are conservative as to the old usages. Thus we had services the day following Christmas, and on the day of the arrival of the Magi and other such holy days. But I tried to turn them to great spiritual advantage by the reading of the Word and by meetings for prayer. This may look like putting new wine into old bottles, but it is not quite so because the bottles themselves were first renewed.

Save The Boys

We are glad to record every instance where hopeful attempts are made for the boys and girls. There is no soil so rich, there is no work so hopeful, there is no fruit so pre-

cious as is to be found along that line. Says Rev. H. W. Johnson, of West Duluth, Minnesota:

Our newest direct work is an organization for boys—Boys' Club it is called. As we have no Y. M. C. A. at this end of the city, the need of something along this line, in a moderate way, for bringing boys of from twelve to sixteen into affiliation with the church is obvious. The leader is a young Christian man skilled in the management of boys and a very interesting group of them meet every Wednesday evening at the church rooms and spend an evening in doing scroll work in addition to business and social features. We hope good results will follow these efforts.

Sunday Eggs for Home Missions

Both the spirit and the letter of the following we heartily commend. It comes from the grand old State of Iowa and brings good cheer to the Missionary Rooms. What if this spirit were to abound in all our states and churches? Would not all our missionary treasuries be full?

Because of business reverses, a family consisting of father, mother, two sons and a daughter, concluded that it would be better to remove from their home and try new surroundings. Accordingly the little remaining property was invested in a farm, and a mortgage assumed as part payment. The mother of the house had been a member of the missionary society in the old home town. She had often been interested in reading of farm women having "missionary hens." It seemed to her, as the care of the hens and chickens was to be her work, that she would like to save a part of the income from them for missions. So she decided one day to put aside for this purpose all eggs gathered on Sunday.

"But, my dear," the objection was made, "how can we get along without them? You know our expenses are great in getting started and we have no other income from the farm until we have raised a crop."

The eggs were traded at the store mainly for groceries. But the mother, hopeful that the times might be easier in the future, counted the Sunday eggs and carried out the price, meaning if the time ever came when it was possible to pay the debt, to do so. This account was kept four years. Last year the older son was able to teach at the country school. He insisted on staying at home and paying his board, although, to do so, he must walk six miles a day. At the end of each month, when the board

money was paid, a sum equal to the income from the Sunday eggs was set aside. At the end of the year this amounted to something over nine dollars, which was divided among several of our Congregational Societies. On summing up the whole amount received for eggs, it was found that there were ten dollars more than had been received any previous year.

The reader may draw his own conclusions. The amount for the three years that were not paid was \$30.02. Ten years have elapsed since then and in all that time it has not been possible to spare this sum. But it has seemed a debt and, though there is not yet sufficient income to provide for this extra, it is taken from the little sum that has been set aside as capital, and the mother now sends it to the Home Missionary Society in its time of great need.

The Old Question

When will all branches of the Christian church so respect one another and be so jealous for the honor of the Master that they will firmly resist every temptation to organize a church of their own, which may result in weakening a sister church of some other denomination? We are grateful that complaints on this score are less frequent than formerly, but the following action of a Congregational church, which shall be nameless, reveals the continued existence of an evil:

WHEREAS it appears from a statement in the local paper that it is intended to organize a ——— church in this town, and as, in our judgment, such a step would be an unnecessary division of Christian forces in the community, it is therefore resolved that we hereby respectfully submit that the population of this town does not warrant the addition of another church organization; and further, we express the hope that in this matter a spirit of Christian comity will prevail so as to prevent any impairment of the churches already established here.

Says the pastor reporting this action of his church; "In a population of about 450, where the Roman Catholics number anywhere from 150 to 200 there seems no reason for such a division of Christian forces."

The New Year at Matanzas

Rev. E. P. Herrick our senior worker in Cuba enters hopefully upon a new year of effort in Matan-

zas. Signs of promise and some real difficulties are revealed in the following:

The priests have been very active sowing tares of prejudice and misrepresenting our work. They have not succeeded in greatly reducing the attendance at our preaching services but have hurt our Sunday school somewhat. We are hoping to build it up by visitation. The continued interest of the young people is full of promise for the future. We continue to have the largest attendance of young people of any Protestant church in the city.

The authorities are still very friendly, giving police aid whenever desired in the interest of good order. Our proximity to the hospital where from one hundred and twenty to one hundred and sixty patients are cared for, has enabled us to do some work among the sick, some of whom have shown their appreciation by attending our services as they become convalescent.

Opposite the mission house are the barracks of the rural guard. From sixty to ninety soldiers are stationed there and a goodly number of them frequent our services. I have promised to preach special sermons for their benefit. From these headquarters they scatter over the province. The new winter-campaign is open and we enter upon it full of hope, trusting that the Lord may enable us to garner precious sheaves, in His Name.

The Country Church a Feeder

The testimony of Rev. G. W. Grupe of Riceville, Pennsylvania, helps to confirm the claim that the feeble country churches are of more importance to the world than they sometimes have credit for being. Says Mr. Grupe:

May I take this opportunity of adding a little to the general testimony as to the value of the rural field as a feeder. In the two churches of which I am pastor, both of which together scarcely number one hundred resident members, there are now three students in college, while seven others are taking work in lower grades. All these ten students are away from home and all of them are members of one or the other of these two churches. They are scattered from Andover, Massachusetts, in the east, to Elyria, Ohio, in the west. And so everywhere east and west, north and south are receiving of the life of our churches and I am sure that so long as such facts can be established the country can scarcely be indifferent to the conditions of our city life, for we are surely doing our best to train up good material only to see it go out to impress and be impressed by the world.

WOMEN'S WORK AND METHODS

A Word to the Thoughtful

WE have the pleasure of knowing that the new department, "Women's Work and Methods" is proving acceptable and useful to a large number of our home missionary workers. Yet we are far from satisfied. If all women at present organized for home mission study and effort in the United States, were to be numbered, they would constitute of themselves a considerable army, a large proportion within Congregational lines.

Some of them are to be found in college associations, some gathered under the name of clubs and guilds, others known as unions and auxiliaries. Quite a number are organized for the broad promotion of missions, both home and foreign. They are all potential of vast accomplishment but as yet they are mostly strangers to each other. The lack of a certain unity, federation, fellowship, or, for the want of a better term, that *esprit de corps*, which every army must have if it wins the victory, is painfully manifest. THE HOME MISSIONARY magazine offers to all these *disjecta membra*, a rallying point for united action and mutuality of interest.

If every woman of this great army, after reading these words would sit down and thoughtfully inquire; "What have I to contribute for the benefit of my fellow-workers?" "What do I need to know of their methods and successes?" "What question have I to ask for my own enlightenment?" "What fact, incident, experience of my own, would add to the general store of home missionary knowledge?" Such questions would be the beginning of a common life. Rivers deep and broad start from such little springs. In

these ways we still hope to make "Women's Work and Methods" a helpful exchange of home missionary news, and a real value and inspiration to the ministering women of our churches; but its success is wholly in their hands.

Are You Making the Best Use of It

Considerable labor is expended upon every number of THE HOME MISSIONARY to make it of use to the women and the young people and all others who are attempting a systematic study of Home Missions. "From the Front Line" is a department full of suggestive material. Are you making the best use of it? It is an inside view of the work of the home missionary and the life of his church. Indeed there is scarcely a page of the monthly magazine that cannot be utilized for study. Do you realize this?

One subscriber, a lady of the East, writes: "Dear Home Missionary: You are certainly charming and I wouldn't be without you for anything. The only fault I have to find with you is that you make one feel such a responsibility for living up to one's opportunity. However, you are richly worth fifty cents, and here it is; Gratefully yours."

We are pleased not more with the generous approval of the writer than with her clear apprehension of the purpose of the magazine, which is, first, last and always, to create a sense of opportunity and responsibility.

Do you feel it, and what will you do with this number? Read and forget, or read and make some practical use of its message to broaden your own horizon and quicken the vision of another?

POINTERS.

THE WOMAN'S MISSIONARY SOCIETY OF THE LEWIS AVENUE CONGREGATIONAL CHURCH OF BROOKLYN, AMONG OTHER FEATURES HAS ONE GENTLEMEN'S EVENING DURING THE YEAR. IT IS NOTICEABLE ALSO THAT THAT MEETING IS DISTINGUISHED AS A THANK OFFERING MEETING. AMONG OTHER OFFICERS IT HAS A MITE-BOX SECRETARY AND ITS WORKING COMMITTEES ARE A BOX COMMITTEE, SOCIAL COMMITTEE, OUTLOOK COMMITTEE AND MUSIC COMMITTEE. ASIDE FROM THE REGULAR MONTHLY MEETINGS DURING THE YEAR, THIS SOCIETY HOLDS A MID-WINTER MISSIONARY TEA AT THE HOME OF ONE OF ITS MEMBERS WHICH IS OF SPECIAL VALUE IN INTERESTING OUTSIDERS NOT YET PLEDGED TO THE WORK.



THE WOMAN'S HOME MISSIONARY UNION OF CONNECTICUT AT ITS ANNUAL MEETING ON THE COMING 24TH OF MAY, COMPLETES TWENTY YEARS OF WORK. THE EXECUTIVE COMMITTEE PLAN TO MARK THIS DATE BY ESTABLISHING A HOME MISSIONARY LIBRARY, THE BOOKS TO BE LOANED TO AUXILIARIES. THE PLAN OF WORK FOR THIS UNION DURING THE CURRENT YEAR WILL REQUIRE ABOUT \$5,000, AND COVERS MISSIONARY EFFORT UNDER THE DIFFERENT NATIONAL AND STATE SOCIETIES, IN SIXTEEN DIFFERENT STATES AND TERRITORIES.



"FOR MANY YEARS," SAYS A CORRESPONDENT FROM NORTH-FIELD, MINNESOTA, "THE WOMEN OF OUR SOCIETY HAVE BEEN IN THE HABIT OF MAKING EACH YEAR A RAG CARPET FOR THE FLOOR OF SOME HOME MISSIONARY FAMILY. IT IS A PLEASANT PRIVILEGE TO THE 'SHUT INS,' OR THE DORCASES WHO HAVE COME TO THE CHIMNEY-CORNER PERIOD OF LIFE, TO PREPARE A BALL FOR THE LOOM. THESE ARE BUT SUPPLEMENTARY HOWEVER, FOR THE RAGS ARE MOSTLY SEWED AT THE AFTERNOON GATHERINGS OF THE H. M. LADIES, AND IT IS NOTICED THAT IN NO WAY CAN SO LARGE A NUMBER BE GOT OUT AS BY ANNOUNCING A "RAG SEWING BEE." WHEN A SUFFICIENT NUMBER OF BALLS ARE PREPARED A PAY SUPPER OR PRIVATE CONTRIBUTIONS RAISE MONEY FOR WARP AND WEAVER, AND THEN THE CARPET IS READY TO MAKE SOME HOME MISSIONARY'S FLOOR WARM AND COSY. TRY IT!"

QUESTION BOX

WILL you tell me what is meant by "Heralds?" See April HOME MISSIONARY, page 32. I have seen that title once before but do not understand the duties of such an office. Brooklyn, N. Y.

C. L. H.

Answer: We refer this question to the secretary of the Woman's Missionary Society of Sharon, Connecticut.—Ed.



I am interested in this Woman's Department. Is there a special editor and whom should one address?"

Answer: At present there is no special editor of "Women's Work and Methods." Address all communications to the Editor of THE HOME MISSIONARY.



Will you please discuss at some length in "Women's Work and Methods" the following subject: "Practical work for Missionary Societies."

Toledo, Ohio.

L. P.

Answer: A broad question which can have only a brief answer here. The most practical help for the Home Missionary Society is a gift of money to its treasury. This alone keeps the wheels of the organization moving. If money fails, everything stops. The missionary cannot live. He cannot continue to work or preach. It is of first practical importance therefore to every missionary Society, that its treasury be kept supplied for its current needs. We recognize the fact, however, that many people have loving hearts and helping hands and little money. They are not without practical ways of assisting the Home Missionary Society and their gifts are gladly received. The missionary box is familiar and needs not a word of commendation. No missionary box prepared with skillful adjustment to the needs of the missionary and his family, is ever wasted. Missionary knowledge and sympathy are of great practical value to Home Missions and to these two stores of help the humblest may contribute by faithful attendance at the missionary meeting, by careful reading and by generous distribution of knowledge among those who are ignorant and uninterested. Other and more special answers to this question, solicited.—Ed.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

March, 1905.

Not in commission last year.

Bekeschus, Edward, Alexander and Burdett, Kan.
Fisher, H. P., General Missionary in Northern Minn.
Seeley, H. J., Atlanta, Ga.; Sherman, Newton, Addison, Nebr.; Stevens, Charles M., Hasty, Minn.

Re-commissioned.

Burhans, P. C., Sykeston, No. Dak.
Davis, W. V., Robinson and Manmouth, Utah;
Deakin, Samuel, Cowles, Neb.; Dickinson, Mrs. Minnie J., Linwood, Nebr.; Dickson, John W., Stillwater, Minn.; Dowding, Henry W., Monterey, Pa.; Dyke, Thomas, Aten, Nebr.

Edgar, Edwin H., Oacoma, So. Dak.; Evans, Thom as Taylor, Nebr.
Green, George J., Oil Center and Kern, Cal.; Green-lee, Clyde W., New Plymouth, Idaho.
Hughes, John E., Garretson, So. Dak.
Iorns, Benjamin, Henry, So. Dak.
Ofstedal, Christ, General Missionary in Minn. and Wis.; Owens, Edmund, Jerome, Ariz.
Sinnett, Charles N., Lawton, No. Dak.; Starring, George H., De Smet and Lake Henry, So. Dak.
Tillman, William H., Atlanta, Ga.
Van Luven, Sanford A., Sargent, Nebr.
Woodcock, A. C., Bagley, Minn.

RECEIPTS

March, 1905.

For account of receipts by State Auxiliaries Societies, see pages 72-74.

MAINE—\$30.10.

Maysville Centre, S. S., 1.35; Portland, St. Laurence, 20; Presque Isle, C. E., 8.75.

NEW HAMPSHIRE—\$1908.41; of which legacies, \$1720.04.

N. H. H. Miss. Soc., by A. B. Cross, Treas.; By request of donors, 35; Amherst, Miss S. M. Stewart, 10; Atkinson, Estate of Hiram P. Pierce, 1,536.96; Brookline, S. S., 0.17; Frankestown, 26.80; Hampton, C. E., 3; Hanover, A Friend, 5; Littleton, 1st, S. S., 10; Milford, Estate of A. C. Crosby, 80.36; Estate of C. B. Harris, 94.62; A Friend, 5; Pelham, 1st, 20; Rye, 25; Webster, First, 7.

F. C. I. and H. M. Union of N. H., Miss A. A. McFarland, Treas.
Bristol, toward L. Mp. of Mrs. F. Bing-ham \$17.50
Sanbornton 5.00

\$22.50

VERMONT—\$175.49

Vermont Domestic Missionary Soc., by J. T. Ritchie, Treas., 71.39; Chester, Mrs. G. White, 10; Cornwall, 5; McIndoes, 20; Orwell, 32.10; Rev. B. Swift, 1; Townshend, 15; Vermont, A Friend, 20; Windsor, 1.

MASSACHUSETTS—\$5,668.40; of which legacies, \$3,369.45.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas.; By request of donors, 283.87; Acushnet, E. Bates, 2; Amherst, Estate of W. M. Graves, 2,070.79; North, 1; College, Ch. of Christ, 83.80; Andover, Miss A. Buck, 25; Ashburnham, 4; Ballard Vale, C. E., 5; Beverly, Rev. E. H. Byington, 25; Boston, J. H. Allen, 250; Bridge-water, Central Sq., 10.03; Cambridgeport, 1st, 106.71; Cliftondale, 1st, 24.47; Dorchester, 2nd, S. S., 8.33; Enfield, Estate of J. B. Woods, 80; Fitchburg, Three Friends, 8; Hanson, Jr. C. E., .56; Hatfield, Estate of S. H. Dickinson, 285; Harvard, 6.50; Huntington, 2nd, 10; Lynn, C. A. Bancroft, 5; G. H. Martin, 25; Mattapan, Miss J. C. Wight, 2; Mattapoisett, 14.50; Montague, Friends, 7; Newton Highlands, 83.53; North Adams, S. S., 10; Northampton, Estate of E. P. Williams, 33.66; Edwards, Two Friends, 10; A Friend, 10; Northbridge, Rockdale, 10; North Brookfield, 1st, C. E., 5; North Chelmsford, Rev. J. B. Cook, 3; Princeton, 1st, 79.65; Quincy, M. H. Atkins and Friends, 10; Saugus, A Friend, 2; South Amherst, 20; Southbridge, 2; South Hadley, 5; Mt. Holyoke Coll. Y. W. C. A., 60; Spencer, 1st, 200; Springfield, North, 50; South, 105; C. E. Bowdoin, 5; Sturbridge, A Friend, 10; Sunderland, S. S., 25; Westfield, A Friend, 4.50; Winchendon, Mrs. L. A. Hitchcock, 10; Worcester, Piedmont, 25; Union, 20; "A double memorial," 2.50.

Woman's H. M. Association (of Mass. and Rhode Island), Miss L. A. White, Treas.; For Salary Fund, 600; Roxbury, Immanuel, Ladies' H. M. Aux., Special, 15.

RHODE ISLAND—\$508.89.

R. I. H. M. Soc., by J. William Rice, Treas., 8.89; Providence, A Friend, 500.

CONNECTICUT—\$14,912.74; of which legacies, \$11,608.49.

Miss. Soc. of Conn., by Rev. J. S. Ives, 45.43; for salaries of Western Supt's 675; Bridgeport, 1st, 185; West End, 12.40; Park St., 99.90; S. S., 14.98; The Fullerton Memorial Circle, 25; Bristol, 1st, 37.50; C. E., 5; Brookfield, 36.96; Centerbrook, A Friend, 5; Cornwall, C. E., 5; East Hartford, 1st, 12.65; East Haven, 10.60; East Windsor, Miss E. M. Bartlett, 1; Essex County Conference, 10; Estates on account, 6,000; Falls Village, 5; Groton, S. S., 3; Guilford, 1st, 35; Hartford, Estate of Miss F. B. Griswold, 452.25; Estate of Daniel Phillips, 5,156.24; 4th 40.20; Glenwood, C. E., 8.40; Farmington Ave., Mrs. W. P. Williams, S. S. class, 1; J. B. Bunce, 25; Mrs. J. W. Cooke, 50; Mrs. S. M. Dewing, 1; E. F. Harrison, 50; E. F. Mix, 5; Mrs. M. R. Perkins, 50; Mrs. F. Smith, 1; T. Upson, 25; C. T. Wells, 10; "S. C. K.," 15; Higganum, Mrs. H. Scovil, 10; Ivoryton, A Friend, 500; Lakeville, L. L. Norton, 25; Leonard Bridge, M. McCall, 1; Mansfield Center, 1st, S. S., 1.65; Meriden, 1st, 5; Milford, 1st, 38, S. S., 7.40; Naugatuck, 100; New Fairfield, 3.80; New Haven, Yale University, Ch. of Christ, add'l., 50; S. E. Baldwin, 200; Mrs. J. Dwight, 20; Howard Ave., 27.41; Friend "A.", 50; Norfolk, 100; Norwich, 2nd, 51; Park, 100; Salisbury, Mrs. L. Warner, 10; Saybrook, Miss C. E. McCall, 2; Seymour, 6.57; South Manchester, 42.28; Stafford Springs, S. S., 4.32; Stamford, 1st, 26.31; Tolland, 38.53; Washington, C. L. Hickox, 21; Waterbury, R. Crane, 13; Weston, Northfield, 2.08; D. L. Coley, 5; Wethersfield, S. S., 25; Mrs. W. N. Savage, 1.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., Hartford, In memory of M. B. M., 20; Mrs. F. B. C., 100; First, 10; Y. W. H. M. C., 125; Ivoryton, Aux., 50; Southington, Aux., Special, 15. Total.....\$320.00.

NEW YORK—\$1,910.45; of which legacies, \$98.75.

Berkshire, 1st, 25; Brooklyn, 1st, Clinton Ave., 403.49; Puritan, 208.87; Special, 15; South, 100; J. Purcell, 10; Mrs. L. P. Brackett, 1; Flatbush S. S., 25; Estate of H. G. Combes, 93.75; Camden, 10; Crown Point, Estate of Juba Howe, 5; Franklin, 61.25; Kirkland, Mr. and Mrs. C. H. Stanton, 10; Mt. Sinai, 5.61; New Lebanon, E. C. Kendall, 1.50; New York City, Broadway Tab., 460.38; A Friend, 25; Manhattan, to const. G. W. Field, Mrs. H. Hudgins, W. F. Thoman and H. D. Russell, L. M's, 183.23; Welsh, 10; Christ Ch., 29.52; Bethany S. S., 20; Mr. and Mrs. D. O. Shelton, 20; A Friend, 1; A Friend, 1; Northfield, 6; Oxford, 1st, 5; Parishville, 5; Sayville, C. E., 5; Syracuse, I. C. Rhoades, 10; Washington Mills, Messiah Ch., 10.13.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Brooklyn, Ch. of the Pilgrims, 50; Central King's Guild, 33.67; Canandaigua, 50.05; Honeoye, 10. Total.....\$143.72

NEW JERSEY—\$16.64.

Dover, Bethlehem Scand., 1; East Orange, 1st, 111.97; "K" 100; Little Ferry, German Evangelical, 6; Mountclair, 1st, A Friend, 100; Plainfield, 107.67.

PENNSYLVANIA—\$187.71

Allegheny, Slovak, 18; Catasauqua, Bethel, 2.42; S. S., 17; Chandlers Valley, 2.40; Coaldale, 2nd, 2.50; Corry, 8.50; Le Raysville, C. E., 5; Milroy, White Memorial S. S., 17.50; Neath, 4.65; Philadelphia, Central, 33; Plymouth, Pilgrim, 16.10; Elm, 2.50; Scranton, Puritan, 15; C. L. Foggett, .50; Spring Creek, 3.50; Wilkesbarre, 1st, Welsh, 11.50;

Woman's H. M. Union, Mrs. D. Howells, Treas. Kane, 5.
Woman's H. M. Union, of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas., Philadelphia, Central, 22.64.

DELAWARE—\$10.00.

Wilmington, E. Spruance, 10.

MARYLAND—\$20.25.

Frederick, M. G. Beckwith, 25; Frostburg, 4.25.

DISTRICT OF COLUMBIA—\$390.00.

Washington, 1st, 265; Mt. Pleasant, 70; Miss C. J. Graham, 250; A Friend, 5.

NORTH CAROLINA—\$53.00.

North Carolina, 5; Pinehurst, A Friend, 20; Tryon, Ch. of Christ, 33.

GEORGIA—\$25.54

Received by Rev. F. E. Jenkins, Conyers, 2.50; Lovejoy, 1.54, Total 4.04; Atlanta, Marietta, 5; Immanuel, 3; Baxley, Mt. Olive, and Ritch. Antioch, 1. Columbus, 1st, 6.00; Hartwell, Liberty, Rock Fence, New Hope and Danielsonville, Zoar, 2; Mineral Bluff, .50; North Rome, .50; Stone Mountain, 1.50; Tucker, 2.

ALABAMA—\$1.00.

Art, 1.

LOUISIANA—\$23.12

Clear Creek, 5.47; Hammond, 7.65; Vinton, 1st, 5.

Woman's M. Union, Miss M. L. Rogers, Treas., Hammond, 5.

ARKANSAS—\$11.00.

Gentry, 11.

FLORIDA—\$167.61.

Daytona, 1st, 43.74; Dustin, East Pass, 1.25; Elarbee and Pine Grove, 11; Fort Pierce, 3.50; Interlachen, 1st, 6; Lake Helen, 30; Oak Ridge, .50; Orange City, 8.33; Pomona, Pilgrim, 25; St. Petersburg, 13.09; Winter Park, 22.20.

Woman's H. M. Union, Mrs. C. A. Lewis, Treas., Lake Helen, Aux., 3.

TEXAS—\$20.50.

Dallas, Central S. S., 7.50; Grand Ave., 10.50; Tyler, 2.50.

INDIAN TERRITORY—\$13.60.

Chickasha, 1st, 7; Muskogee, 6.60.

OKLAHOMA—\$164.95.

Received by Rev. J. H. Parker, Kingfisher, 60; Anadarko, 70; Buiger, 2.50; Cashion, 11.85; Seward, .85; Darlington, 5; Enid, Plymouth, 3; Forest, 6.40; Hobart, 6.50; Hydro, 7; Independence, 1st, 2; Manchester, Rev. J. M. Taulbee, 7; Mt. Hope, 3; North Enid, 1.01; German, Zions, 3.60; Oklahoma City, Harrison Ave., 5.34; Otter Creek and Willow Creek, 10; Perkins, 15; Perry, Pilgrim, 1.60; Sparks, 3.60; Tabor, 2; Wanoka, 5.

NEW MEXICO—\$91.28.

Gallup, 21.25; Gallup, New Mex. and Holbrook, Ariz., 40.03; Cubero, New Mex., Mrs. and Miss Collings, 15; San Mateo, Miss Lamson and Miss Smith, 5; San Rafael, Miss Hester and Mrs. Savage, 5; Seboyeta, Miss Gibson, 5.

ARIZONA—\$42.60.

Holbrook, 2.60; Tucson, 1st, 40.

OHIO—\$117.61.

Ohio H. M. Soc., by Rev. C. H. Small, 45.69; Bellevue, C. E. Boise, 10; Oberlin, 1st, 96.92; A Friend, 150; Hudson, Mrs. M. P. Webster, 5; Wellington, H. B. Hamlin, 10.

INDIANA—\$509.35.

Received by Rev. E. D. Curtis, Alexandria, 15; Anderson, Hope, 25; Dunkirk, Plymouth, 15.58; Fairmont, 7.15; Furnessville, 5; Fort Recovery, 9; Hosmer, 3; Indianapolis, Covenant, Miss. Soc., 1.25; Brightwood, 11; Union, 2; Marion, 2.50; Michigan City, 1st, 17.87, S. S., 4.50; Ontario,

7.50; Orland, 50; Porter, 20; Portland, Liber Mem., 5.60; Shipshewana, 7.50; Total, 209.45.
Bremen, 17.25; Hosmer, 1.50; Perth, Coal Bluff and Cardonia, 15; Washington, 1.50.

Woman's H. M. Union, Ind. Mrs. A. D. Davis, Treas. Angola, Ladies' Guild, 5; Brightwood, C. E., 5; Jr. C. E., 2; Cardonia, .50; Casserville, .50; Coal Bluff, Ch., 4.30; W. H. M. S., 1; East Chicago, S. S., 2.80; Jr. C. E., 5; Elkhart, 30.40; Elwood, 10, C. E., 3; Ft. Wayne, Plymouth, 50, C. E., 25; Indianapolis, Plymouth, Ladies' Union, 62.15; S. S., 5; King's Daughters, 5; Covenant S. S., 5; Union C. E., 4; Jr., 1.50; S. S., 2.50; Ladies' Aid, 2; Mayflower, 30; Kokomo, 70, C. E., 15; Jr. C. E., 5; Perth, 1; West Terre Haute, Bethany, C. E., 2. Total, 354.65.

ILLINOIS—\$3,482.01; of which legacies, \$3467.01.

Cambridge, Estate of H. G. Griffin, 20; Highland Park, N. W. Grover, 3; Lake Forest, Mrs. C. E. Latimer, 2; Wheaton, Estate of Sarah A. A. Cooley, Total \$3,447.01.

Woman's H. M. Union, Mrs. A. G. Whitcomb, Treas. Elgin, 1st, Woman's Guild, 10.

MISSOURI—\$196.47

Bonne Terre, 1st, 33.30; C. E., 5; Carthage, 1st, 23.85; Green Ridge, 4.18; Kidder, 12.40; Meadville, 9.37; Neosho, 1st, 30; St. Joseph, Swedes, 2; St. Louis, Memorial, 25; 1st, 10; Fountain Park, 37.57; Sedalia, 2nd, 3.80.

MICHIGAN—\$457.76; of which legacy, \$434.76.

Ellsworth, Rev. J. L. Donovan, 3; Kalamazoo, 1st C. E., 20; Lansing, Estate of J. W. Childs, 434.76.

WISCONSIN—\$2.75.

Curtiss, German Zions, 1.25; Merrill, Scand., 1.50.

IOWA—\$7.60.

Iowa H. M. Soc., by Miss A. D. Merrill, 56.60; Creeso, Mrs. C. J. Harland, 10; Iowa, a friend, 30; Iowa City, Rev. J. E. Jones, 1.00.

MINNESOTA—\$321.38.

Received by Rev. G. R. Merrill, D. D. Dexter, 2; Dodge Centre, 5.30; Freeborn, 5; Medford, add., 20; Minneapolis, Lowry Hill, in part, 67.09; Lynnhurst Chapel, .60; Pilgrim C. E., 10; Plymouth, 75; Montecello, 2; Princeton, in part, 8.30; St. Paul, Cyril Chapel, 18.65; C. E., 5; South, 17.21; Staples, 3.75; Wayzata, 6; Worthington, 4.60; Total 251.49.

Appleton, 1st, 10; Biwabik, 5.25; East Brainerd, People's 4; Faribault, 50; Granada, 24; Nassau, 4.38; Northfield, W. V. Metcalf 15; Rainy River Valley, 5.05; St. Anthony Park, 15.65; St. Clair, 3; Silver Lake, 10; Spencer Brook, Swedes, 4.42; Stillwater, Grace, 5.25; West Duluth, Plymouth, 3.

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Austin, 8.75; Cannon Falls, S. S., 5; Excelsior, 7.40; Fair Oaks, 2; Faribault, 11.05; Glyndon, 9; Hawley, 5; Lambertson, 3; Lake City, 25; Mantorville, 5; Marshall, 7.50; Minneapolis, Plymouth, 50; Fremont Ave., 8; Bethany, 4; Lyndale, 20; 1st, 35; Oak Park, 5; Park Ave., 20.43; 38th St., 5; Northfield, 50; St. Paul, Park, 30.32; St. Anthony Park, 7.55; South, 7.21; Waseca, 5; Winona, 1st, 65.63. Total, 410.89.

NEBRASKA—\$1,306.03.

Nebraska H. M. Soc., by L. Gregory, Treas. Ainsworth, 30.01, S. S., 9; Avoca, 7.20; Baker, 1.15; Bassett, 1.50; Beatrice, 18.20; Beemer, 6.70; Bertrand, 7; Bloomfield, 44; Cambridge, 37.50, S. S., 5; C. E., 5; Campbell, 3.53; Carroll, 10; Clarke, 12.51; Clay Center, 6.33; Cleman, 1.35; Crete, G. W. Boldum, 10; Danbury, 9.33, S. S., 28; David City, 33.10; DeWitt, 4.40; Doniphan, 5; W. H. Gideon, 5; Eustis, 8; Eureka, 3.13; Fremont, A Friend, 10; Friend, Dr. H. W. Hewitt, 5; Grant, 9.50; Hildreth, 16.75; Indian Creek, 1.50; Keystone, 3.16; Lincoln, 4.68; Long Pine, 10.20; Loomis, 1.83; Milford, 1.50; McCook, 26; Morning Star, 1.25; Neligh, 20.20; Noble, 1.10; Norfolk, 1st, 10; 2nd, 5; D. Mathewson, 10; Omaha, 61.75; Reno, 5; Rising City, 8.46; Silver Creek, 6.00; Venango, 6.85; Wilcox, 3.3; Wisner, 20.18; York, 50; H. Bross, 3.25; J. F. Hay, 5.

Woman's H. M. Union, Mrs. C. J. Hall, Treas. 227.86; Aurora, Mrs. J. P. Hainer, 10; A. B. Campbell, 5; Lincoln, J. C. Seacrest, 10; Marion Powell, 10; Milford, F. S. Johnson, 10. Total, 960.74.

Alliance, Zion's German, 2; Arborville, 7.58; Arcadia, Rev. H. A. Shuman, 7; Aten, 6; Bladen, 3.46; Brunswick, 15.40; Burwell, 10.35; Crawford, 35.25; Crofton, 2; Dustin, Rev. J. T. Ellis, 4; Farnham, 2.55; Franklin, Miss M. L. Wilson, 5; Grafton, 5.10; Shickley, 6.15; Grand Island, 1st Ch. and S. S., 11; Mr. and Mrs. L. J. Marsh, 17; Havlock, 1st, 4.70; Holdrege, 1st, 10.41; Indianola, 9; Kearney, 1st, 50; Linwood, 38.50; Nebraska City, Camp Creek, 7;

Omaha, Mrs. E. D. Kech, 3; Hillside, 5.35; Palisade, 1st. 6.25; Petersburg, 3; Ravenna, 3; Seneca, 2.84; South Platte, 3; Steele City, 4; Stockwell, 2.45; Taylor, Thank offering, 22.67; Waverly, add'l 5.15; Thedford, 22.83; Willowdale, 13.20.

NORTH DAKOTA—\$253.27.

Received by Rev. G. J. Powell, Amenia, C. E., 2.45; Cooperstown, Rev. H. K. Hawley, 15; Harwood, 2; Hillsboro, 7.75; S. S., 1; Valley City, 50; Velva, 6.05; Wyndmere, S. S., 2.21; Total, 86.46.

Deering, Pilgrim and Pioneer, 2.75; Fargo, Scand., 1.50; Glen Ullin, 9; Haase, Union, 3.52; Mohall, 3.65; Harvey, 1st, 13.65; Hurdfield, 2.50; Lakota, 15; Sawyer, Emmanuel and Highlands, 5; Sykeston, 16.50; Wahpeton, 1st, 16.27; Williston, 6; Wirch, Johannes Wirch, 5.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. Buxton, 2.47; Cummings, 3.75; Dwight, Ladies' Aid, 5; Fargo, Plymouth, Miss. Band, 10; Ladies' Miss. Soc., 10.75; Getchell, 15; Mayville, Ladies' Aid and Miss. Soc., 10; Niagara, Ladies' Aid, 5; Velva, Aux., 2.50; Wibaux, Mont., 2. Total, 66.47

SOUTH DAKOTA—\$177.09.

Received by Rev. W. H. Thrall, Hudson, 14.31; Yankton, 35.82; Total \$50.13.

Aberdeen, Plymouth, 4.00; Armour, Rev. D. E. Evans, 5; Badger, 17; Bon Homme, 5.60; Canton, 1st, 2.80; Centerville, 5; Dover, 2; Gann Valley, 1st, 9.44; Highwood, 11.56; Meckling, 1st, 5; Pleasant Valley, 2.50; Spearfish, 7; Springfield, 19.35; Tyndale, 1st, 11; Winfred, 17; C. E., 3.50.

COLORADO—\$580.96.

Received by Rev. H. Sanderson, Coal Creek, 6; Colorado Springs, 2nd, 6.80; Denver, 1st, 60; Minturn, 2.15; Telluride, C. E. Soc., 5; Total, 70.05.

Claremont, 38.00; Colbran, 3.61; Craig and Maybell, 21; Cripple Creek, 1st, 40; Denver, So. Broad way, 48.47; S. S., 11.53; Ohio Ave., 46; Olivet, 15; Harmon, 13.50; Pratt Valley, 3.75; Eaton, 1st, 56; Flagler, 1st, 15; Fruita, Union, 24.22; C. E., 6; Kannah Creek, 1.50; Lyons, 5.50; Manitou, 1.75; Paonia, 4; Rocky Ford, A Friend, 5; Steamboat Springs, 26; Whitewater, 2.75.

Woman's H. M. Union, Miss I. M. Strong, Treas. Colorado Springs, 1st, 30; Denver, 2nd, 10; So. Broadway, 12.50; Boulevard, 3.32; Pilgrim, 6.46; Harman, 3; S. S., 2.25; Grand Junction, 12; Longmont, 25; Montrose, 6; Whitewater, 10. Total, 120.53.

WYOMING—\$117.60.

Received by Rev. W. B. D. Gray, Cheyenne, 1st, 70.30; Buffalo, Union, 6.50; Douglas, 17.

Woman's Miss. Union, Miss E. McCrum, Treas., Cheyenne, 1st, 23.80.

MONTANA—\$60.30.

Received by Rev. W. S. Bell, Billings, Ch., 33.25; Ladies' Miss. Soc., 5; A Friend, 5; Missoula, Swedish, 3.05; Total \$16.30.

Columbus, 8; Plains, 15.

UTAH—\$67.01.

Park City, 1st, S. S., 12; Provo City, 1st, 19.60; Ladies'

Aid Soc., 10.01; Y. P. S. C. E., 5; S. S., 3; Junior C. E., 2.40; Robinson, 3; Sandy, 2.

Woman's Miss. Union, Mrs. A. A. Wenger, Treas. Salt Lake City, Phillips, Ladies' Soc., 10.

NEVADA—\$26.70.

Reno, 1st, 26.70.

IDAHO—\$142.63.

Boise, 1st, to const. A. Hager, an Hon. L. M., 66; Challis, 1st, 11; Council, 35; Indian Valley, 2; Mountain Home, 1st, 11; Pearl, 11; Priest River, 1st, 6.63.

CALIFORNIA—\$2,380.40.

Received by Rev. J. L. Maile, Claremont, 50; Corona, 25.65; Los Angeles, Eastside, 62.55; Plymouth, 37.75; Ontario, W. H. M. S., 25; Pasadena, Westside, 48.00; Pico Heights, S. S., 22.37; Riverside, 110.34; Saticoy, 15; Vernon, 37. Woman's H. M. Union, Mrs. K. D. Barnes, Treas., 1.10.58. Total, 1584.14.

Avalon, 25; Chula Vista, 15; Highland, 40.57; S. S., 18.07; Jacinto, 10; La Canada, 5; Los Angeles, Park, 22.50; Ladies' Miss. Soc., 12.25; Olivet, 34.45; Central Ave., 25; Mentone, 12.57; Pasadena, 1st, W. H. M. U., 25; Perris, 15; Pomona, Pilgrim, 150.44; S. S., 40; Redlands, 1st, 177.50; Miss H. S. Cousins, 50; San Jacinto, 1st, 50; San Luis Obispo, 17.50; Santa Barbara, friends of the work, 100.

OREGON—\$266.15, of which legacy, \$250.

Albany, 6; Ontario, 7; Oswego, 3.15; Salem, estate of Miss Elizabeth T. Boise, 250.

WASHINGTON—\$83.75.

Blaine, 10; Clear Lake and McMurray, 20.15; Kalama, 1st, 1; Kennewick, 1st, 18.10; Marysville, 1st, 5; Roy, Ch. A Friend, 10; Sprague, 4.50; Tekoa, 1st, 15.

CUBA—\$3.00.

Matanzas, Ch. of the Redeemer, 3.

CHRISTMAS OFFERING \$180. From Christmas Offering Committee, 180.

MARCH RECEIPTS.

Contributions	\$17,766.59
Less \$379.90 refunded to donors and -	
\$107.45 received for work in	
Hawaiian Islands	487.35
	17,279.24
Legacies	209,949.40
	\$38,228.64
Interest	1,068.77
Home Missionary	132.09
Literature	57.24
Total	\$39,486.74

Total Net Income for the year ending March 31, 1905.
Contributions\$95,873.36
Legacies, less legal and estate expenses.....147,593.36

Total.....\$243,466.72

Home Missionary receipts and literature sales, viz.:
\$1,982.56 credited to Publication account.

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in March, 1905.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Abington, North, 75; Acton, South, 6.61; Andover, Theol. Seminary, 307; Ashby, 9.75; Auburn, 20; Billerica, 9; Boston, Italian, 10; Ellis Mendell Fund, 25; Dorchester Central, 50; 2nd, Extra Cent a Day Band, 10; Hale Fund, Income, 8.75; G. A. Hood, 10; Mrs. J. A. Lane, Des. Greek work, 10; Old South, 200; D. Reed Fund, Income, 127.50; Romsey, 5.60; Wall Fund Income, 70; W. B. H., 60; D. Whitcomb Fund, Income, 45; Union, 100.17; Bridgewater, Scotland, C. E., 8.71; Brimfield, 1st, 44.70; Brookline, Harvard, 123.78; Buckland, Ch. Benevolent Soc., 25.50; Cambridge, Prospect St., 160.07; Charlestown, Winthrop, 21.71; Charlton, 13; Chelmsford, Central, 20; Dalton, Estate Mary E. Crane, 5,000; Dedham, 1st, S. S., 10.48; Deerfield, 5; Easthampton, 1st, 13.07; Fall River, Central, 277.06; S. S., 30;

Fitchburg, Finns, 7.90; Grace E. Davis, 5; Framingham, South, Grace, 95.08; Globe Village, Evang. Free, 5.76; Granville, Center, 10; Great Barrington, Housatonic, 22.48; Groton, Est. Caroline Nutting, 100; Haverhill, Riverside, 15.36; Ward Hill, 6; West, 9.20; Holland, Ladies H. M. Soc., 20.65; Hudson, 21; Lawrence, Trinity, 6.85; Littleton, 8.95; Lowell, Highland, 1.01; Ludlow, 1st, 10; Maynard, Finn, 4; Medfield, 28, C. E., 5; Medford, West, C. E., 0; Melrose, Highlands, 54.12; Middleboro, Central, 85.00; Montague, Millers Falls, 5; New Boston, C. E., 5; Newburyport, North, 1; Prospect St., 62.86; Newton, Est. Ivory Harmon, 2,500; North Middleboro, 22.60; North Reading, 30; Orange, Central, 36.36; Peabody, 2nd, 7.02; Pepperell, 12.34; Petersham, C. E., 13; Pittsfield, French, 10; Plymouth, Italian, 78.78; Quincy, Finns, 17.26; Reading, 56.71; Rochester, C. E., 1.50; Somerville, Broadway, 80.04; Southbridge, 3.38; South Hadley, 10; Springfield, South, 15; Stockbridge, 10.18; Taunton, Winslow, 24.10; Wakefield, Ch., 13; S. S., 22.01; Primary Dept., 5; Walpole, 2nd, 18.68; Wayland, 13; Westboro, A Friend, 2;

West Boylston, 8.17; Weston, 10.50; West Springfield, 1st, 10; Park St., 36.48; Westwood, Islington, 1.10; Weymouth, Old South, 5; Whately, 14; Whitcomb, D., Fund, Income, 5; Williamstown, White Oaks; 4; Winchendon, 25; Winchester, S. S., 1st, 15; Worcester, C. H. Morgan, 100; Piedmont, 6; Plymouth, 237.21; Designated for debt C. H. M. S., Boston, Friend, 5; Amherst, North, 50; W. B. 11., 4.00; Worcester, Mrs. Marion L. Colter, 5; Miss H. E. Nutter, 2; Des. for Rev. Mr. Long, Nogales; Ariz., Wellesley Hills, 10.55; Boston, Miss A. R. Leonard, 15; Est. Caroline Nutting 100; Designated for Easter School of Theology, Dalton, F. G. Crane, 15; Cambridge, 1st, 15; Wellesley Hills, Designated for Italian Work, E. C. Hood, 58.33; Designated for Alfred DeBarritt, 13.

Woman's H. M. Assn., Lizzie D. White, Treas. Salaries, for French College, 70; Salary for Italian Worker, 35; Salary for Mrs. Deakin, C. H. M. S., 80.92.

Summary:	
Regular	\$10,998.27
Designated for C. H. M. S.	205.95
Designated for Easter School	30.00
Designated for Italian Work	58.33
Designated for Alfred DeBarritt	13.00
W. H. M. A.	185.92
Home Missionary	2.80
Total	\$11,494.27

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in March, 1905.

Clayton S. Fitch, Treasurer, New York.

Antwerp, 23.81; Brooklyn, Italian, 5; Dunton, 16.81; Gloversville, 20.00; Griffins Mills, 3; Groton, 30.27; Irondequoit, 5; Lakeview, 2; Lakewood, 10; Lockport, East Ave., Y. P., 10; Middletown, North St., 5; New York, Belmont St. S., 1; Claremont Park, 10.33; North Collins, 10; North Evans, Y. P., 2; Ogdensburg, 50; Saratoga Springs, 24.85; Schenectady, Pilgrim, 3.38; Syracuse, Geddes S. S., 3.60; Winthrop, 34.75; W. H. M. U. as follows: Brooklyn, Central, L. B. S., 25; Cambria Center, W. H. M. S., 10; Lake Grove, W. H. M. S., 5; New York, Manhattan W. S., 33.90; Christ, W. A., 24.50; Perry Center, L. B. S., 5.75; Portland, Y. L. C., 5; Rensselaer, H. M. S., 10; Syracuse, Pilgrim L. A., 5; Pilgrim W. S., 50; Westmoreland, H. M. S., 10; West Winfield, H. M. S., 14.50; W. H. M. U., 1.35. Total \$659.80

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in March, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Bridgeport, 2nd, 20.50; Bristol, 1st, 53.60; Brooklyn, 1st, 10; for C. H. M. S., 20; Canterbury, 1st, Est. of Emblem L. Williams, 11.68; Chaplin, 9.50; East Haddam, 1st, 9.84; for C. H. M. S., 7.50; C. E., 3.43; East Hampton, 14.50; Falls Village, 3.50; Griswold, 1st, C. E., 8; Hartford, 2nd, 400; 4th, 17; Middletown, 1st, 17.30; Naugatuck, 100; New Britain, 1st, 111.58; New Haven, Grand Ave., 30; Redeemer, for Italian work, 25; Norfolk, 14.40; North Windham, 5.70; Plainfield, C. E., 3.71; Prospect, 15; Salem, C. E., 10.77; Stamford, Long Ridge, 6; Thomaston, 1st., for C. H. M. S., 17.03; Torrington, Torrington, 6; Washington, Swedish, 4.60; Waterbury, 2nd, for Italian work, 20; C. E., 25; Westminster, C. E., 2; Weston, 2.66; W. C. H. M. U. of Conn., Mrs. George Follett, Secretary, Hartford, 1st, Home Study Dept. of S. S. for work among Italians, 12.55; Woodbury, Woman's Aux. of 1st Church, for work among foreigners, 11.50; Bequest in will of Mrs. Delight Upson, late of Burlington, deceased, 600.

M. S. C.	\$1,596.50
C. H. M. S.	45.43
Total	\$1,641.93

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Receipts in January, February and March, 1905.

Alvin B. Cross, Treasurer, Concord.

Amherst, Ch. and Soc., 7.50; Bartlett, Ch. and Soc., 9.06; Boscawen, Ch. and Soc., 13.50; Colebrook, Ch., 9; Concord, North Ch. and S. S., 95.73; South Ch.; Bible School, 28.33; Dover, 1st, 46.42; S. S., 25; Epping, S. S., 10.50; S. S. for C. H. M. S., 10.50; Keene, 1st Ch. and Soc., 25; Lakeport, J. R. Meader, 10; Lancaster, Mrs. J. L. Dow, 5; Langdon, Ch. and Soc., 10.41; Lebanon, West, Ch. Soc. and S. S., 8; Pembroke, Ch. and Soc., 15.36; Plymouth, Ch. and S. S., 1.60; Stratham, S. S., 4.25; Sudbury, Mass., Lucy S. Connor, 10; Sullivan, Ch., 2.69; Weare North, S. S., 3.15. Total \$359.09

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in March, 1905.

Rev. John P. Sanderson, Treasurer, Lansing.

Alpena, 2.24; Bangor, 1st, 8.50; West, 8.50; Belford, 1.75; Big Rapids, 1st, 25; Breckenridge, 10.50; Brimley, 7; Ceresco, 1.05; Clare, 20.14; Detroit, Woodward Ave., 78.06; Dexter, 5; Dowagiac, C. E., 5; Echo, 5; East Newton, 4; Flint, 28.86; Fredonia, 8; Grand Rapids, Plymouth, 11; Hancock, C. E., 5; Harrison, 17.30; Helena, 10; Hilliards, 25; Hopkins Station, 31.90; Howard City, 5; Inlay City, 70; Kalamazoo, 60; Kenton, 5; Laingsburg, 8; Lake Linden, 24.40; S. S., 3.40; Lamont, 15; Lansing, Plymouth, 75.77; Pilgrim, 1; Merrill, 5; Morenci, C. E., 5; Perry, 25; Roscommon, 4; Somerset, 6.50; Suttons Bay, 4.78; Thompsonville, 9.16; Jr. C. E., 3.83; Vicksburg, 35; Victor, 10; Racine, Wis., VanZant, C. E., 5; Interest on Permanent Funds, 205.16; W. H. M. U. by Mrs. E. F. Grabbil, Treas., 802.88. Total \$1,816.28

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in March, 1905.

Mrs. E. F. Grabbil, Treasurer, Greenville.

Baroda, W. H. M. U., 2; Benton Harbor, W. M. U., 5; Benzonia, W. H. M. U., 16.30; Cheboygan, W. H. M. S., 11; Clinton, W. M. S., 10; Cooper, W. M. S., 7; Covert, L. M. S., 3.50; Detroit, 1st, W. A., 120; North Cong'l Union, 18; Dexter, W. H. M. S., 10; Grand Rapids, Smith Mem'l W. M. S., 2; Greenville, W. H. M. U., 3.45; Highland, W. H. M. S., 1.50; Hancock, W. M. S., 10; Hudson, W. M. S., 5.75; Laingsburg, W. H. M. S., 26.25; Middleville, W. H. M. S., 5; Oakwood, Branch, Aid Soc., 2.60; Olivet, W. H. M. U., 32.30; Ovid, Gen. W. M. S., 1; Rodney, Penny a Week Mission, 1.46; Red Jacket, W. M. S., 7.65; Saginaw, W. S., 75; St. Johns, W. H. M. S., 10; Victor, W. M. U., 10; Voorhes, Mrs. Libbie, 5; Wyandotte, W. H. M. S., 15.

Total \$560.57

Young People's Fund.

Ann Arbor, C. E., 10; Detroit, Brewster Jr. C. E., 2; 1st, Jr., C. E., 10; Frankfort, C. E., 50; Litchfield, S. S., 6; Onekama, C. E., 2; Sutton Bay, C. E., 1.

Total \$31.50

OHIO HOME MISSIONARY SOCIETY.

Receipts in March, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Andover, 6.25; Ashtabula, Finn, 5; Austintown, 6; Brecks-ville, 11.47; Brownhelm, 8; Chagrin Falls, 16.50; Chatham, 10; Chillicothe, 8.61; Cincinnati, No. Fairmont, 3; Walnut Hills, 30; Cleveland, Bethlehem, 34.04; Euclid Ave. C. E., 10; Grace, 10.60; Hough Ave., Jr. C. E., 5; Kinsman St., 23.68; Columbus, South, 4.24; Conneaut, Dr. T. M. Tower, 10; Cuyahoga Falls, 8.67; East Cleveland, 7.50; Eagleview, 5.45; Elyria, 1st, 33.53; Hampden, 6.50; Huntsburg, Mrs. Caroline Strong, 1; Jefferson, 22.50; Kelley's Island, 2.80; Lodi, 21.74; Lorain, 1st, 7.25; Madison, S. S., 5.50; Marietta, Harmar, 14; Mesopotamia, 23; Mineral Ridge, 1.05; Newark, 1st, 7.50; Newport, 25.50; Newcastle, Pa., 21; No Bloomfield, 3; No. Amherst, 16.34; Oberlin, 1st, 54.42, 2nd, 21.41; Painesville, 1st, 23; Saybrook, 14.50; Springfield, 1st, 21.40; Sullivan, 7.25; Tallmadge, 59.33; Toledo, 1st, 20; Twinsburg, personal, 50; Vermilion, 7; West Andover, 10.32; Weymouth, 2.50; Williamsfield, 6.20; Zanesville, 1st, 25; 2nd, 4.92. Total 711.96

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in March, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Astintown, 5; Akron, 1st, W. M. S., 42; Brownhelm, W. M. S., 5; Chatham, W. M. S., 5; Chillicothe, W. M. S., 10; Cincinnati, Walnut Hills, W. M. S., 7; Cleveland, Denison Ave., W. H. & F. M. S., 3; Grace, W. M. S., 5; Kinsman st., W. M. S., 10; S. S., 5; C. E., 10; Columbus, Eastwood, W. M. S., 13.40; Cuyahoga Falls, W. M. S., 4.48; Edinburg, W. M. S., 3; Geneva, W. G., 15; Greenwich, W. M. S., 1; Huntington, W. Va., W. M. S., 5; Lima, W. M. S., 9.5; Madison, W. M. S., 9.80; Mansfield, Mayflower, W. M. S., 5; Marietta, Harmar, W. M. S., 5; Newark, Plymouth, W. M. S., 4.20; Oberlin, 1st, W. H. M. S., 76; 2nd, L. S., 50; Ravenna, W. M. S., 7.50; Sandusky, W. M. S., 5; Toledo, 2nd, J. M. C., 5; Central, W. M. U., 15; Twinsburg, W. M. S., 2.80.

Total \$339.18

For Bohemian work, Cleveland, Euclid Ave., 84.93

Total for general work \$1,051.14

Grand total 1,136.07

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in February, 1905.

John W. Iliff, Treasurer, Chicago, Ill.

Big Rock, 5; Chandlerville, 46; Chicago, Ewing St., 3.57; Fellowship, S. S., 5; Trinity German, 6.20; East St. Louis, Goodrich, 6; Galesburg, Central, S. S., 12.31; Godfrey, S. S., 12.00; Grays Lake, S. S., 2.87; Lee Center, 10; Loda, W. S., 17; McLean, 13.06; Mattoon, Ch. and S. S., 74.44; Neponset, C. E., 3; Rockford, 1st, 50.63; Shabbona, 73.45; Stillman Valley, 14.57; Wayne, 9.33; Wythe, 6.50; Waukegan, Ch., 4.19, C. E. 4.18.

Illinois W. H. M. U., 166.00; Batavia, Mrs. L. C. Patterson, 10; Chicago, A. M. Brodie, 5; John C. Newcomb, 25; Ministerial Bureau; 10; Interest, 68; "Some Friends," 25. Total.....\$688.48

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in March, 1905.

Albion, 1st, 23.70; Algonquin, 9; Amboy, 34; Aurora, N. Eng., 100.39; Bowmanville, 7.75; Bureau, 5; Brimfield, 12; Caledonia, 7.28; Chenoa, 13; Chicago, 1st Ch., W. S., 126; South, 46.18; Warren Ave., 9; Chillicothe, Ch. and S. S., 19.77; Clifton, 2.35; Crystal Lake, 3; Depue, 3; Dwight, 8.50; Earlville, 16; Elmwood, 4.78; Evanston, 1st, 12; Forrest, 15; Galva, 20; Gridley, 15.95; Hennepin, 6; Johnston City, 3.70; Jacksonville, 27.41; La Harpe, 1; Lockport, 2; Mattoon, 8; Maywood, 4.50; Melville, 7; Mendon Ch. and S. S., 34.25; Moline, 2nd, 3.75; S. S., 8.30; New Windsor, 7; S. S., 3; Normal, 7.63; New Grand Chain, 9.80; Oak Park, 1st, 1.96; S. S., 15.81; 2nd, 21.07; 3rd, C. E., 2; Onarga, 7.35; Ottawa, 19.14; Pilgrim, 1.60; Plainfield, 11; Rockefeller, 5.17; Riley, 2.50; Rio, 6.07; Seatonville, 4.17; Sheffield, 134.48; South Chicago, 15; Spring Valley, 4.90; Stillman Valley, C. E., 1; Streator, 14; Thawville, 11.67; Union Park, 106.05; Vermilion Co., 10.50; Western Springs, 26.10; Woodburn, W. S., 5; Wyoming, 10.50.

Illinois W. H. M. U., 729.42; Albion, J. H. Barber, 5; Chicago, A. M. Brodie, 73; Jean White Helmer, 10; Helen Kingsley, 5; J. F. Menden, 10; Chillicothe, E. F. Hunter, 25; Devries, Rev. D. J., 5; Interest, 250.27; Kedzie, J. H., Legacy, 250; Kenwood Evan. Ch., 100; Lake Forest, Mrs. S. A. Nichols, 5; Marseilles, J. Q. Adams, 25; Mrs. H. E. Baughman, 100; Ministerial Bureau, 20; Moline, H. Ainsworth, 10; Mound City, T. M. Ford, 25; Ottawa, Mrs. M. Baldwin, 30; Streator, Rev. J. E. Bissell, 5.

Total, \$3,150.15; of which \$250 was legacy.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in February and March, 1905.

J. William Rice, Treasurer, Providence.

Central Falls, E. L. Freeman, 100; Pawtucket, Park Pl. Ch., 30; Providence, Beneficent Ch., for C. H. M. S., 8.80; Central Ch., 677.90; River Point, C. E., 10; Slatersville, C. E., 8.50; S. S., 10. Total.....\$845.29

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in February and March, 1905.

Bridgeport, Conn., South Ch., W. B. S., box, 195.31; Bristol, Conn., 1st Ch., W. H. M. A., 2 bbls. and cash, 103.97; Brooklyn, N. Y., Central Ch., Zenana Band, 2 bbls., 169.50; South Ch., L. B. S., box, 135.81; Tompkins Ave., L. B. S., bbl. and package, 102.56; Cleveland, Ohio, Euclid Ave. Ch., L. A., 3 bbls., 241.17; Coventry, Conn., 2nd Ch., Ladies Fragment Soc., bbl., 54.27; Danville, Vt., bbl., 53.99; Dover, N. H., 1st Ch., L. H. M. S., bbl. and box, 91.65; East Northfield, Mass., Northfield Seminary, bbl.; Elmwood, Conn., L. H. M. S., bbl., 84; Elyria, Ohio, 1st Ch., H. M. A., 2 boxes; Fall River, Mass., 1st Ch., L. B. S., box, 110; Farmington, Conn., L. B. S., bbl., 76.15; Hanover, N. H., Cong'l Ch. at Dartmouth College, L. A., box, 60; Hartford, Conn., Center Ch., W. H. M. S., bbl., 153.77; 4th Ch., Woman's Union, box, 132.94; Hopkinton, Mass., Cong'l Ch., bbl., 70; Lyme, N. H., L. B. S., box, 70; Manchester, N. H., 1st Ch., bbl., 124.40; Meriden, Conn., 1st Ch., Benev. Soc., box 92.70; Middletown, Conn., 1st Ch., L. H. M. S., bbl., 90; Newark, N. J., 1st Ch., W. U., box, 76.50; New Britain, Conn., 1st Ch., W. H. M. S., box, 80; South Ch., W. C. H. M. S., box, 117.77; New Haven, Conn., Howard Ave. Ch., L. H. M. S., box 23.07; Ch. of the Redeemer, 3 bbls., 160; New London, Conn., 2nd Ch., Ladies Guild, bbl., 53.64; North Hampton, N. H., Dorcas Circle, box, 50; Norwich, Conn., B'way Ch., W. H. M. S., 3 bbls., 551.82; Philadelphia, Pa., Central Ch., W. H. M. S., bbl. and package, 70.64; Sharon, Conn., L. S. S., bbl., 93; St. Johnsbury, Vt., North Ch., W. A., 2 bbls., 101; West Hartford, Conn., 1st Ch.; bbl., 47.18; Williamstown, Mass., W. M. S., box and package, 85.

Total.....\$3,790.81

Correction: In January Home Missionary, East Orange, N. J., 2 bbls., 182.37, should read, East Orange, N. J., Trinity Cong. Ch., 2 bbls., 182.37.

Rudolph Lenz
Printer
62-65 Bible House
New York

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

NEHEMIAH BOYNTON, D.D., *President*
JOSEPH B. CLARK, D.D., *Editorial Secretary*
WASHINGTON CHOATE, D.D., *Corresponding Secretary*
DON O. SHELTON, *Associate Secretary*
WILLIAM B. HOWLAND, *Treasurer*

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman*
CHARLES L. BECKWITH, *Recording Secretary*
EDWARD P. LYON
Rev. WILLIAM H. HOLMAN
THOMAS C. MACMILLAN
WILLIAM H. WANAMAKER
EDWARD N. PACKARD, D.D.
S. P. CADMAN, D.D.
N. MCGEE WATERS, D.D.
FRANK L. GOODESPEED, D.D.
Rev. LIVINGSTON L. TAYLOR
SYLVESTER B. CARTER
GEORGE W. HEBARD
C. C. WEST
GEORGE P. STOCKWELL

Field Secretary, REV. W. G. PUDDFOOT, South Framingham, Mass.
Field Assistant, MISS M. DEAN MOFFATT.

Superintendents

Moritz E. Evers, D.D., German Department, 153 La Salle St., Chicago, Ill.
Rev. S. V. S. Fisher, Scandinavian Department, Minneapolis, Minn.
Slavic Department, Cleveland, Ohio

Edw. D. Curtis, D.D.	Indianapolis, Ind.	Rev. G. J. Powell	Fargo, N. Dak.
S. F. Gale, D.D.	Jacksonville, Fla.	Rev. H. Sanderson	Denver, Colo.
Geo. R. Merrill, D.D.	Minneapolis, Minn.	J. D. Kingsbury, D.D. (New Mexico,	
Alfred K. Wray, D.D.	Carthage, Mo.	Arizona, Utah and Idaho)	
Rev. W. W. Scudder, Jr.	West Seattle, Wash.		Salt Lake City
Rev. W. B. D. Gray	Cheyenne, Wyo.	Rev. John L. Maile	Los Angeles, Cal.
Harmon Bross, D.D.	Lincoln, Neb.	Rev. C. F. Clapp	Forest Grove, Ore.
Rev. A. T. Clarke	Fort Payne, Ala.	Rev. Charles A. Jones, 412 South 45th St.	Phila., Pa.
Frank E. Jenkins, D.D.	Atlanta, Ga.	Rev. W. S. Bell	St. Helena, Mont.
	Tex.	Rev. J. Homer Parker	Kingfisher, Okla.
W. H. Thrall, D.D.	Huron, S. Dak.	Geo. L. Todd, D.D.	Havana, Cuba

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, Secretary	Maine Missionary Society	34 Dow St., Portland, Me.
W. P. Hubbard, Treasurer		Box 1052, Bangor, Me.
Rev. A. T. Hillman, Secretary	New Hampshire Home Missionary Society	Concord, N. H.
Alvin B. Cross, Treasurer		Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Richie, Treasurer		St. Johnsbury, Vt.
F. F. Emrich, D.D., Secretary	Massachusetts Home	609 Cong'l House,
Rev. Joshua Coit, Treasurer		Boston, Mass.
Rev. J. H. Lyon, Secretary	Rhode Island	Central Falls, R. I.
Jos. Wm. Rice, Treasurer		Providence, R. I.
Rev. Joel S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer		Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St., New York
Clayton S. Fitch, Treasurer		Fourth Ave. and 22d St., New York
Rev. Charles H. Small, Secretary	Ohio	Cleveland, Ohio
Rev. Charles H. Small, Treasurer		Cleveland, Ohio
A. M. Brodie, D.D., Secretary	Illinois	153 La Salle St.,
John W. Iliff, Treasurer		Chicago
Homer W. Carter, D.D., Secretary	Wisconsin	Beloit, Wis.
C. V. Blackman, Treasurer		Whitewater, Wis.
T. O. Douglass, D.D., Secretary	Iowa	Grinnell Iowa
Asa A. D. Merrill, Treasurer		Des Moines, Iowa
William H. Warren, D.D., Secretary	Michigan	Lansing, Mich.
Rev. John P. Sanderson, Treasurer		Lansing, Mich.
Rev. Henry E. Thayer, Secretary	Kansas Congregational Home Missionary Society	Topeka, Kan.
H. C. B. Wma, Treasurer		Topeka, Kan.
Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
Geo. H. Morgan, Secretary	Congregational City Missionary Society	St. Louis, Mo.
Rev. W. W. Newell, Superintendent.		St. Louis, Mo.
Lewis E. Snow, Treasurer		St. Louis, Mo.

LEGACIES — The following form may be used in making legacies:

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS — The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

A MATTER OF HEALTH

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

Presby Hist Soc
1319 Walnut st



MENNENS

TOILET POWDER

Beautifies and
Preserves
Complexion.

A Positive Relief for
Prickly Heat, Chafing
and Sunburn.

Mennen's is the only one. Be sure that you get the original.
Sample free.

Gerhard Mennen Co., Newark, N. J.

TRY MENNEN'S VIOLET TALCUM

HAND SAPOLIO

*For The Toilet
and
Bath*



**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

BIRD

cc 202
JUNE

50 Cents a Year

1905

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 3

CHRISTIAN
CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

THE SPRINGFIELD ANNUAL MEETING

PRESBYTERIAN HISTORICAL SOCIETY.

CONTENTS

For JUNE, 1905.

SEVENTY-NINTH ANNUAL MEETING. (Editorial)	75
THE ANNUAL SERMON (Illustrated.) Washington Gladden, D.D.	77
HOME MISSIONS TO-DAY Washington Choate, D.D.	79
REPORT OF COMMITTEE ON EXECUTIVE COMMITTEE'S REPORT Charles L. Morgan, D.D.	82
OUR COUNTRY'S YOUNG PEOPLE. Conducted by Don O. Shelton	
Evangelistic Spirit and Progress in Home Missions. Don. O. Shelton	85
Home Missionary Intelligence a Need of College Students. (Illustrated.) Rev. Laura H. Wild	86
Why Young People Should Help. (Illustrated.) Rev. Livingston L. Taylor	89
How Young People May Help. (Illustrated.) William Shaw	91
Enthusiasms and Sacrifices. (Illustrated.) Nehemiah Boynton, D.D.	93
THE TRUE APOSTOLIC SUCCESSION (Illustrated.) Rev. Alexander MacColl	95
HOW TO GIVE MONEY (Illustrated.) Rev. Charles A. Northrop	98
PATRIOTIC CHRISTIANITY (Illustrated.) Rev. W. H. G. Temple	100
THE CHURCH IN THE WEST (Illustrated.) Charles R. Brown, D.D.	104
WOMEN'S WORK AND METHODS Federation of State Organizations—The Rule—Questions Answered	106
WOMAN'S STATE ORGANIZATIONS	107
APPOINTMENTS AND RECEIPTS	109

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE, NEW YORK CITY

WING PIANOS

Are Sold Direct From the Factory, and in No Other Way

You Save from \$75 to \$200

When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our wholesale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from \$75 to \$200. Isn't this worth saving?

SENT ON TRIAL
Anywhere **WE PAY FREIGHT**
No Money in Advance

We will place a Wing Piano in any home in the United States on trial, without asking for any advance payment or deposit. We pay the freight and all other charges in advance. There is nothing to be paid either before the piano is sent or when it is received. If the piano is not satisfactory after 20 days' trial in your home, we take it back entirely at our expense. You pay us nothing, and are under no more obligation to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you.

Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and with absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange.

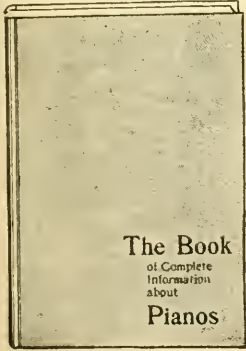
A guarantee for 12 years against any defect in tone, action, workmanship or material is given with every Wing Piano.



Small, Easy Monthly Payments

In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

Mandolin, Guitar, Harp, Zither, Banjo—
The tones of any or all of these instruments may be reproduced perfectly by an ordinary player on the piano by means of our Instrumental Attachment. This improvement is patented by us and cannot be had in any other piano. WING ORGANS are made with the same care and sold in the same way as Wing Pianos. Separate organ catalogue sent on request.



YOU NEED THIS BOOK

If You Intend to Buy a Piano—No Matter What Make

A book—not a catalogue—that gives you all the information possessed by experts. It tells about the different materials used in the different parts of a piano; the way the different parts are put together, what causes pianos to get out of order and in fact is a complete encyclopedia. It makes the selection of a piano easy. If read carefully, it will make you a judge of tone, action, workmanship and finish. It tells you how to test a piano and how to tell good from bad. It is absolutely the only book of its kind ever published. It contains 166 large pages and hundreds of illustrations, all devoted to piano construction. Its name is "The Book of Complete Information About Pianos." We send it free to anyone wishing to buy a piano. All you have to do is to send us your name and address.

Send a Postal To-day while you think of it, just giving your name and address or send us the attached coupon and the valuable book of information, also full particulars about the WING PIANO, with prices, terms of payment, etc., will be sent to you promptly by mail.

WING & SON
351-382 W. 13th St., New York

Send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.

WING & SON

351-382 West 13th Street, New York

1868—37th YEAR—1905

Fill in your name and address, and send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.



WASHINGTON GLADDEN, D.D. OF OHIO
Moderator of the National Council, Preacher of the Annual Sermon

THE HOME MISSIONARY

VOL. LXXIX

JUNE, 1905

No. 3

THE ANNUAL MEETING

EDITORIAL

SEVERAL items go to the making of a successful Annual Meeting; such as place, time, weather, and the cheer of numbers. In most of these conditions the Springfield meeting was favored. No more beautiful place than the "City of Homes" could have been chosen, and no other church than the historic "First," with its aroma of age untainted by the slightest flavor of decay, offers a more fitting shrine for the celebration of the earliest missionary movement on this continent. The attendance might have been larger, but in the judgment of those present—and who are more competent judges?—any lack in its quantity was made up in the superior excellence of its quality; while, as for weather, the good Lord never made three fairer summer days than the 30th and 31st of May and the 1st of June, 1905.

The meeting opened on the evening of Decoration Day, when, by the happy thought of Pastor Goodspeed, about one-half the body of the church was occupied by the time worn veterans of the Civil War. It was an impressive sight recalling to memory the patriotic side of American home missions; and it was with the sincerest honor that the large audience remained standing, at attention, while the veterans filed out of the church.

THE SERMON

The preacher of the year was Dr. Washington Gladden of Ohio. Mod-

erator of the National Council. By instinct and training Dr. Gladden is a prophet and reformer, never satisfied with things as they are if they ought to be, and, by any possibility, can be made better. After an appropriate tribute to the veterans present, he proceeded to discuss the double question—"Is the Nation Christian? Is the church Christian?" Claiming for himself to be an optimist and denying no just claim of the nation or the church to be called Christian, he yet found many imperfect joints in their Christian armor, more especially in their treatment of the common people, to whom Christ came first and who once heard Him gladly but are found in dwindling numbers in our churches of to-day. An abstract of Dr. Gladden's discourse on another page will supply to the reader just a taste that will whet his desire for a full meal when the complete sermon appears as published by the society.

THE SPEAKING

The platform was occupied in turn by four societies representing the Church Planting, the Church Building, the Sunday School Planting, the College Building work of the denomination. The object lesson thus presented of unity and co-operation between all these departments of homeland missions, was suggestive and inspiring. Twenty-six speakers occupied the platform in turn, hailing from ten different

states, and a stranger entering the church at any hour and listening to any one of these twenty-six addresses would have received the same impression, that he was listening to a home missionary appeal in the broadest and most catholic sense of the term. He could not have failed also to catch more than once the evangelistic note struck at Des Moines in October and echoing again and again in the strong pleas of the Springfield meeting. To some it may have seemed that several of the addresses were of a more serious tone than is usual at such gatherings but they were obviously attuned to the spirit of the audience and met with an unmistakable response.

THE BUSINESS MEETING

Three sessions were given to business and of this time all but the smallest fraction was devoted to the consideration of the Report of the Committee of Five. This committee consisting of Dr. Charles S. Mills of St. Louis, Chairman, Dr. W. Douglas MacKenzie of Hartford, Mr. W. W. Mills of Marietta, Dr. H. P. DeForest of Detroit and Mr. Arthur H. Wellman of Boston, were appointed at Des Moines in October last, with instructions to inquire into all matters of administration and finance and into all relations between the National society and its auxiliaries. Their report, contained in a printed pamphlet of twenty-eight pages, and presented by Dr. Mills, bore evidence of patient and painstaking thought.

After an earnest but temperate discussion, continuing most of the day, its main propositions with few eliminations or amendments were adopted, which, if made operative by constitutional amendments to be voted upon at the next annual meeting, amount to a radical reconstruction of home missionary organization and methods.

We have space here for only a general summary of the plan proposed:

1 States hitherto known as "Auxiliary" states to be known as "Constituent" states.

2 States hitherto known as "Dependent" or "Beneficiary" states, to be known as "Co-operative" states, wherever state home missionary societies exist duly organized and incorporated.

3 All other states and all other territory, included in the society's work to be known as "The Missionary District."

4 The annual voting members of the society now elected by state associations and conferences of churches to be elected by the state home missionary societies.

5 The final governing body subject only to the society, to be a Board of Directors of twenty-one members made up of one representative from each constituent state society and six directors at large, at least two of whom shall be from co-operating states, this board to meet twice a year, once in connection with the annual meeting of the society to elect officers and superintendents and again in the month of January to determine the apportionment of home missionary funds among all the states on a percentage plan of division.

6 An executive committee of nine to be appointed at the annual meeting of the Board of Directors, the secretary of the society to be ex officio a member of the committee and its chairman; this committee to be vested with power sufficient to manage the details of the work making annual report of its doings to the directors.

Such are the main features of the plan adopted. Should it be put into effect, by the revision of the constitution, it will then remain to be determined whether it is sufficient to secure the two most essential conditions of home missionary prosperity, namely money enough for the development of the society's work and harmony in all its counsels.

THE ANNUAL SERMON*

BY WASHINGTON GLADDEN, D.D.

Moderator of the National Council

THE CHURCH AND THE NATION

"The Spirit of the Lord is upon me because He hath anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Luke IV. 18, 19.

The anniversary of this home missionary society must always take on a patriotic as well as a religious character, and it is therefore fitting that it should occur on Decoration Day. I desire to draw your attention to certain truths which lie equally at the foundation of the church and of the nation—truths which we are in danger of forgetting, but of which, on this day, we may fitly be reminded.

Is this a Christian nation? Not in any formal or legal sense. Christianity is not established by law. The nation would not be Christian in the truest sense if it undertook to enforce by law Christian beliefs or observances. That would be an infraction of the principle of religious freedom which is fundamental to Christianity.

But a nation, as well as a man, may have a Christian character; and while we have no desire to see the establishment by law of any form of religion, most of us would be willing to see the nation in its ruling aims and purposes becoming essentially Christian.

Is the church Christian? In its doctrines, its ordinances, its confession, it is. Yet the church must prove her right to the Christian name, not by her doctrines or her ceremonies, but by her character. The question with the church as with the man is whether she lives the Christian life.

There is one test which we may apply to the church and to the nation, to see whether they deserve the Christian name. The quality which this test demands is not the only essential Christian quality, but it is one of the essential qualities. It is brought to light in the text. These are words which Jesus read in the synagogue at Nazareth from the book of the prophet Isaiah, and applied to himself. He declares that He is the anointed one, the Messiah; the Spirit of God is upon Him; and the proof of His divine commission is seen in the fact that He becomes the servant and the helper of the poor and the unfortunate and the needy.

His whole life made good that claim. This was the characteristic of His life and mission; more than once He pointed to this as the sign of His Messiahship—that He identified Himself with the lowly and the needy, with the common people, with the weak and the poor and the friendless.

If this was the characteristic of the Christ it must be the characteristic of the Christian. The man, the church, the nation that rightly bears the Christian name must possess this characteristic. They must have other qualities also, but they must not lack these. No matter how many other good things you may be able to say about them, if these cannot be said you must not call them Christians.

With this understanding of the word, is there a Christian nation? I think that this nation has deserved to be called by that great name. It has sometimes been selfish and careless and cruel, but a great humanity has been constantly revealed in our national life. I remember quoting, many years ago, to James Bryce, who knows us so much better than we know ourselves, a remark of one of our own publicists—that American legislation, in the State and the Nation, was "ignorant, clumsy and brutal." He answered quickly: "Ignorant? Yes. Clumsy? Yes, of course. But brutal? No; that is not true. The legislation of America is full of the most humane intentions." I am sure that this has been true. Lowell knew his motherland when he spoke of her as,

"She that lifts up the manhood of the poor,
She of the open heart and open door,
With room about her hearth for all mankind."

It was a great impulse of sympathy with the lowly that drew this nation into its costly struggle with slavery; it is an altruistic habit that has led us to interpose, wherever we could, in behalf of oppressed people. I have been putting these statements into the past tense. Do I mean to suggest that this is no longer the national character? No; but I do mean to raise the question whether the nation is not in danger of falling from the high position. It must be confessed that the nation is exposed to perils on this side. There is

*The full report of Dr. Gladden's sermon will be published in leaflet form and will be mailed on demand.

a powerful class which has little sympathy with the humble and the poor—which builds up its fortunes by levying tribute on their earnings; there are hundreds of thousands of others who look admiringly upon the exploits of this class and would gladly imitate them; and there is a great multitude whose interests, in one way or another, are identified with this class and who do not like to offend them; so that powerful influences are at work to lower the compassionate tone of the national feeling toward the less prosperous classes.

While wealth with gigantic strides has been mounting up at one end of the social scale, poverty with stealthy step has been creeping in at the other. There can be no question that the number of those who are always living on the verge of want is growing fast.

This is due, certainly in part, to the fact that opportunity has been contracted and incentive withdrawn, and burdens increased, while accident and disease which are the direct result of human greed, and which are prevented by wise social regulation, are crippling and disabling many. Must we not confess that instead of identifying itself with the fortunes of its humblest people, the nation has been permitting its power to be used, more and more, by the strong, for their aggrandizement?

This tendency does not, indeed, dominate all lives. There is still a great multitude of those who do not mean that the nation shall be faithless to her ideals. Among these there is none with better chosen purposes than the man at the head of the nation. It is such leadership as his that we must follow. The nation must not sell its birthright for gold. It must incarnate the life of Christ in its national life. It must make the great masses of the common people know and feel that it is their country, that their homes are its care, that their welfare is its pride.

And now what shall we say of the church? Is it worthy to bear the Christian name? Can it say of itself what its Master said of Himself, "the spirit of the Lord is upon Me, because He hath anointed Me to preach the glad tidings to the poor?" Is it the characteristic of the church that it identifies itself with the lowly, that it keeps the same hold upon the common people that its Master always had?

If we speak of the church of history its record is bright. But how about the church of the present? The Roman Catholic church has the right to call itself Christian, so far as identification with the common people can give it the right; with our Congregational churches, with most of our Protestant churches, the case is not

so clear. I fear that they are becoming more and more the churches of the employers, and of those industrially and socially affiliated with them, and less and less the churches of the plain people who work with their hands. If the tendency continues the day is not distant when this separation will be practically complete. Is this a result which any one can contemplate with equanimity? Would it not seal the doom of the church? What must be the relation of Jesus Christ to a church which is suffering itself to drift into this condition?

Neither the church nor the nation can endure, if these tendencies are not checked. And there comes to-day a mighty call to the church to save the life of the nation in saving its own life. The church is the soul of the nation, if the nation has a soul. If the church were alive with the life of Christ the nation could not perish. The trouble is that the church has so far forgotten its real mission, and its essential character that it has lost no small measure of its power. Its alliance is mainly with the prosperous. Its hopes are centered upon the strong and the influential. I do not say that it has wholly lost its interest in the poor; that is nowhere true; but that interest has ceased to be, in too many cases, the central and commanding interest. It is not an apostate church. God forbid that I should say any such thing, but it is a church of whom he that holdeth the seven stars in his right hand is saying: "I know thy works and thy labor and thy patience; nevertheless, I have this against thee—that thou didst leave thy first love"—the love that thou didst leave at the feet of the Master, the love of the humblest and the neediest. Thou hast been looking mainly for help to the prosperous and the powerful; thou hast forgotten whence thy strength must come.

This is the message for the churches, for all the churches. It is their life that needs to be replenished; and they will never find their life till they find a way of bridging the chasm which separates them from those who would, we know, be the closest friends of Christ if He were here—of whom He has said: "Inasmuch as ye have done unto one of the least of these, ye have done it unto me." I do not believe that our evangelism will accomplish anything until we solve the problem; when it is solved, a flame of sacred love will be kindled that will run like prairie fire all over the land.

It is your message, brethren of the society, yours because it is ours. On the frontiers, in the hamlets, in the swarming polyglot populations of the cities, you must make friends with the poor. They are your true allies. Win their love and all is well with you.

HOME MISSIONS TO-DAY

BY SECRETARY WASHINGTON CHOATE, D.D.

GATHERING to-day on the threshold of the eightieth year of organized National Home Missions, conditions—so unusual—so far unprecedented, prevail as to command our attention and consideration. Seventy-nine years of persistent, unflagging effort to keep the banner of the cross by the side of that of the nation as our continental expansion has been wrought out, are completed. The work of these years has passed into history.

In this period, to this Society, including the auxiliary fields, has been entrusted by the Christian patriotism of the churches, more than twenty-two and a quarter million dollars, for the sole and single purpose of planting the church of Jesus Christ and proclaiming the gospel of His redemption to the people of this land.

To this one form of Christian service, with minor exceptions, has this Society limited itself. Collateral and co-operating agencies have wrought with us side by side. Church-building; college-planting, Sunday school organizing societies have found their liberal support by the same patriotic hearts and hands. Could any approximate estimate be made of *Congregational* gifts that have gone into all the forms of organized effort for winning and holding this land for Christ, it would be, without possibility of question, a most notable part of the \$365,000,000 "invested for the Christian civilization of America during the last hundred years."

And because it has been recognized that the organized church, the individual, local church, is the "factory of moral energy in the nation—the power house of the entire civic system on its moral side"—into this one form of Christian service to the land, has Christian patriotism put its two and twenty millions of dollars—a superb record for giver and administrator.

Another factor worthy of mention of the seventy-nine years of the Society's history is found in the more than 6,000 churches that have been planted and fostered—four-fifths of our Congregational ranks owing their beginnings and development to the missionary care of this Mother of Churches. Whatever Congregationalism is as a Christian force in our national religious life to-day it owes, above all other human agencies, to the beneficence of this people, applied to the unceasingly expanding field of need, by this organization honored of God and blessed by ten thousands of human hearts to whom the gospel of divine comfort has thus come. But conditions unusual, unprecedented, have gathered about this agency of our denominational life for ministering to the weaker and dependent members of our ecclesiastical body.

The tide of beneficence which, with periods of recession, has yet maintained a splendid advance, has been slow in its turn since the commercial and industrial depression of the latter years of the nineties; though we rejoice to-day that signs of recovery are appearing.

The multiplication of objects of Christian benevolence; changing conditions in those sections of the country which have been for three quarters of a century ever flowing fountains, pouring forth their streams of blessing into every form of Christian service; the passing of the stage of romance in Home Missions when the charm of distance and the novelty of the opening of new and unknown regions has been dissipated by the spreading network of the railroad, and the telegraph and telephone wire has brought us within speaking range of the frontier home; or it may be that policies and methods of conducting the work, once the most effective and fruitful—methods of administration on the missionary field and of pressing home upon the hearts of the givers in our older states require adjustment to changed conditions in our church life; or, perchance, a system of organization by which the older and the newer portions of the land can be cared for in their great needs of home missionary service—must be remodeled in the light and under the conditions of change which eighty years have brought about since the American Home Missionary Society had its birth in 1826. These factors—all these, with perhaps others—enter into the conditions unusual, unprecedented that confront this honored Society to-day. The Committee of Five, provided for by the last Annual Meeting of this Society, awaits our business session to present its report.

To this Committee, the Executive Board and Office have rendered every service desired; all books of record and of account have been open, methods and policies have been explained. The difficulties and advantages of the Society's modes of operation have been stated, in so far as opportunity has been offered or desire expressed.

THE PRESENT—FINANCIALLY.

The close of the seventy-seventh year of the Society's work, March 31, 1903, showed the Society free from indebtedness, a fact which alone made the year a "Marked Year" in a decade. The ebb in the tide of the Society's receipts seemed to have ceased. We trusted the flood tide had commenced. But the hopes thus awakened have been painfully disappointed. The seventy-eighth year closed with an indebtedness of

\$122,000 and the past year has added to that, so that to-day we are compelled to report to you a debt of \$180,000.

This is an unusual and unprecedented condition.

Such a fact may naturally prompt the questions: How has it occurred? and what has the Executive Board done to meet it? The close of a year free from all indebtedness and the apparent turn in the tide of the Society's receipts seemed to justify your Committee in heeding, in some small measure, the urgent, pressing calls for the gospel, the missionary, the church, that came up to us from every part of the field we are commissioned to serve in behalf of Congregationalism. The meagre sum of \$10,000, about one-tenth of the amount pleaded for by superintendents and state home missionary committees, was ventured in the name of our 6,000 churches. No power of human vision could foresee that in that seventy-eighth year the receipts of the Society from legacies and investment income would drop \$97,000, with a shrinkage from other sources, not the churches and missionary organizations, of \$14,000.

There was no disturbance in the business world. Commercial prosperity abounded on every side. Special efforts—new measures—had been adopted to promote the financial prosperity of the Society. But the year which had closed with the jubilant note—no debt—was followed by one with the treasury burdened with a debt of \$122,000 at its close.

To meet these conditions your Executive Committee applied a reduction of \$32,000 to the Society's obligations for the seventy-ninth year—costly in its paralyzing effects in any work though such a measure be, and almost disastrous when the objects of our ministering hand are the little bands of Christian people, isolated, weak, absolutely dependent on the missionary grant, whose only strength is in the fellowship of our denominational life which our aid expresses. But business prudence demanded it. In connection with this reduction a careful study was made of the several fields, to discover the less hopeful points of our work, any unneeded churches where the withholding of the missionary could be made without real loss, or with the least injury, where our little groups of Congregational Christians could be urged, compelled into the fellowship of other denominations. The policy of the Society that every church shall each year do more for itself and receive less from the missionary treasury, was more rigidly enforced. And such a requirement may be, not unfrequently, detrimental—at the cost of the stronger pastorate, which in the end more surely and firmly builds the church to stable self-support.

But a new and lower scale of missionary grants cannot go into full effect at any given time. The pledges of a previous

year run on far into the new year. The results of a reduction in appropriations are not realized for many months. Hence it is that notwithstanding the reduction of \$32,000 in the fiscal year 1904-1905 and increased receipts of \$31,974 there has yet been added to the indebtedness of the Society \$58,000—bringing the outstanding obligations to-day to \$180,000.

The comparative figures of the two years, however, show a reduction in payments to the missionary field of \$25,000; in payments to Auxiliary Societies \$7,000; in cost of communicating information, \$4,000; in cost of administration \$1,600; while the income of the seventy-ninth year was \$35,000 in excess of the preceding year.

But again retrenchment has been applied. It is the purpose of your Committee to bring this work within the bounds that the Congregational Churches determine as their responsibility in the Christianizing of America.

For this eightieth year upon which we have entered, another reduction, of like amount, \$32,000, has been made;—\$64,000 in two years—in a work crying unceasingly for enlargement; leaving untouched towns, villages, communities that are absolutely without the gospel and whose piteous cry has come to us, to be answered with a "No."

Could this cry for help but go through the land and reach the ears of the Christian people as they have rung in the hearing of your Committee, your commands would be "Forward!" and gifts would flow in superabundance to this treasury now weighted down with its burden of debt. For the work is yours to be done or left undone, as you direct.

I quote a single instance. It does not stand alone. Superintendent Kingsbury, under date of March 30, 1905, writes: "You have heard of Goldfield, Nevada. A second Cripple Creek. They have already taken out millions. A great throng of people and increasing every day. Here is a special, very exceptional case. There are thirty members of our church in Creede, Colorado, there. Their former pastor is in California. They sent a delegation to him a few weeks ago to see if something could be done to give them the gospel. Now that is not 'new work' in the ordinary sense. They are our 'flesh and blood.' I do not know what we can do. Something we must do." As yet we have done—nothing—because of the present, financially.

THE PRESENT IN PLAN AND EFFORT.

The financial conditions have forced upon us the necessity of reducing the force by which the work is kept before the giving churches. The office of eastern representative, opened in Boston two years ago, is closed. To a larger degree the Society

must depend upon the pastors of our churches to know the needs and opportunities of Home Missions and press them home upon their people. Indeed the pastor is the key to the situation, however large the official force of a work may be. The real leadership of the churches is in the pastorate. With a deep, intense, missionary spirit in the pulpit, there will be burning hearts in the pews, and missionary Christians in the homes. Missions do not live and thrive according to the number of officials. Only so many as are absolutely needed to efficiently administer a great work which is wide-reaching in its details and complex in its relations should there be. As the churches are the source of supply, so the pastors are the representatives to them of their nation-wide and world-wide activities.

The permanent, supporting constituency of any missionary enterprise must be the churches. Not single, large givers, but *all*, according to their ability, and *all* can be reached only through the man in the pulpit.

A new constituency must be formed out of every new generation.

The fathers in whose hearts American Home Missions had its birth have gone. The children who caught from *their* burning spirits the enthusiasm of the opportunity and needs of a great nation rising on this continent, spreading its life from ocean to ocean, conquering the wilderness and transforming its wastes into splendid commonwealths, mighty cities and innumerable towns, have largely gone.

The fire of a *new* duty and a *new* opportunity is not now to be kindled. But *new hearts* are to be inflamed every day with the great duty and the great opportunity which the present constantly offers. If the romance of earlier days has gone, the dead earnest of the present and continuing necessity is upon us.

Said Dr. Jefferson in his recent address at Des Moines: "America, the Republic of the West, the mightiest experiment in free government known to history, land of the Pilgrim's pride, land where our fathers died, Washington's land, Lincoln's land, our Holy land, must be rescued from the hands of the Saracen of the Twentieth Century. Where shall we get the fire? Let us get it where God puts it, in the hearts of the young."

To create a new constituency of the young is one feature of present plan and effort of this Society. The plan is in operation. To this in large measure our associate secretary devotes his energies. Literature that shall help in creating and developing interest; that shall give knowledge of the work; individual missionaries sustained in whole or in part by individual young people's societies; conferences and campaigns for organization and for awakening enthusiasm; mission study classes, mission study books, concert exercises—in

short, systematic plans and efforts are in active operation, whose result must be to impress upon our young people the great fact of God's hand in American history, and, indicating what we believe to be God's purpose in American life and its development, to rally them to the support of this great task by prayer and gifts and consecration to personal service in the work. Here is grounded the whole future of this work—or all work for the bettering of the nation.

Upon the side of support—of resources—of provision for the undimishing needs of the missionary field east and west, north and south,—no line of activity is superior in its promises, or larger in its range than this. We must foster it, cultivate it, lay upon it the stress of all our energies, for the sake of what is yet to be done in saving this land for Christ.

But the present in plan and effort looks also to coming into closer touch and contact with those who already are directly related to this Society and its work through life membership.

To-day more than ten thousand persons hold certificate of Life Membership or Honorary Life Membership in this Society. In these, this work should find ten thousand hearts peculiarly and increasingly interested. Such relation to a missionary organization should be more than nominal; it should be vital.

To make it so, a message has gone out to these Life Members, telling the story of our need, and seeking to quicken in each some measure of personal responsibility for relief from the hampering, trammeling conditions which retard the work to-day.

Is it too much to expect that among those may be found the most ardent lovers of a noble cause and most zealous helpers of a great Christian enterprise.

THE PRESENT PROBLEMS ON THE FIELD.

First: the increasing need, which has become almost critical and threatening in its extent, of a qualified Congregational ministry for the missionary churches. From every quarter of the land; from the East and from the West where this work is going on, comes the inquiry—where can we find the *men* for those churches which are dependent on the missionary grant. Our theological seminaries are not supplying them. The Bible training schools are not equipping them for this work of a continuous church strengthening pastorate. The cry for the right kind of ministry for the missionary church comes from New England as loudly as from any western state.

Two years ago, the state in which one of our theological seminaries is situated absorbed every member of the graduating class. To-day all the Congregational mem-

bers of the graduating class of one of our New England seminaries are wanted by churches within 100 miles of the institution. Our superintendents come from the West to the eastern seminaries only to go back disappointed and without recruits to their ranks.

To an inquiry recently made, 158 men were wanted for vacant churches.

The first problem on the field is the lack of *men*.

Second: the place among our national problems which immigration has come to occupy is increasingly significant.

In recent years the *character* of the immigrants as indicated by the lands of their birth—Eastern and Southern Europe—has been forcibly emphasized.

The special factor of the present problem is the *volume* of immigration which for the nation's security and stability must be assimilated and transformed into qualified citizenship.

In the fifty-four and one-half years, from January 1850 to July 1904, a little less than twenty million foreign born have come hither constituting America's problem of the alien. Of these 1,700,000 have come to us in the last two completed years—an average of 2,300 per day.

If the present rate continues, another decade will compel us to face the tremendous volume of eight and one-half millions, the great majority from lands where popular education is unknown, and self government not yet even a dream.

The political aspect of the question—whether free, restricted, or prohibited, immigration should be the law of the land is not for us to discuss on this platform.

But as churches of the living God, upon whom has been laid the task of making and keeping America a Christian nation, not one of the vast problems before us demands greater energy or support than this.

It constitutes the imminent factor in our city problem. It underlies the transformation so rapidly taking place in all our older states. It is present and urgent in every one of the states of the earlier settled West and of the great Northwest. It is *the* growing problem of the Home Missions.

To meet this part of our task, the National Society is spending some \$30,000 annually and from no part of the field to which we are seeking to give the gospel come louder, more urgent calls, in none are there larger opportunities than in our foreign home field.

Nowhere have there been more marked or encouraging results. Our foreign speaking churches have grown, where others have but held their own. Here, by the blessing of God, we have the workers which are lacking for our English speaking churches. From the foreign departments of Oberlin and the Chicago Seminaries and the Schauffler Training School of Cleveland, workers are coming forth to whom we cannot offer fields of work for lack of funds.

The clear vision of the late Dr. Richard S. Storrs saw the deep significance of our great task when he wrote: "The future of the *world* is pivoted on the question whether the Protestant churches in America can hold, enlighten, purify the people born or gathered into its great compass."

For American Protestantism to accomplish this vast work, American Congregationalism must fulfill its mission to the foreigner.

REPORT OF THE COMMITTEE APPOINTED TO REPORT UPON THE REPORT OF THE EXECUTIVE COMMITTEE

By REV. C. L. MORGAN, D.D.

of Illinois, Chairman

It is with a sense of vast loss, not only to the work of home missions, but to every interest of Christ's kingdom, that we deplore the death of Henry A. Schauffler, D.D., the consecrated and able superintendent of the Slavic department. Only the future will fitly estimate the significance of a life so utterly devoted as his to the service of a great people.

The year which records this signal loss we find has been a year of trial in many respects. While no other, either of the administrative or missionary force has been called from earth, yet the vicissitudes of a depleted treasury and burdensome debt have compelled a retrenchment which

has permitted the society to achieve little more than hold its own, and only this by adding \$58,160 to the already heavy debt of \$122,538 incurred during the previous year. We are compelled to ask what it means that now, when, as never since the early settling of the central west, has the need of the home missionary been more imperative, the resources for the work fall so far beneath the demand. It is gratifying that the gifts through legacies have exceeded those of the previous year by \$46,066, so that the entire receipts of the year have been \$243,466, as compared with \$211,492 of the year previous; but still \$74,273 less than the year ending March

31, 1903. The effort of the administration to bring the expenditures nearer the probable receipts is shown in a retrenchment on the mission fields of \$33,164, and in the expense of publishing and administration, of \$2,930, or nearly thirteen per cent of last year's cost.

Such retrenchment has compelled the reduction of the missionary force in a majority of the most needy states. Minnesota has suffered the loss of thirteen missionaries, Nebraska nineteen, North Dakota seventeen, South Dakota nine, Colorado nine, California eight, and many others from two to six. The superintendent

they are what they are. A marked feature of the year has been an increased evangelistic fervor. Chiefly, however, as the result of diminished workers, the Sunday school scholars number less than last year by 17,961, new schools less by thirty-five and the additions to churches less by 2,332.

The reduction of workers and results along almost the entire line combined with the present debt of \$180,698 presents a condition which constrains most serious thought.

The chief factor of the reduced resources has been the decreasing amount



CHARLES S. MILLS, D.D.
Chairman of the Committee of Five

ent of Minnesota voices the lament of others when he says that such retrenchment "has reduced the force and the aid below the point of efficacy if not of safety. Valued men have gone from us, not being able to support their families on the salary offered; evangelistic workers desiring to press into new opportunities have been restrained." And yet in practically every superintendent's report there rings the valorous note of courage and confidence inspired, not only by the victories won during the year, but by the unwavering faith that Congregationalists will not prove untrue to that cause by virtue of which

in legacies, due in part, it is probable, to the mistaken thought that the new settlers period is practically over and so the urgent need of help in pre-empting territory for Christ. But whoever knows the facts respecting the changing population both of east and west, and how township after township and not rarely whole counties which once supported flourishing churches have yielded to a foreign population which care little for the church or the Sabbath, must realize that if what was pre-empted is to be saved for the kingdom, the work of home missions must for years to come have a first place in our prayers and sac-

rice. Hear the mighty tread of those armies, one with every month averaging one hundred thousand strong, which not only this year will precipitate their ranks upon our shores, but the next, and the next, and tell us, what is to be our future, and who shall avert the threatening peril, unless by rallying with new devotion to the cause this society represents we help subdue this host to the sway of the Cross. And, to this end the first demand is to bury the debt whose pall of gloom now shadows all our hearts. It cannot be met by retrenchment. We have retrenched \$35,983, but still our debt has grown. It is the hour for heroic deeds. Who are the Lord's stewards to inspire a debt-paying victory such as shall make this Springfield meeting forever memorable?

Everywhere, say our Executive Committee, is heard the call for MEN of Congregational training. A large share of the men on our home missionary fields to-day, for lack of adequate Congregational supply, are "pickups" from every quarter. Some are indeed worthy acquisitions of whom we are proud, but very many are wholly unfit for the need. Our seminaries are unable to furnish one-half the men needed for the mission field. Nor, save for a short period of stagnation following the financial panic of 1893, have our seminaries possessed this ability for twenty-five years. If Congregational home mission fields are to have Congregational ministers, it is imperative that some method like that of a special course, so unfortunately abandoned by our seminaries, shall be again inaugurated. The business which undertook to put at every post a man educated for the superintendency, would not only be the laughing stock of the street but deserve the inevitable failure. Yet a folly akin to this under a plea for the impossible, viz.: the best educated minister for every smallest mission, lies at the source of our present seventh or eighth rank in American denominations, where our prestige coupled with wisdom should have easily given us the first.

In closing, a few words respecting the economy of the financial management so seriously impeached at Des Moines.

It is a thousand pities that figures should ever be unfairly used to challenge the business sagacity of a beneficent society. Consider the facts. The resources of this as of all our benevolent societies have for years come largely through legacies. To reckon simply the gifts of living donors and then contrast with these the entire cost both of publication, of agencies and administration, and imply that the cost of administration is fifty per cent of the income is upon its face a serious injustice. As every one knows the publications of the society go through all the land, and the field agents are almost constantly on

the field. The only expenditure justly chargeable to cost of administration is that which comes under this head in the report of the treasurer. Note the simple facts. The total receipts of the society from living donors and legacies, for the year 1903-4 were \$215,082. The cost of actual administration was \$27,704, thirteen per cent of the income.

Or if we include the entire cost of publications and agencies which sum up \$55,811, yet this was but twenty-six per cent of the income. During the year just closed the whole income was \$243,466, and the administration expenses \$29,055, eleven and one-half per cent of the income; or adding to this the expense of publication and agencies making \$52,981, but twenty-one and three-quarters per cent of the income. As a business fact the real administration expenses of the society have for a number of years averaged about fifteen per cent of the income.

If we compare the administration expenses of the society with that of similar societies the comparison will not prove to its disparagement. To cite one instance; the American Missionary Association received during 1903-4 from living donors and legacies \$268,875. The entire cost of publication agencies and administration was \$54,907, or twenty per cent of the income. That of this society with \$25,000 less income was twenty-one and three-quarters per cent. Had this society received two-thirds the income of the American Board, say \$500,000, the administration expenses would have been but five per cent of its income. Examination will show for the majority of our state auxiliaries an average cost for administration of not less than twenty to twenty-five per cent of the income. With no knowledge as to the investigation of the special committee, appointed last fall because of the unfortunate implication of extravagance, this simple statement of facts would seem to assure us that the most searching examination will but attest the faithful and economic management of the society's affairs.

Finally, as respects the wisdom of a removal of the society's headquarters from New York to Chicago, this significant fact must be remembered, viz.: that of the \$95,873 bestowed last year by living donors \$51,332 or fifty-five per cent came from the New England and middle states, while, of the \$147,593 given in legacies, \$127,102 or eighty-five per cent came from the New England and middle states. Whether it would be wisdom to remove the society's headquarters twelve hundred miles west of the nest where seventy-three per cent of all the golden eggs are laid we submit to the candid consideration of those who wish not the depletion but enlargement of our resources.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY DON O.
SHELTON, ASSOCIATE SECRETARY

THE EVANGELISTIC SPIRIT ESSENTIAL TO THE PROGRESS OF HOME MISSIONS

BY DON O. SHELTON

New York City

IN the familiar letters that Paul sent to his friends at Phillippi he dwelt in a forceful way on the necessity and possibility of growth in Christian character and progress in advancing the Kingdom of Christ. He said that he was confident that he who had begun a good work in them would finish it. He cited his own personal experiences to prove that in spite of all adverse conditions, God enables the man who heartily does His will to bring forth increasing fruitage. "I would ye should understand, brethren" he said, "that the things which happened unto me have fallen out rather unto the furtherance of the gospel." As with individuals who are responsive to the will of God, so it is with organizations that He calls into being for the establishment of His Kingdom. He who begins his work in an individual, or through an organization, designs to complete his work, wills to perfect it. The process involves continued growth, expansion, advancement.

That God called this Congregational Home Missionary Society into being, that He has worked through it, no one who knows its history can for a moment doubt. And I believe that He who began this good work desires to perfect it, to complete it.

Many eagerly desire that the Congregational Home Missionary Society shall advance, that it shall promptly and efficiently take advantage of the great opportunities offered for the extension of its service. What conditions are favorable to increased Christian achievement? The evangelistic spirit is absolutely essential. The church that does not possess it, proves itself disobedient to its Master, and steadily declines in capacity. When the spiritual life of the church is vigorous, the evangelistic purpose and spirit of the church will be evident in all its activities. Without vigorous spiritual life and without the

Where the Evangelistic Spirit is, there will be a Deep and Growing Practical Interest in Home Missions

evangelistic spirit, on the part of the churches, a permanent increase in home missionary effort cannot be expected. *When the church is aggressively evangelistic, when the spiritual life of the churches is strong, missionary interest and zeal will follow.*

When the members of the early church were persecuted and scattered abroad, they went everywhere preaching the gospel. Why? They were filled with the spirit of God. They acted in response to an irresistible inner impulse.

The need of new spiritual life on the part of our Congregational churches is clear, and the need of aggressiveness and of enlargement of effort on the part of this great society is equally clear. Consider four facts:

1. Our work in great cities must be re-enforced, re-invigorated. New York City is a striking illustration of this need. On the most reliable authority it is stated that there are in New York City over one million people utterly churchless.

2. A great metropolitan church, with large financial resources, and located at the center of a densely populated section of a great city, reports but sixteen additions to church membership each year on confession of faith, for the last seven years.

3. There are in America twenty millions of people unaffiliated with any church whatever.

4. Two thousand three hundred of our Congregational churches did not report last year a single addition to membership on confession of faith. This was thirty-nine per cent of the entire number.

There are other facts which need not be referred to here, equally significant and equally suggestive of the necessity of a renewed dedication of ourselves to the divinely appointed task of seeking and saving the lost.

If the work of the Congregational Home Missionary Society is to grow, if new

doors of opportunity are to be entered, there must come a firmer loyalty and a more unreserved obedience to Christ. Obedience insures increasing efficiency. "I am the vine," Christ continues to say to His church, "ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we find ourselves not bringing forth much fruit, if we find our work waning in scope and efficiency, may we not find the reason in these words of our Lord?

We do well to perfect our organization. Whatever will unify and facilitate the interests of Congregational home missions is to be eagerly welcomed. But we have no

right to expect that this home mission enterprise will enlarge in scope or grow in efficiency, if the one true source of our strength and our power is neglected. A machine perfect in all its parts and highly polished, but without adequate driving power, loses its efficiency and continually disappoints. In this holy and tremendous undertaking in which we are engaged our power is of God. They that wait on Him shall renew their power. When new spiritual life and new power come to the churches, the evangelistic spirit will prevail in strength. Where the evangelistic spirit is, there will be a deep and growing practical interest in home missions. *An aggressive evangelistic spirit in the churches is essential to the progress of the home mission cause.*

HOME MISSIONARY INTELLIGENCE A NEED OF COLLEGE STUDENTS

BY REV. LAURA H. WILD

Lincoln, Nebraska

WE have been listening to the great needs of our home work; and anyone who has studied the situation is convinced of three great lacks; the lack of money, the lack of workers and the lack of stability in service: a lack of money, although the money is here and America was never so wealthy; a lack of workers although the coming month will bring out hundreds of our bravest, strongest and best equipped young men and women to turn their hands, not to easy undertakings, but to the work of the world; a lack of stability in service, for the names of our missionaries are constantly changing and their fields exchanging. I was interested last year to compute the average pastorate in Nebraska and found it to be less than two years. This includes the long terms of some of our ministers and it is the shortness of the home missionary pastorate that brings down the average.

Instead of lamenting over such unfortunate symptoms, should we not set ourselves to discover the root of the disease. What seems to me to be one of these roots I want to speak of to-night.

Talking recently with a graduate of one of our co-educational colleges, I asked her where her classmates had found themselves in their choice of a life work. She answered that some of them were in railroad work, some in the real estate business, some teachers, etc.—"And where are the ministers," I said, "are there none?" "No not one," she replied. Now I maintain that this significant lack of consecration to the ministry is not due to the desire for an easy

Our Country's Needs and Hopes Call for Keepers of the Light

place, but rather to our failure in holding up vividly to the eyes of our young people that which seems to offer possibilities of achievement. Young men and women are eager to get to work, but they want a work worthy of their best abilities, and railroads and insurance companies and professions have not been slow to offer inducements. I do not mean inducements of money simply, for I have a higher idea of human



REV. LAURA H. WILD

nature than to believe that the dollars and cents are the chief attraction; but a prospect of achievement. If I am not greatly mistaken, it is not altogether the sight of the millions that is the attracting power to the heads of our great business concerns, but the thought of compassing a great project.

When a traveler, taking his seat in a Canadian Pacific coach, feels the train begin to move and hears the porter's cry, "This train for Ottawa, Winnipeg, Vancouver and Hongkong" a thrill runs through him to think of the achievement the human brain has been equal to in the girding of the globe.

The home missionary cause has too long been looked upon as a field for good and devoted people but as a place to lose one's way, so far as achieving anything is concerned. The home missionary has too long been regarded as the member of his class who was not smart enough to get any other pulpit. Whoever has read Ralph Conner's last book, "The Prospector" remembers how the mother of the young lady absolutely forbade her to become engaged to the young home missionary because he was without any prospects. And it is this idea that there are no prospects worthy of the abilities of young people which deters them from entering and upholding the lines of Christian service. Men do not shrink from hard things when they can see something to achieve, nor do their wives shrink from going with them.

A few months ago, a railroad was being built across the southern part of Mexico from Vera Cruz to the Pacific, a very difficult piece of construction; and just as a long bridge was almost done, lacking only a pier and a span, the floods came and made it impossible to proceed. Again and again they tried and finally the work was being so delayed that the company in desperation put it in the hands of one of the employees who thought he could accomplish it. He was a young fellow, quick to see and make his plans, and with a marvelous celerity he had the thing done. So pleased were his employers, that they placed him in charge of the construction of all the rest of the bridges and he took his wife down there away from all society, into a very unfavorable climate, until the work was finished. There was no shrinking because it was hard, but there was the powerful magnetism of the possibility of a great achievement.

Recently one of our prominent business men of Lincoln, transferred his family with growing children, up into the newly opened Rosebud region, in a little frontier town, without advantages, because he saw prospects for himself and for them. When the late superintendent Pickett, pioneer missionary of Colorado and the Black Hills, found himself one day fondling some specimens of gold he had gathered in a handkerchief, and which indicated some rich de-

posits at his very feet; and when he awoke to the consciousness that he was imagining what might be if he should stake out a claim, he then and there shook his handkerchief out to the winds and repeated the motto of his life: "This one thing I do, forgetting those things which are behind and reaching out to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." But it was because of the radiant vision he had of the possibilities of that high calling among the mountains that he tramped up and down, establishing churches, rescuing gamblers and laying foundations for the future. And it seems to me we need if anything at the present juncture in home missionary interest to so present the radiant vision of achievement to our young men and women that they shall regard it worthy of their best abilities.

Some of our best youths, are seeing the glorious opportunities in foreign lands because they have been laid before them. The army of student volunteers is not made up of weaklings, but of heroes and it is because they have seen the possibility of heroic service in China and Africa and India and because they have caught the present day vision of great future missionary enterprise. But home missionary assets are quite as great as foreign. We too may make our appeal to the heroic. If anything, the foreign missionary has the easier time. Sometimes when I have traveled out to the frontier of our own State of Nebraska and realize how our ministers are cut off from all associations with people of their kind, absolutely without advantages, no fellowship and little sympathy in their work, with distances so great that they cannot afford the cost of travel to state meetings, with so meager a salary that they can hardly live, to say nothing of educating children, and moreover how they are at the mercy of the more or less ignorant and prejudiced and worldly people of their parish, I have not wondered that pastorates are short and the work intermittent. And great as is the heroism of men and women who are willing to face the Boxers of China or the lions of Africa, some of us would much prefer a scrimmage now and then where there is the incentive to do or die to being dropped out on the prairies with nothing but the dead level of monotony of a home missionary life repeated over and over and over again.

But there is a need which makes sacrifices heroic. Out there in Nebraska for example, we have four entire counties in each of which our Congregational minister is the only minister of any denomination whatever. In one of those counties the missionary with his wife, who also preaches, has four regular preaching points and others occasionally, one at the county seat, one fifteen miles east, another twenty miles west, another not on the railroad, a country

twenty to thirty miles north and south of this county seat, looking to him alone for spiritual help. His heart is truly in his work, but he is overburdened with calls in every direction. One general missionary going among the sand hills has found school houses packed with people hanging on his words, so little do they have and so great is their need. Our Sunday School Society is to-day showing its wisdom by employing a young woman in the northern part of the state in a parish one hundred miles one way and forty the other, to drive from farm house to farm house, visiting the homes and starting Sunday schools; only we need four such young women instead of one.

Now we laud the achievements of Marcus Whitman who crossed the continent in dead of winter at peril of his life to save the great Northwest. And it is fitting that we should. We praise Superintendent Simmons and his co-workers of North Dakota for rescuing that young state from the curse of the Louisiana lottery. We are proud of Manasseh Cutler and Rufus Putnam who won the ordinance of 1787 for Ohio; we justly honor the names of William Pynchon and Deacon Samuel Chapin and some of us have come very near doing what the Bible tells us not to do in worshipping the name of Mary Lyon, the pioneer of higher education for women. These achievements are worthy of our profoundest admiration, but we must not spend our energies upon the past alone. There are things in the present to be accomplished quite as glorious and worthy of all the energies of brain and heart and will power, achievements in Christian service in our own land that ought to stir and inspire the young lives that are being sent out in these commencement days, and that will do so, I am convinced, if the possibilities of success are set before them as practically and as radiantly as are the possibilities of an insurance company or of a railroad.

Up to this time the appeal for foreign missionary service in our colleges and seminaries has taken the lead. In the Nebraska State University of 2,500 students, Mrs. Prof. Hinman, daughter of Dr. Cyrus Hamlin, has succeeded in introducing a course of missions which is given credit in the curriculum of the university. It has to be placed in the department of sociology since nothing can be considered in the curriculum of a state university under the head of Christianity. But she did not care what it was called so long as it was introduced; and in that class she has had forty young men and young women, some of whom have not been Christians, but prejudiced against missions when they began. One young woman who had recently offered herself as a missionary, came to

the class with this question on her lips: "Why is it necessary to disturb these people with our religion? Are they not happier to be left alone?" And the presence of two young men who are not Christians, but members of a gay society set, she can account for in no way except that they are interested in these countries and their curiosity has been aroused to find what this thing is about. It is safe to say that they do not go out of that class having no faith in missions.

But is there not as much in our own country to appeal to the interest and devotion of young people, plus the strong call of patriotism that comes home to every young American heart. And yet there is no such class in this university on home missions. It is a neglected field of study. In our seminaries we have courses on foreign missions but only occasional speakers of passing interest on home missions. I remember when in the seminary that much of my permanent enthusiasm for home missionary work was aroused by that scholarly and delightful missionary devotee, Dr. A. C. Thompson, who came in our senior year to give us a course of lectures and at the end placed in our hands a volume of his own missionary biographies. But there was no such thorough and extended course on home missions.

Could we have just as scholarly and soul stirring a course of lectures on home missions in our colleges as Dr. Dennis gave to the Princeton students on Foreign missions and social Progress, could it fail to make some of our young people at least, so intelligent concerning the needs and the possibilities of home missions that they would devote their service of life or of money to this great cause. I would like to suggest that if such a lectureship could be founded by some benevolently inclined person for a half dozen of our Christian colleges, it would do more than anything else to cut the tap root of our present apathy toward home missions.

In Dr. Van Dyke's beautiful story, "*The Keeper of the Light*," you remember that Nataline heroically defended her light against the village people who wanted to steal the oil and kept the lamp faithfully revolving night after night in the face of snow and sleet, brushing and scraping the snow from the window pane until at last, one morning after an unusually stormy night, the supply boat was sighted off the rocky coast and she cried in triumph "I have kept the light." If a lighthouse on a rocky shore can call forth such heroism and devotion from a young heart, shall not our country's needs and our country's hopes call forth keepers of the light from the colleges of our land?

WHY YOUNG PEOPLE SHOULD HELP

BY REV. LIVINGSTON L. TAYLOR

Brooklyn, N. Y.

THREE unnamed Bible lads who helped are often cited to appear when it is desired to impress young people with the idea that what they can do may be of some account. There is the boy with bread and fish in his basket, who unexpectedly furnished food under the blessing of the Master, for five thousand men. But there is nothing incidental or casual in the relations of our young people to the work and warfare of home missions. It is their work; it is their fight. It should not surprise anybody to find them called to it and made prominent in it. Then there is the boy who chased arrows for Jonathan, and unconsciously helped save the life of David. But our young people are in the secret, or ought to be. They should be made to understand the peril of the Lord's anointed, and

the part they are to play in averting it. There is also the more dubiously inspiring example of the lad who led out blind Samson, and helped him find the pillars of the Philistine temple in whose ruin Israel was avenged. But if there is to be any pulling down of strongholds, it is the hands of mighty youth that must be guided to the right place.

The help these boys gave does not suggest the answer we need to the question we are considering. Nor do we find it even in the story of David, when he went to the front with bread for his brothers, cheese for their captain, and, incidentally, a sling for Goliath. It is your fight, young people! There is no disguising it, no postponing it! Some of you may be as much surprised as David to find yourselves central figures in the strife. That



REV. LIVINGSTON L. TAYLOR

is because you have not read the 110th psalm to good purpose. In that psalm a promise is made to the Christ of a world-wide conquest, an eternal throne and a universal priesthood. The promise of an army is added. It is to be an army, not of conscripts, but of volunteers, and it is to be unfailingly recruited with multitudes who shall flock to the royal standard out of the morning of life. 'In holy attire, from the womb of the morning, thy youth are to thee as the dew.' There is nothing indirect, incidental, casual or unexpected about the part assigned to youth, by this promise, in the great campaign of Christ.

Now the one impression I want to make upon the young people of our churches, and upon all who have any responsibility for their guidance, is that the fight for a Christian America is their fight. We can hardly ask the question, Why should young people help? without conveying a very different impression, the impression that we think it wise to make them feel, if possible, that they have a part in this great work, and so to make sure of their interest and support by and by, when it will really amount to something.

By and by! The fight is on, and they are in the thick of it, now, this very night, from ocean to ocean. Where do the forces which are contending for the mastery of our national life come together in fiercest clash of conflict? Where are the issues being most swiftly determined? Where are gains and losses greatest? In the hearts and lives of the young people of the land. Every lone fight is a part of the great battle. From those to whom much is given, in the way of training, equipment and defenses, much will be required. For those to whom little has been given to fit them for the strife, what can be done should be done, and quickly done. And what can be done, it rests largely with young people to determine.

But why should they exert themselves? That is our question. Why? Because it is their fight, I say. And it is their fight, not merely because the tide of battle sweeps over their own hearts, but because it makes an immense difference to them how that battle goes in other young hearts. Sometimes we need to reverse the saying of Paul, and remind ourselves that our wrestling is not wholly with invisible

powers, but with flesh and blood. As goes the battle of the soul, so goes the choice of sides in the world conflict.

The fight is now on between different types of young persons for the control of national destinies. Statistics of crime, on the one hand, and of religion, on the other, indicate that the alignment of forces is largely determined in early youth. But there must be an immense mass of life with the bloom and dew yet upon it that will go to the side to which it is drawn by the influences which have most intimate access to it. It is the young people of our churches that have this close and effective access. Theirs is the opportunity, with every spiritual victory of their own, to attract their companions to the side that won.

When I say that our young people are already in the thick of the fight, I do not mean to intimate that responsibilities of a different sort, and perhaps of a more exacting character, do not await them a little farther on. They are in the fight, but they have come into it at a time that is big with prophecies. The forces, for example, which are coming into the conflict with the flood of foreign immigration, they will have to meet in developed forms. These forces are still indeterminate. They have not come to self-consciousness as related to the shaping of this nation's life. Multitudes of the immigrants are young persons. It is with them that the native-born, and the home-trained children of foreign parentage, will have to work out the problems of their generation. Does it not concern us, young people, to make our lives count for as much as possible, in determining the conditions under which we shall move forward to those conflicts and combinations of ideals out of which the America that is to be must so soon emerge?

Every now and then the police of New York are notified to have a force of reserves at the pier on the arrival of some excursion boat on which rowdism has got the upper hand. I cannot imagine anything much more unpleasant than to find oneself afloat under such circumstances. But you, young people, are afloat with conflicting elements, the like of which no ship of state was ever, in all the history of the world, asked to carry. God grant you grace to be true to yourselves and to your Master.



HOW YOUNG PEOPLE MAY HELP

BY WILLIAM SHAW

Boston, Massachusetts

MANY of the charter members of the first society of Christian Endeavor organized by Dr. Clark in the Wiliston Congregational church, Portland, Me., were members of the Mizpah Mission circle.

From that day to the present time, the missionary spirit has been the spirit of Christian Endeavor. It has gone to the lumber camps of the North and to the mining camps of the West; it has found a place for service in the prairie dug-out and the cross-roads schoolhouse; in the mission schools in the mountains, among the negroes in the valleys of the Southland, and the Indians of the western plains—German and French, Italian and Swede, Poles and Bohemians, Chinese and all other nationalities that find a haven on our shores find in the definite methods of Christian Endeavor an opportunity for service, even before a regularly organized church is ready for them.

In India and Africa, China and Japan, Europe and South America, it is training young people for self-supporting and self sustaining church membership. How can the societies of Christian Endeavor connected with our churches help home missions in the present crisis? My answer is: First, by making clear the issue. With Christ's command, "Go ye unto all the world," ringing in our ears, every church is under obligation to support our missionary agencies. The work in the home church and in the regions beyond is one. We ought to blot out that invidious and deadening distinction made between church work and missions, that permits a church to support the former and starve the latter.

The majority of our adult membership feel absolutely no responsibility for missions. Our societies must train the church of the future so that they will recognize the unity of the work, and instead of supporting a church club, build up the kingdom.

Second, by placing the responsibility. The average Christian to-day looks upon mission work as the business of the boards. But the command, "Go ye," was not spoken to a board but to individual Christians. Our boards are simply money and labor-saving devices, modern methods of doing our work. They cannot make money, they can only administer it. The business is ours, the board is our agency, the officers are our agents.

The constant picking and nagging that our missionary boards have been subjected to in conferences and conventions and

newspapers, has done more, to "cut the nerve of missions" than any, or all, other causes combined.

If there are details of management or administration that need readjustment, let us adjust them as speedily and quietly as possible. But let us remember that a constituency so large and varied as ours can never be brought to perfect agreement on matters of detail. The worth of a method must be judged by the quality of the administration it secures. And I hold that a method that gives to us such officers as the Congregational Home Missionary society has called to its positions of trust and responsibility, does not need much tinkering.

We talk about Congregational methods. Any method that our churches approve is Congregational.

It is my judgment as a business man that there is not a business represented here that would not be ruined, and the owner a bankrupt, if we spread the seeds of distrust and lack of confidence in the concern among the trade, as we, unconsciously, perhaps, are spreading them among the constituency of our missionary boards.

Our young people feel that the time has come for us, the rank and file, to give the boards our hand, and not our fist, to pull down the flag of criticism, and run up the standard of co-operation.

We have been expecting too much of our boards. The responsibility is ours, and we must assume it.

We have been depending too much on absent treatment. There are thousands of our churches that haven't courage enough even to pass the box for an annual offering to the Home Missionary Society. Surely a sufficient number of able-bodied men could be secured to at least rescue the boxes from the avaricious congregation.

You recall the story of the two little girls who were discussing their dollies. One said, "I never give my dolly medicine, she is a Christian Scientist." The other replied, "Well, I suppose it is all right for a person to be a Christian Scientist if he hasn't got anything but saw-dust in his stomach."

Brethren, our Home Missionary Society has something more vital than saw-dust in its insides. It will not thrive on absent treatment, any more than it has on the critical and analytical method.

What the Home Missionary Society needs is the gold cure; administered in large doses by a sympathetic and loyal

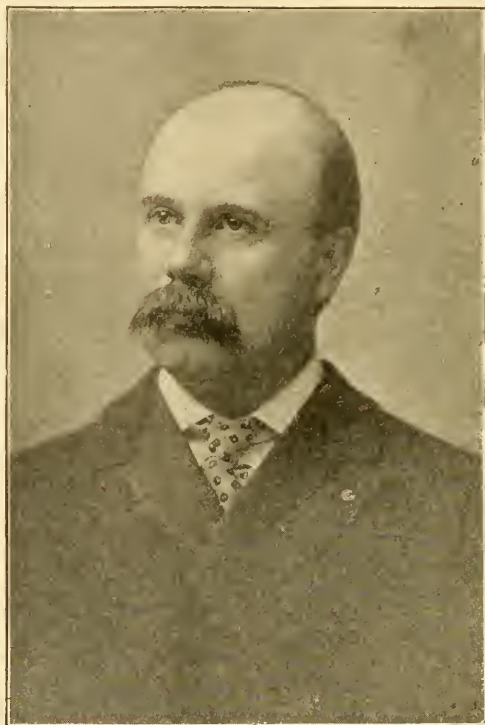
constituency. We can help, by meeting the emergency now.

Something can be said for a campaign of education that looks to the future for results but more for a campaign that emphasizes the eternal now. Christian people are cursed with wealth that belongs to God. We have embezzled the trust funds committed to our care, and then lift up our hands and pray, "Thy Kingdom Come." The coming of the Kingdom waits upon the contributions of the people, and we will not give. Many who ought to lead in arousing the church to its re-

sionary Society to send able-bodied men to put them in a corner and extract the contribution that they ought to make cheerfully, gladly and generously.

By missionary meetings and mission study classes in the local societies; by conferences and conventions in our unions; by inspiring appeal and informing literature we have been trying to rally our Christian Endeavor host to the missionary standard.

But the atmosphere of the average church is against us. A few faithful women are with us. But the men, the men



WILLIAM SHAW, BOSTON, MASS.

sponsibility are silent or apologetic in their appeals. The people need to give whether they want to or not.

It reminds me of the handsome Jersey cow a farmer owned. A neighbor inquired how many quarts of milk she would give a day. The farmer replied, "Wall, if you mean by voluntary contribution, she won't give none, but if an able-bodied man can back her up into a corner where she can't kick, he can get eleven quarts a day."

Our churches, many of them, are kicking cows, and we compel our Home Mis-

sionary Society to send able-bodied men to put them in a corner and extract the contribution that they ought to make cheerfully, gladly and generously.

Would that this meeting might mark the end of our playing at missions, and of our petty discussion of methods, and that there might be sounded here a high clear note of advance, that would rally the young and the old, the men and the women, the pastor and all the people to the supreme mission of the church, the evangelization of the world.

ENTHUSIASMS AND SACRIFICES

BY NEHEMIAH BOYNTON, D.D.

New York City (Brooklyn)

ONE of the keenest minds in New England has recently uttered an earnest warning with relation to the danger of simply arousing an emotion and then permitting it to evaporate without concrete result in the life. It is perhaps one of the great perils attending theatre-going to-day that the emotions are articulated but that the strong resolutions of the soul do not eventuate from the excited emotion. The Peter who is positive in the exuberance of his enthusiasm that he will not deny his Lord is very often the Peter who in the pinch will declare his lack of friendship with Him even with cursing. The student who reads of the prowess of the men of yesterday and then dreams of his own conquests and wakes "returning to the old solitary nothingness" is caught by his emotions but is defeated in his life. The principle obtains in missionary meetings and doing missionary work; between enjoying an address and effectualizing the address by the sacrifice of the life. There are very many things in American life to-day and never in our history more, to awaken our enthusiasm. Our yacht, the Atlantic, having won the ocean race, swings lazily at anchor on the other side of the sea, waiting for her rear guards, the English and the German yachts to arrive and salute her and acknowledge her prowess. The great English publicist declares that we of all nations in the world to-day have "a right to hope." Warring nations, it is affirmed, desire the good offices of our republic's president to help them unravel their difficulties. Intelligence, art, aesthetics are all developing with wonderful rapidity and if our one great American failure, namely, the administration of our cities, stares coldly at us, it is comparatively easy Nelson-like to turn a blind eye to the signal or Togo-like, simply to smile. Religion is patronized after a fashion, and it is declared that a man who ever gets blue about America is a candidate for the crematory. If it is true that the land in our country has all been taken up and that thus extensive problems are at an end among us, it is also true that the problems of intention rise and mount and seem to be in a fair way of settlement. The spots on the sun do not need to blind us to the fact of the sun; nor the infelicities in working out our national problem to the real progress in the solution thereof so that it is not only easy but natural and right for our enthusiasm as Americans to

Sacrifice is no limp and passive quality; it is strong and active; sacrifice is not forever sighing.

be mightily stimulated by the recent history of growth, financially, intellectually and aesthetically. But if the occasion for enthusiasm is present, so is the law to which we referred at the outset; that

when enthusiasms fail to ripen into acts of consecration and of sacrifice, there is of necessity a recession in life and character and achievement. For the anchor of enthusiasms only finds its holding ground in the depths of sacrifice, elsewhere she drags and is exposed to all perils of the lee-shore. There has been recently given to the world a composite picture of the American that is to be. The piercing eye, the firm mouth, the sensitive nostril, the open countenance, combining benignity with manly virility, cannot fail to have lent its attraction to whoever has seen the picture. It is meant to be a representation of the type that is yet to be of what will transpire in the American when the blood that is coming through the immigrant, is thoroughly mixed with the blood which is already here. If you notice the prognostications of the students of American life, without exception they base their hope for the American that is to be upon the power of the qualities already inherent in the American that now is to mold and influence and determine the character of the future citizen.

Now what historically is in the blood of the American, Iron? Certainly. But more than that, sacrifice. Love working by sacrifice. That is unquestionably what has made the American type and that means the influence of missions and of missionaries and of those who made both possible. Sacrifice is no limp and passive quality; it is strong and active; sacrifice is not forever sighing. It knows how to smile and over and over again, laughs for joy. It means three things. A principle of courage; courage is the heart of sacrifice. You cannot tire sacrifice out nor can you discourage it. When once a fine enthusiasm has rooted itself in a royal sacrifice, the first fruit thereof is a spirit of courage which is uncomplaining and unwearied. No finer illustrations of this spirit can be found in America to-day than are exhibited over and over again in the lives of the missionaries of this society who are doing for the salvation of America as smile over and over again, laughs for joy, grit; courage is the heart of sacrifice, the first fruit thereof is a spirit of grit much as any other company of men within our borders.

Sacrifice also means grit; a comprehensive knowledge of the actual situation. It was my fortune not many weeks ago to visit Ellis Island and watch seven thousand immigrants as they were transferred from being foreigners into being my fellow inhabitants of this great republic. In the evening of the same day I attended the

annual meeting of the New England society of the city of Brooklyn. The contrasts between the two companies were not more surprising than the likenesses, but in both companies alike, there was the suggestion, though different in manifestation, of all the questions and queries and problems with relation to our present day



NEHEMIAH BOYNTON, D. D.

Americanism, the study of the question of Americanism at both ends of the social ladder and all the way between, the comprehensive idea of the conquests of the immigrant on the one hand together with his limitations and temptations, and, the other temptations which luxury and wealth

and social opportunity bring to the man at the other end of the social scale. This great comprehensive knowledge must be the possession of any one who would have a grip upon the national situation out of which there may be born a spirit of worthy sacrifice in her interest.

THE TRUE APOSTOLIC SUCCESSION

BY REV. ALEXANDER MACCOLL

Briarcliff Manor, N. Y.

MOST Congregationalists believe, I fancy, that technically the apostles had no successors. In greatness of privilege, in splendor of spiritual endowment, their mission was unique, introductory, never in detail to be repeated. Yet the greatest of them, recalling once the grades of service in the early church as he conceived them, "first apostles, secondarily prophets, thirdly teachers, after that miracles, healing, helps, governments, tongues,"—elsewhere he puts apostles first, then prophets, then evangelists and says "Covet earnestly the best gifts." And so I have wondered whether in the reawakening to the rich meaning and stern obligations of Christian service which is the glory and inspiration of our times there is not needed before and with the evangelistic impulse of which we have been hearing so much, a rebaptism of the apostolic spirit. What is that spirit? The evangelist is one who proclaims good news. The apostle is one sent of Christ to be himself through the Spirit an evangel. The evangelist is a herald; the apostle is an ambassador. Let me speak of one or two simple things about the apostles which seem to me full of suggestion for the Christian discipleship of to-day.

1. The primary fact about the apostles, as the name signifies, is that they were men sent forth by Jesus to do something for Him. From this there came to their work an atmosphere of reality, definiteness of thought and effort, unity of motive and responsibility.

Sent forth by Christ to do something for Him, these men of old lived and exhaled an atmosphere of reality. The thing they had to do, the reason they must do it, were ever before them, vital, vivid, compelling. Brethren, is not the plain truth about the religious activity of to-day this, that all too commonly we have lost the potent touch of reality. I do not speak now of the missionary heroes of the frontier, and the missionary heroes of the slum, among whom in their sublime sacrifices and efforts the apostolic spirit so splendidly survives; but in our prosperous churches in city and country, in our Christian communities and our Christian homes, does the fact really get and keep hold of us that we are sent of Christ to do something for Him, and that this something is not, vaguely, to be good and gentle and helpful, but, definitely, to make disciples, to win victories for the kingdom, to bring others into that controlling relation to God in Christ which is either the greatest reality or the saddest fiction in human life. Conceive such a pathetic appeal as that which has recently been

sent to the churches by the great society under whose auspices we meet, being sent to men to whom the great commission of Christ still throbbed with reality and was warm with the purpose of God—it could not be. What is the trouble? Is it that we have been passing through a period of transition in thought when it has seemed that no one was quite sure of anything; is it because of the forms of faith which we cherish sometimes when the spirit is gone from them, and the "vain repetitions" which conceal where they should reveal truth; is it because the commission was given so long ago and He who gave it seems sometimes away from us so many centuries in time, such infinite spaces in thought?—All these things tend to produce the hollow ring in our work and worship. But is not the great cause this, that in the stress of our complex life so many other things seem more real and immediate and complexing than the simple things the apostles felt they must do. In the ministry there are churches to build, sermons to write, special studies to pursue, calls to make, funerals and marriages to attend, people to get into the church and the year book; there are an endless multiplication of organizations to float and steer, factions to unite, frictions to heal; there are evie movements to help, home problems to meet. In the pew there are the uncertainties of the intellectual life, the fierce struggle and relentless competition of commercial life, the distractions and the shallowness of social life, in the new and endless array of personal struggles and anxieties and ambitions and antipathies. Is it any wonder that in many a busy day the thought that we are each of us sent to do something for Christ—conceded if the question is raised—escapes us, and there steals over our spirits the seductive spell of religious unreality. It is the lethargic atmosphere which the true apostolic succession must dispel by the intensity and urgency of its conscious mission.

Then, sent of Christ to do something for Him, the apostles were quickened by a splendid definiteness of thought and effort. From a twentieth century standpoint, they did not know much. They were graduates most of them of the fishing-boat. The only college man among them said "We know in part, we see through a glass darkly." But they knew Christ, what He had said to them, what He had done for them; and they wanted others to know Him, could not rest until they did. "To me to live is Christ"—"All things to all men that I might by all means save some"—such was the apostolic spirit. On my way from Des Moines, I told the minister of a great western



REV. ALEXANDER MAC COLL,
OF NEW YORK.

church, not of our order, of the evangelistic impulse with which we had all been fired. "What are they going to preach?" he asked. "In the present state of thought I do not see that we have a gospel for the masses; some day we may get it." Splendid fellow he is, but it takes all the charity I have to let him into the apostolic succession. No gospel with Jesus showing us "how human the heart of God is, how divine the life of man may be;" no gospel with the wonderful words of Christ going to the very heart of human need and aspiration; no gospel with the Cross throwing upon the mystery and sorrow and uncertainty of life the flashlight of infinite meaning and glorious hope; no gospel with the Loving Master, the Uplifting Savior, the Present Spirit of Power! Is it any wonder that the kingdom lags when sometimes we feed the flock of God upon our faint gropings in the dark, instead of pointing them away simply and lovingly from ourselves and the things we do not know to Him who is the solvent of every problem, the man Christ Jesus? I do not depreciate the infinite mystery of life, the wonderful advance in knowledge which seems with every great discovery to enlarge immeasurably the vast area of the unknown, the difficulty of being dogmatic about a universe in the ant hole of a single human mind. But we know at least what the apostles knew. "I know whom I have believed"—that is the keynote, true, clear, strong, of the apostolic succession.

And then, sent of Christ to do something for Him, the apostles had in all their work unity of motive and responsibility. Not perhaps at the first. There was a good deal of human nature in them. They quarreled—who should be the greatest. They wanted the chief seats. But when the Spirit was come into them there was a wondrous change. Paul might withstand Peter to the face, he and Barnabas might have to dissolve partnership. No matter. One thought was in their hearts—to please Christ, to stand for Him at the point of greatest need, to be able at last to look into His face without shame. Wherever his thought definitely dominates life, there survives the apostolic succession. And oh, how it simplifies and clarifies life, and makes straight the path in many a care and many a conflict!

2. At first the apostles were evangelists. They never ceased to be evangelists. But as the years passed their great work came to be to revive the churches. Paul preaches Christ gloriously from city to city, but increasingly his thought passes out to the little bands of Christians he has left all along the line. He must visit them. He must write to them. John's last recorded word is addressed to his sons and daughters in Christ—"My little children, love one another." As an evangelist Jesus Himself seems very largely to have failed—I speak very reverently. Crowds flock to hear Him. They brought their sick to be healed. But the gospel of the kingdom reached very few of them. Soon many even of His disciples went back and walked no more with Him. Then His method changed. Increasingly He gave Himself to the training of the twelve. He opened to them His mind and heart, at last filled them with His Spirit, then sent them forth as witnesses—not men who say, but men who know, and men who show, that the things whereof they speak are true. And from this the glorious sequel has come.

Is there not a note of inspiration and direction for many of us here? We have been feeling this last winter, have we not, the utter selfishness and ineffectiveness of much of our church life. Staggered by the greatness of need without and the poverty of effort within, we have cried, Something must be done. And we have been doing it. East and west, north and south, there have been more special services, more evangelistic preaching, more aggressive effort than for years. And the result? In a few cases there have been inspiring additions to the churches, mainly from the pew and the Sunday school. Here and there doubtless there have been genuine conversions from sin and self to Christ and service. But the experience of most of us has been that voiced by our honored brother from the Pacific coast of the efforts in his great church at Oak-

land—there has been a deepening of interest among Christians, but the world without has not been touched.

What then? Shall we feel that all has been done in vain? God forbid! I do not forget Pentecost and the Pentecostal revivals of days past and of our own day in Wales. But conditions are not always the same. Loughor and Llandudno and the places with the unpronounceable names are not New York and Chicago and San Francisco; and while human nature is pretty much the same everywhere, temperament, environment, atmosphere greatly differ. If I mistake not, the revival for which America waits is just the revival which in some small degree has begun—a revival among Christians. Have you noticed how much deeper and more thorough-going is the thought of Christ about the unchurched masses, as He views them analytically and sympathetically, than ours commonly is. We say, "Too bad, strange they will not respond." We speak wisely of heredity, of changed home training, of commercial preoccupation. But Jesus says, "The spirit of truth whom the world cannot receive because it seeth Him not." And Paul says, "The natural man receiveth not the things of the Spirit, for they are foolishness unto Him." The plain truth is that multitudes of men do not see our God. All over this great land to-day young men in daily contact with nominally Christian business men are asking sceptically "Where is your God." A vast army of toilers, sadly alienated from the church, as they marshal for the life-struggle that is to them most real, ask cynically, "Where is your God?" Children of our foreign missions, coming to Christian England and America ask in amazement, "Where is your God?" Vast hordes of immigrants, pouring into our ports by the hundred thousand, to mould sooner or later our national life, have as yet seen no occasion to ask, "Where is your God?" What is the answer of Jesus to His disciples? "Ye are the light of the world." "Ye are the salt of the earth." And Paul, "Ye are the body of Christ." Wherever in business, in civic and social life, a human soul is sternly dominated by the spirit of Jesus Christ, there as nowhere else the dynamic of the revival for which we are all praying is at work. And wherever amid the myriad interests of city life, in conflict with sordid commercialism and cultured indifference, or far off on the frontier, in conflict with the primal passions, an earnest spirit is giving itself without reserve to the moulding of a few men and women, or boys and girls, toward Christ and the Christ life, there gloriously survives the apostolic succession. Of them such an one may say with Paul "If I be not an apostle unto others, yet doubtless I am to you, for the seal of mine apostleship are ye in the Lord." The perpetual problem of the church is the balance be-

tween the evangelistic function and the training of the twelve. Let no man who seems to fail in the first be discouraged if he is giving himself earnestly and persistently to the second.

3. I have left to the last that which came first in the choice of an apostle, and is always first in the true apostolic succession—it was deemed essential that an apostle should have seen the Christ. When the successor of Judas was to be chosen he must be one who has accompanied with us all the time that the Lord Jesus went in and out among us. And Paul clinches the argument for his disputed apostleship by saying, "Am not I an apostle? Have I not seen Jesus Christ our Lord?"

The most glorious fact of Christian experience is that still in the hearts of men the vision tarries, and brightens and beckons. Greater far than the touch of apostolic hands descended through a tainted line is the vision of the Master here and now, and the healing, quickening touch it ever brings. You remember that experience in the life of Dr. Dale, how as he was writing an Easter sermon one day there came to him a new realization of the fact that Christ is alive. "I got up," he said, "and walked about repeating Christ is living. Christ is living! At first it seemed strange and hardly true; but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it; but not until that moment did I feel sure about it." Horace Bushnell awakes one February morning to tell his wife that he has "seen the gospel," he has had "a personal discovery of Christ, and of God as represented in him." Henceforth to those about him he is "a new man or rather the same with a heavenly investiture." Phillips Brooks—the sanest man of his age—writes to a friend who asks the secret of his life. "All experience comes to be but more and more the pressure of Christ's life on ours. He is here. He knows me and I know Him. It is no figure of speech. It is the realest thing in the world. And every day makes it more real." Even Matthew Arnold, you remember, concedes to another the experience that was all strange to himself:

"'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, looks thrice dispirited.

I met a preacher there I knew, and said,
Ill and o'erwork'd, 'how fare you in this scene?'
'Bravely!' said he, 'for I of late have been
Much cheer'd with thoughts of Christ, the living
bread."

There are some of us greatly favored of God in our spheres of toil who yet at times, depressed by our own weakness, depressed by the atmosphere we breathe charged as it seems with self-seeking and pettiness and unresponsiveness, wonder-

what of our faith and love survive, what more, genuinely, we can do and say for man. Then our thoughts turn to one and another who has seen the vision, and presto! what a rebuke, what an inspiration! There is that brother, living on a pittance, wanting sometimes the bare necessities of life, who yet with smile on face, and Bible in hand, is seeking out day by day the men and women and children of his own race in the dark alleys of the great city, telling them of Christ, pleading for Him. There is that brother off on the frontier, planting church and Sunday schools where all but he seem without God and without hope. How do they do it? Ah, they too have seen the Christ, and before that vision all other sights and sounds dissolve. Wherever men obedient to the heavenly

vision are saying, with tongue and life, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God," there is the true apostolic succession.

My brothers, we are coming or have come to a time when human creeds and forms and orders—all that is of the outward shell of Christianity—mean very little indeed. But still Jesus is calling men to be with Him, to preach the gospel of the kingdom, to heal the diseases of men, still saying, "Go ye into all the world and make disciples," still promising "Lo, I am with you all the days even unto the end of the world." May God make us all brave and strong and patient to do it! "As my Father hath sent me I send you."

HOW TO GIVE MONEY

BY REV. CHARLES ADDISON NORTHROP

Secretary for Systematic Beneficence

WE must get it before we can give it. But I am not here to tell you how to get money. Look ye well to that!—but how, after it has come into your possession, you may escape being possessed to keep it, and by giving it, may make it "an expression of your love."

Money and the man, I sing,—a monistic theme. I will have no dualism. Money is the man. It is his "stored up energy," his other and wider self, the flexible symbol of his very being. It is the product of hand or head, but finds its way to the heart to be purified, and used to edification. It follows and represents the affections and interests of men. Where the heart is, there is the treasure. When we are devoted to a person or principle, our money shares in the devotion. Thorough belief in a scheme or cause will engage not only our time and thought, but also our talent (which in Scripture always means money).

The Christian man, whose Master is Christ, must hold what he is and what he has at the call of Christ. The person is given for the Master's use, and so, of necessity, is the possession. The service of Christ involves the use of money for Christ. Money service is a specialized, yet representative form of Christian service. And as all service is giving, money service cannot be simply getting. It must broaden into giving. Serving God with money, is giving money.

Now how shall we give it? The giving that counts, comes from the heart. It is so of every expression of love, notably so of this. Charity without love is uncharitable. It may become dangerous. Giving that does not *draw* on our life, at some point, has no moral character. Money that is not a part of the man, has no value as service.

The first answer, therefore, to the question how to give money, is, give heartily. This involves freeness and fulness. It guarantees quality and quantity. It applies to all true money giving. There must be no force, but the inner compulsion of love. Especially is this true of that special form of gift called missionary gifts, of money for missions, that is, to promote the organized sending of the Good News. It is of them that we speak here,—gifts where it is needed.

For it is want of heart that depletes missionary treasures, denies new work, creates debts, and conceives of missionary enterprises either as unnecessary or as substantially unsubstantial. It is want of heart that compels missionary appeals, calls for annual meetings like this, and makes missionary interests so uninteresting.

To give heartily, one must believe in missions, and understand the relation of money to missions.

Before and apart from missionary intelligence there must be missionary impulse. What Christ has done in us, comes before what He is doing in the world. "We love because He first loved us." We are benevolent and tend to become beneficent, because we are sent on a mission, not because missions call us. Interest in missions follows interest in Christ. It is faith that has produced missions. The approach is made from the side of Christ, not from the side of the church, and we who approach bring consecrated lives, and our money gifts indicate and emphasize our devotion. Other considerations may be potent to produce large money gifts for other objects, but for the missionary work of the church, the only abiding drawing power is from Him who was lifted up, and when the heart has fully

received Christ, its treasures are poured out as free-will offerings. When we have accepted the full implications of faith, we are ready to fulfill the calls of finance. We, Christ's men, hold Christ's money in trust, at call. When missionary needs are known, missionary deeds are done, heartily.

But it is not enough to give money with the heart. It must be given with the head, also—intelligently as well as affectionately. This is true of all giving. Missionary giving is no exception. Our missionary societies are things to be studied. The objects asking money are to be sifted. The needs uttering their cries are to be discriminated. If we are bound to know Whom we have believed, we are bound to know to what we give.

On this platform, four of our six societies solicit our co-operation. They are all inter-related, showing a certain unity, yet each doing a distinctive work. Their ends are one and the same—to help make men Christlike. They do not appeal equally to any or to all Congregational Christians, but all Congregational Christians should be familiar with the nature and substance of their works.

I should not dare, nor do I care to set forth the logical order of their importance as channels of our gifts. An easy case could be made out for the logical priority of each of them, and each secretary will doubtless make it out for you on request, but it is not easy to see how any of them can be safely neglected in the distribution of our gifts, nor upon what other basis than this quadrilateral, we can hope to solve the problem of the unity of our home work. What our heart accepts as a method of serving Christ, our head will analyze. We shall weigh claims and results, and distribute our gifts according to our sense of the needs. We shall give thoughtfully, directing the hearty impulse into appropriate channels, and after this, knowledge will help to perfect our faith.

And then, again, we shall give proportionately, that is, appropriately, both as respects ourselves and others.

As respects ourselves, the measure of our giving for missionary purposes will be determined by the place that missions hold in our thought, and by the prosperity that is ours. If the work of missions is rated high, other things being equal, our contributions will be high. If missions are of first importance, in our thoughts, our first beneficence will be towards them. Practically the measure will be "as we can afford," "as we may prosper," without injustice to other needs. The man with larger income can afford to give more largely, and where the income is *very* much more than is sufficient for self and family, a hearty giver will be an abundant giver. Having more to give, he will give more. He will measure his responsibility

by his ability, and not by percentages. His surrendered heart includes his money. His thoughtful, discriminating giving directs the flow of his money. His ability to give measures the flow of his money. He does always the appropriate thing in giving, because he has first appropriated Christ.

We are getting well over the threshold of an era of more appropriate giving on the part of those who have great possessions, and we may well believe that it is the drawing of the Christ-spirit, that is provoking these gifts, as well as a deep and deepening sense of obligation to society.

And as respects others, whether people or causes, appropriate giving considers comparative needs and the possibility of their being supplied. Appropriate giving for Congregationalists, honors their own proper missionary societies, and sees that their needs are supplied first. The proportion of gifts to Congregational as compared with "other" causes ought to be raised. It is the diversion of so much money from causes in which only Congregationalists are interested, to those in which others beside Congregationalists are interested, that makes us often wonder whether Congregational people are thoughtful enough in their beneficence, and whether the impulse to give does not need direction and training in denominational loyalty. It is not well, it is not appropriate that our own chosen work should suffer, because extra-Congregational interests seem so deserving. There is money enough and to spare for all good causes, when the Christian heart is right toward God. We do not call for abandonment of any good work, but for a better, more



REV. CHARLES A. NORTHROP,
OF CONNECTICUT.
Secretary of Systematic Beneficence.

appropriate adjustment, whereby our own work shall not unduly suffer.

It remains to speak of another method of giving,—the giving systematically. This will steady and swell the flow of giving.

The steadying process is best effected through the work of a good missionary committee in each local church. This committee, if organized aright can do two or three things. If its members are chosen because of their present or promised interest in the work of all the six societies, and also because of their relation to the various organizations of the local church, such as the church committee, the Board of Trustees, the Women's Missionary Societies, the Sunday school, the Young People's Society and so on, they can keep the work of all the six before all the grades of workers, and also establish a policy of giving for the church, which will help in determining what *not* to give to, as well as what should be given to. We may look to this committee to keep the two ideals of giving before the church, viz.: a gift from every church and from every church member for each of the Congregational causes.

The best method of swelling the flow of gifts is the weekly offering pledge system, with envelopes, most conveniently and convincingly set forth in President George Harris' "True Method of Giving." A modification of this plan is seen in the Minneapolis Plan recently written up by

Secretary Patton. This system keeps the individual to the front and would develop his personal initiative. It acts from within, moved by the love of Christ, and *prepares for the collection*. Training in this way, will raise a generation of givers who will not need so much the personal appeal. And still there will always be those who will need to have their feelings stirred *ad hoc*, as it were, and so there will have to go with any system of pledged gifts, an opportunity to give on the spur of the moment.

The great object of all missionary addresses and endeavors is to get men to know and to do. So the magazines of missions and especially our little paper *Congregational Work*, should be read by every family. And just now, all that concerns systematic giving as found in several leaflets and pamphlets, more particularly the two that I, having written, am trying to get read, will add its weight of influence in the direction in which we are moving, and justify the creation of this new office of secretary for systematic beneficence. It is the pastor's privilege and prerogative to lead off, and the several secretaries of the societies which expect to profit from the innovation, may well, for the sake of their societies as well as for the sake of the Congregational people at large, make full and free use of the movement, and of its secretary.

PATRIOTIC CHRISTIANITY

BY W. H. G. TEMPLE, D.D.

of Ohio

We can hardly escape the influence of the hour. Patriot's week still continues. The fragrance of devotion is wafted up from thousands of decorated graves the country over. The echoes of a nation's eulogium have not ceased to vibrate. Any subject that we may consider must have in it the throb of national loyalty and the glow of national ardor. The very air about us is charged with that love of country which next to its religion must always be the grandest expression of the national life.

We are continually considering Christian patriotism and citizenship. The subject comes up at almost every gathering where public duties and private obligations related to them are suggested. It is a familiar picture—that of a Christian man standing face to face with his country's needs, and looking at them and supplying them from the standpoint of the cross of Christ. The question which he puts to himself is as common as it is significant. How can I, a Christian, so utilize my Christianity in the discharge of

my civic and national duties, so infuse into them the spirit of the Christ that the highest plane of patriotic living shall be reached and sustained in my experience? The putting of this question, its conscientious answer and the practical outcome of it have been the progressive steps in the Christian character of our American citizenship which have astonished the other nations of the earth. It is frankly admitted that nowhere does the standard of citizenship reach so high as in this western republic, and we have to thank our Christianity for it.

Now may we turn this thought around and look at our Christianity from the standpoint of our patriotism? Let the picture be that of a patriot flushed with the pride which must always accompany the recollection of his country's history and the contemplation of her character, mission and inevitable future, and brought face to face with the Christianity which has been inseparably woven with her glorious career, and what will be the natural result? Will it not be, must it not be, the

infusing of the ardor of the citizen into the altruism of the Christian? Will it not mean the enforcement of the simplicity and splendor of the spiritual thought with all the passionate energy that makes effective the patriotic motive?

But someone may raise an objection to this method of treatment. Is it not a lessening of the Christian conception? Are we not using a small idea, comparatively, to dominate or at least color a much more important thought? Are we not calling Christianity a tool in the hands of patriotism, when we should rather designate patriotism as a weapon in the hands of, and for the advance of, Christianity? I think not. Christianity must always be the all inclusive thought. It is a sphere of truth revolving before the observance of the world. It has multiform phases. Men look at it in innumerable lights and from innumerable standpoints. It is a study to the theologian, a rapture to the poet, a thrill of enthusiasm and inspiration to the orator, an argument to the logician, an applied method to the worker. Why may it not be to the patriot a holy and passionate expression of that deep love of country which stirs his bosom, a solvent of the puzzling social problems which demand his attention and the power of almighty God in the unfolding and perfecting of the nation? Is not that just what it is? Christianity cannot be dominated. It always rules. The patriot who would utilize it in the highest development of his country's character will soon find himself under the command of its holy personality. He will find himself yielding to its irresistible suggestions and motives. Instead of using Christianity he will find that he is being used by it. There is no danger of belittling God by describing Him as the servant of man. That is His grandest title. He is the sovereign-servant of the race He has created. Men scoffed at Jesus in the days of His flesh, nad some continue to scoff at Him to-day because of His humility. It was largely on this account that He was rejected by His own nation, and yet herein was His unapproachable greatness. What can be more kingly than virtue? What can command more regally than ministering love? Can greatness add anything to goodness? Why, it is a greater thing to be a servant and lift men up than to be an emperor and place your foot upon their subjugated necks. It was a greater thing for Jesus the God-man, the king-servant, to have come in misunderstood humility, to have suffered ignominy, persecution and death, and by that self-sacrifice to have lifted up fallen humanity to its promised purity, than to have ridden down the sky in chariot of whirlwind, unhorsed Satan and established His kingdom forever. So Christianity, following the spirit and example of its founder, has always been the one



W. H. G. TEMPLE, D.D. OF OHIO.

great masterful force in human life for good, and yet at the time of its greatest triumph, it has generally assumed the lowest place. It is the sword of the spirit in the hands of the Christian that is to conquer the world!

I place my patriot then on some eminence and let him scan the generations past in the history of his country. I want him to follow step by step its advance in civilization. I want him to see first as a thin, translucent cloud across its horizon the hint of its coming humiliation, and trace its angry and portentous growth until it bursts in fiery wrath over a disrupted nation, so that we may recognize the divine hand shaping, scourging and then re-shaping the nation of His love into comely and symmetrical life. Can you doubt the result of such a course? Must not the patriot become a religionist and the religionist a patriot?

Has not God always favored this nation? It is to my mind the grandest though the latest born of all the nations. It was founded in prayer. It was bulwarked by faith. It is the only nation on earth that has been Christian from the very start. When it opened its eyes upon the light, the star of empire halted in its western march above its cradle. The wise of all climes have poured their treasures at its feet. It was destined to become a savior of nations, and it has already begun to fulfil that destiny. God has constantly watched its growth. As it has increased in age and stature, it has grown in favor with God and man. Never has any nation seen such material prosperity. Never has any nation possessed such resources, such a coast line, such variety of

climate, such a chain of inland seas, such fertility of soil, such possibilities of development. Never has God dealt so with any nation. His stamp is on our coin, as well as upon our civilization. In God we trust, for He is our God and will be our guide until the end.

No less do we see the divine hand in the nation's discipline than in its development. God's darling attribute has always been mercy. He showed it repeatedly, continually, toward His ancient people. When the sin of Sodom rose as a stench in His pure nostrils, and he might have destroyed the city immediately, he waited until interceding Abraham failed to find the ten righteous men for whose sake the place might have been saved. When Nineveh became an abomination of wickedness in his sight, he sent Jonah with a forty days' warning on his lips, that the city might have ample opportunity to repent. When the antediluvian world had grown so bad that He could no longer bear the thought of its countenance, he made Noah the first shipbuilder of history, and fixed the day of the overwhelming flood one hundred and twenty years distant. He who dwells amid the eternities smiles at the little foot paths of time. His avenging thought takes long reaches. Behind Him are cycles infinite. Before Him are centuries without number. His passing minute is a million aeons. God never hurries to condemn!

Now what about His treatment of this modern nation of His love? When the Pilgrim fathers knelt on this bleak Massachusetts coast and dedicated this land to Him, this long suffering God saw the very liberty for which they prayed bleeding in the dust. When George Washington, of Virginia, and John Langdon, of New Hampshire, and Rufus King, of Massachusetts, and Roger Sherman, of Connecticut, and Alexander Hamilton, of New York, and Benjamin Franklin, of Pennsylvania, and others, signed the Constitution of the United States in 1787, this righteous God saw the inconsistency of the facts, with the underlying principles of the constitution and patiently waited until the blood of the new nation should wipe out its foulest stain. He witnessed the Louisiana Purchase in 1803; the Missouri Compromise in 1820 and the California Compromise in 1850. He anointed the eyes of the Newburyport boy, William Lloyd Garrison, with prophetic vision of the good time coming, and inspired his publication of "The Liberator" in 1831, and gave him His message of pen and voice to deliver in the cause of liberty. He fired the heart and lips of Wendell Phillips, of noble memory, in this same great cause, and raised up Henry Ward Beecher to make the pulpit speak as never before in sublime advocacy of the equal rights of a persecuted race. He thrilled

the lyres of Longfellow and Lowell, Whitier and Bryant, until their ringing diatribes made athletes out of weaklings, so strongly did they denounce the iniquity that branded the nation. He kindled the imagination of that rare spirit, Harriet Beecher Stowe, until her "Uncle Tom's Cabin" brought the blush of shame to the cheek of the Union. He put Lincoln in the presidential chair, and issued through him the first call for troops, and guided the hand that wrote the Proclamation of Emancipation, and held the reins that drove the fiery steeds of battle, and burst upon the seceding states with all the fury of His righteous indignation, until in a deluge of blood He was avenged for the crime of slavery. But how long He waited. What marvellous patience He showed. How clearly is His mercy seen through it all. How the red blood must mount the cheeks of our patriot as this panorama of divine guidance passes before his eyes. In the light of such a vision as this what must be every patriot's duty? The God who has created this nation, followed this nation, disciplined and redeemed this nation, must come to His full kingship over its people. Every portion of it must be christianized. History demands it. Reason argues it. Gratitude breathes it. Patriotism raises its banner and marshals its forces for its accomplishment. The Lord must reign!

But our patriot sees more than this. He perceives and studies the character of this nation. Its cosmopolitanism demands his attention, and it becomes at once its glory and its danger. Its faces are fast becoming interracial. In its manners and customs the old world and the new world are clasping hands. Its costumes often distinctly mark its composite citizenship, while its absolute freedom in religion permits practices which do honor to its spirit of toleration, while they may be preparing insidiously to defy its authority. Its blood is fast becoming not only European but Asiatic. The only requirement being that it shall be pumped through its infinitely divided venous system to the very extremity of its being by an American heart and through an aorta of loyalty to the genius of our free institutions.

Our patriot stands at Castle Garden and witnesses the procession of foreign peoples as they begin our American life. His breast swells with pride as he realizes the broadness of the foundation upon which the nation is built. But he cannot help asking himself the questions, What will become of them, if they do not rapidly become Americanized? What will become of the nation if they are not promptly assimilated? Will its liberality prove its menace? Will its asylum mean that it may yet be harboring madness? Someone has said that hitherto art has been largely local and therefore limited. The

artist's environment has dominated his work. At no time has this been more clearly seen than when studying the paintings of the old masters, where they have attempted the portrayal of the Christ. So narrow has been their conception that invariably the features of their own individual nationality have been put on the canvas, so that we perceive a German Christ or a Venetian Christ or a Tuscan Christ. This writer predicts the coming to the front of an American artist, in whose veins flows the blood of all nations, and affirms that then and then only shall we be able to look upon the representation of a world's Christ. I know not if that may be. But this I do know, that only as that world's Christ and His Christianity dominate, mold and ornament the motley life of this country can there be safety for the nation and a homogeneous civilization for its fast increasing millions. This is the Christian's view of course. But this is also the patriot's view. In this regard there must be a compact between the two which cannot be broken.

Into every avenue of our American life let this gospel go. Oases will not do. Special cultivation of large spiritual tracts will not do. It must be the whole nation for Christ. We must cease dividing up large cities into sections and labelling them the Jewish quarter, the Latin quarter, the Bohemian quarter, the Chinese quarter. We must turn them into an American Christian whole. The ideals of our religion are the ideals for all nations and for all time. We have no business with anything but a universal religion. Having that we must extend its benign power among all classes of our population until the rallying cry, "America for Christ," shall be met by the answering paean, "America has become Christ's." Right here in the hands of these four Congregational societies, meeting jointly during these three days past, lies, as far as our denomination is concerned, the solution of the patriot's problem. Let our churches splendidly sustain this multiform work, and the nation need never question the wisdom of a cosmopolitanism that is fast becoming Christianized.

But our patriot is still gazing. This time he contemplates the nation's mission. Surely with such a history back of it, and such a comprehensive population to assimilate, there must rise before it the conception of a glorious mission. So fast is this becoming evident, and in such singularly startling ways, that that which seemed a quarter of a century ago, a piece of unwarrantable braggartism has now become the statement of a sublime fact. This nation is to be leader of nations! Its word is to be the word of decision. Its policy is to be the one roadway for the world to walk in. Its ideals are to be the goal of the world's effort. Its methods are to be the means of the world's greatest

development. It has already dared to do what other nations have hesitated to undertake. I said a few minutes ago it was to be a savior of nations. Before long that statement may be demonstrated anew and in the most convincing way yet seen. It has saved Cuba from priest-ridden Spain. It has assumed the control of the Philippines for the same beneficent reason. At this moment it seems to be the only power to reach out its right hand to Russia and its left hand to Japan, and say, "For your own sakes, for humanity's sake, for God's sake, stop this awful bloodshed!" A savior of nations! Now that noble destiny can only come about by this nation becoming peculiarly and entirely the loyal subject of the King of Nations. No spirit of intrigue will ever accomplish so sublime a reality. Why does the iniquity of the so-called Turkish empire continue to exist in spite of its barbarisms and brutalities? Because the contiguous and European nations are so locked in intrigue that each is afraid of the encroachments of the other. Diplomacy will not altogether prepare for the part this nation must ere long assume in the settlement of international difficulties. No matter how clever mere diplomacy may be, there is always the suspicion of an ulterior motive concealed under its bland exterior. The word has so often been in bad company that we fear we may be sometime forced to tear off its mask. Military prestige will not do as an introduction to eminent leadership. The force of arms dazzles only to utterly disappoint the truly heroic heart. There is a barbarism about it all that the world should have outgrown long ago. There can be but one school preparatory to such leadership as we predict for his nation and that is the school of Christ. The motives which Christianity inspires, the methods which Christianity invents and employs, and the aims which Christianity always has in view are alone worthy that nation which would take its place as a leader of the world. Only as we ourselves become thoroughly Christianized can we assume this God imposed responsibility.

Men of the Congregational churches of America let us do our part in this magnificent work. Let us scatter throughout the length and breadth of the land the gospel of altruism, of brotherhood, of safe moral restraint, of sacrifice for the good of all, of God's infinite love in Jesus Christ our Lord. No greater patriotism is conceivable. It is laying on the altar of our country our most precious gift. It is the bringing into the campaign of life the grandest tactics. It is unfurling over our heads the all conquering flag ornamented by the cross and the crown. It is charging against the evils that threaten our national life with the divine weapons. It means continuous struggle. But it also means absolute and eternal victory.

THE CHURCH IN THE WEST

BY CHARLES R. BROWN, D.D.

of California

WHEN Christ and His disciples were on the Mount of Vision, the suggestion was made that three tabernacles be built—one for Moses, the lawgiver, one for moral insight; one for Elijah, the reformer, one for moral energy; one for Jesus, the Saviour, one for moral remedy. It seemed to the disciples in that hour of high privilege that three such tabernacles would house and retain the essential spiritual forces.

Now I do not fancy that the West is peculiar in feeling at this time in special need along those three lines—these things are vital in church life everywhere. But in the present moral confusion, in the face of the complexity of modern ethical problems, and with the moral obtuseness consequent upon the inordinate attention to material values in opening up a new region, the church in the West does feel great need of moral insight. We want churches which have the power to see clearly and to say bravely, "This is the way: walk in it!"

In the face of the moral feebleness which surrenders easily to the dissipation of new regions and to the greed which carried many a man there in the first place, there is imperative demand for moral energy. We want churches strong enough and brave enough to stand up without flinching in the face of all the Baal worship and all the attempts to rob Naboth of his vineyard, urging those ideals which are made mandatory by the teaching of Christ.

And in the presence of the moral failure and wreckage, sometimes pushed out of the older east and sent west and on west until it halts at the shore of the wide Pacific, we want churches which have a vital grasp of that gospel of moral remedy offered to us in Jesus Christ the Saviour of men. We need them all and I do not know how we are to have them on the prairies and in the mountains, in the mining camps and among the great forests, unless there are home missionaries coming out in an unbroken procession to lead people up into the mount where they shall see the truth and the strength and the glory of human life in the faces of Moses and of Elijah and of Christ Himself.

I have come thirty-two hundred miles to attend this meeting and for at least twenty-six hundred miles of the way, nine-tenths of all the church life I passed was aided at its beginning by home missionary money. And in all that wide area—a region which makes the country Moses dreamed of, stretching from Lebanon to the wilderness, from Jordan to the Great Sea, seem like a tennis court—in all that wide region there

are no churches which are showing a higher average of moral insight and moral energy, which are declaring more plainly and winsomely the gospel of moral remedy than those churches founded by the Puritans.

Essential Puritanism, which is no mere jumble of odd customs, curious laws and narrow minded theology, but rather the manly and godly habit of putting that first which is first—essential Puritanism can be made to grow and has been made to grow on the prairies and in the Sierras and beyond. It has raised up a set of English speaking men and women who like Cromwell's Ironsides, "fear God and have some conscience about what they do." And when we have a goodly number of them scattered through that land, there is no amount of vice or crime, no amount of political corruption or irresponsible greed which will be able to stand before them.

There was something splendid about the coming of the Protestant missionary into my own state of California. The Spanish missionaries representing the Latin Church followed in the wake of the conquest by Cortez; they crossed in early times to Mexico and then up along the coast into California, planting their preaching stations in all the valleys. San Diego and San Gabriel, Santa Barbara and San Luis Obispo, San José and San Francisco—the very name of these places are enduring monuments to the efforts of those early Spanish missionaries. The ruins of their mission buildings give a distinctive style of architecture to our state and they reach as far north as Sonoma County.

And in those early days another world power, Russia, sent its missionaries representing the Greek Church. They came from the frozen regions of the north, crossing at Behring's Strait. They planted the standards of their faith in Alaska and on down the coast as far as Fort Ross, California, which is also in Sonoma County, where the ruins of an old Greek Church can be seen to this day. And even as the "Sans and Santas" of Southern California testify to the presence of missionaries of the Latin Church, even as the names of "Alhambra" and "Alviso," "Alameda" and "Alvarado" point still further back to the days when the Moors crossed into Spain bringing the Arabic "Al" with them to be carried in turn by missionaries to the new world, so the names in Sonoma County, "Russian River," "Sebastopol" and "St. Helena" speak to this day of the presence of Russian missionaries from the Greek Church.

But in the religious life of that great state God meant that Saxon ideals and Puritan



CHARLES R. BROWN, D.D. OF CALIFORNIA

principles should also enter. Across the plains and around the Horn, there came a company of devoted men and women to build churches and found schools, to thus declare a purer Gospel to the life of that rapidly growing commonwealth. And in all the walks of life to-day thoughtful men are rising up in recognition of the work of Whitman and Benton, of Willey and Dwinell, of Moar and McLean, calling them and those who made it possible for them to come blessed, indeed. They brought, in far more generous measure than did the Spanish and Russian missionaries, moral insight, moral energy and moral remedy.

The investment of money in home missionary work is one which yields royal returns. Cast thy bread upon the mountains and the prairies of the West and you will find it after many days. Our own

California is a new state. The Old South Church of Boston and this splendid church where we are meeting, had both celebrated their two hundredth anniversaries years before there was a single Protestant church in California. But already California has grown in Christian interest until it stands fifth among the states of the Union in Congregational benevolence—Massachusetts and Connecticut, New York and Illinois alone surpassing her in gifts to our societies. The largest Congregational church in the United States in point of membership, outside of Brooklyn, New York, is in Oakland, California. The climate and soil are friendly and responsive to the approach of men along the lines of physical effort, and there is a corresponding spiritual responsiveness to those men who bring genuine insight, energy and remedy to our moral life.

Our home missionary work is no bit of incidental benevolence tacked on to our regular religious work. It is really our answer to God's summons to the nation to go forward by faith in Him, led by the ark of the covenant, the outward symbol of our agreement with His divine purpose, trusting in the powerful aid of that Ally who fights steadily on the side of those who make His plans their own. Our home missionary work is our answer to the question, whether we shall suffer ourselves to be driven back from the land of promise, the land of spiritual growth and unselfishness, or whether we, too, shall be a messianic nation—whether we shall take and hold this land which flows with milk and honey for those Christian ideals which the Holy Spirit has graven on the tables of our hearts. The great issue before us is that and nothing less than that.

When the soldiers of Europe under Charles Martel, twelve centuries ago, drove back the Moslems who had stretched a victorious front from the Rock of Gibraltar almost to the gates of Constantinople, they were fighting the battle for us as well as for themselves. They were deciding whether Europe should be dominated by Asia or remain free; whether the Arab or the Saxon should hold those centers of world wide influence in the north of Europe; whether the Koran with its gospel of the sword or

the New Testament with its gospel of peace should furnish the moral ideals for those nations which should hold the right of line for centuries and which hold it now. Those soldiers under Martel knew little of England and nothing of America, yet they were fighting the battle for free Europe and for the right of Englishmen and Americans to drink inspiration from the pages of the Gospel of Christ.

In similar fashion when we by our gifts and our prayers, by our service and our self-sacrifice fight the battle of Christ on the western coast of our own country, seeking to make that region profoundly and strongly Christian, we are fighting the battle for whole generations yet to be born to the west of us. If those awakening countries across the Pacific, both Mongolian and Slav, shall find our civilization which fronts upon their life really and truly Christian, because dominated by the spirit of the Son of God, it will hasten their redemption a hundred fold. Send out then through all the length and breadth of our land and especially to those states upon the world's firing line, men of moral insight and men of moral energy, who bear with them the gospel of moral remedy; and as a result of their work the glory of God will be seen shining in the faces of an innumerable company of Christian disciples.

WOMEN'S WORK AND METHODS

Federation of State Organizations

AT the annual meeting of the Women's State Home Missionary organizations held in connection with the annual meeting of the Congregational Home Missionary Society, together with meetings of the Congregational Church Building Society, Congregational Education Society and Congregational Sunday School and Publishing Society in Springfield, the question of some form of federation of the state organizations was considered and the step seemed not only desirable but advisable. It was voted with great unanimity to form such a federation along the lines suggested by the committee of three appointed at the meeting at Des Moines.

This committee opened the discussion of the question with their report regarding conference with state organizations. Fourteen state organizations had expressed a desire for federation and others were likely to be of the same mind. It is hoped that all will join in this movement to give greater unity to our work.

At an adjourned meeting held in the parlor of the Cooley House on Wednesday, May 31st, at 2.15 o'clock, the following officers were elected:

President, Mrs. B. W. Firman, Oak Park, Ill.; Vice-Presidents, Mrs. James L. Hill, Salem, Mass., Mrs. F. E. Eggert, Portland, Oregon, Mrs. S. F. Gale, Jacksonville, Florida; Treasurer, Mrs. H. A. Flint, Syracuse, N. Y.

The office of Secretary was left to be filled by this Executive Committee, and Miss Annie A. McFarland, of New Hampshire was chosen.

The president, Mrs. Firman, appointed the following as the Program Committee for the ensuing year:

Mrs. L. P. Rowland, Detroit, Michigan; Miss A. M. Bradley, Chicago, Ill.; Mrs. W. J. Van Patten, Burlington, Vt.

The Rule

When a motion is made at a business meeting, it should have every chance for discussion. An inexperienced president sometimes disregards this rule with the idea which prevails in some circles that a motion is a last resort, and once made, there is

nothing to do but vote. On the contrary, the time for discussion is after a motion has been made. The correct way of putting the motion would be something like this; "It is moved that this society hold an open meeting. The matter is before you for discussion. Are there any remarks? Are you ready for the question?"

When this rule is understood, it is not necessary to second motions unless they are of unusual importance, because members know that every motion will have fair consideration. The president may second any motion herself by saying, "It is moved and seconded etc." Waiting for a motion to be seconded puts a check upon action.

The secretary however should not make her records read thus; "It was moved and seconded etc." She should say: "It was voted to do or not to do so and so.

It would be well for societies which feel that their conduct of business might be improved to start their new year with these three rules on the blackboard.

1 Member must rise and address the chair when making a motion.

2 Motion need not be seconded unless very important.

3 Motions must have a chance to be discussed before they are voted upon.

Questions Answered

To L. P., Toledo, Ohio, in May HOME MISSIONARY: Are you familiar with conditions among the foreign population of your city? This would make an excellent subject for original investigation. Why not send delegates, two by two, to visit the public evening schools, kindergarten, foreign churches, headquarters of any Congregational missionary work with instructions to take careful notes and report. Some items of interest to be brought back would be, the way the people live, rate of wages, mission Sunday schools, how equipped, house to house visiting, etc. You then will probably wish to raise money to help any good work being done in your own city. This would be a very practical business.
Hartford, Connecticut. M. L. K.

To C. L. H., Brooklyn, N. Y., in May HOME MISSIONARY. What is meant by Heralds? Each of the six Heralds have a different country assigned them. Through the month their duty is to watch for any special item of news concerning this country. The last fifteen minutes of each meeting is given up to the reports of the Heralds.
Sharon, Connecticut. M. B. D.

WOMAN'S STATE ORGANIZATIONS

OFFICERS

1, NEW HAMPSHIRE, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2, MINNESOTA, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3, ALABAMA, *Woman's Missionary Union*, organized March, 1877; reorganized April, 1880. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Marget Ave., Smithfield, Birmingham.

4, MASSACHUSETTS AND RHODE ISLAND, (having certain auxiliaries elsewhere). *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss. L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, MAINE, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, MICHIGAN, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7, KANSAS, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8, OHIO, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, "The Republic," Republic St., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, NEW YORK, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 433 Greene Ave., Brooklyn; Secretary, Mrs.

Howard F. Doane, 252 West 104th St., New York City; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, WISCONSIN, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Erastus G. Smith, 649 Harrison Ave., Beloit.

11, NORTH DAKOTA, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12, OREGON, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 395 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, WASHINGTON, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14, SOUTH DAKOTA, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield.

15, CONNECTICUT, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16, MISSOURI, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 2406 Troost Ave., Kansas City; Secretary, Mrs. M. S. Manning, 2203 Elma Ave., Kansas City; Treasurer, Mrs. A. D. Ryder, 2524 Forest Ave., Kansas City.

17, ILLINOIS, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Corresponding Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs. A. O. Whitcomb, 463 Irving Ave., Douglas Park Station, Chicago.

18, IOWA, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. F. Bradley,

Grinnell; Secretary, Mrs. H. K. Edson, Grinnell; Treasurer, Mrs. T. O. Douglass, Grinnell.

19, **NORTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1320 Harrison St., Oakland.

20, **NEBRASKA**, *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2004 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, **FLORIDA**, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt Dora.

22, **INDIANA**, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23, **SOUTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24, **VERMONT**, *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 150 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, **COLORADO**, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. W. E. Letford, Longmont; Secretary, Mrs. Burke Turrell, Longmont; Treasurer, Miss I. M. Strong, P. O. Box, 177, Denver.

26, **WYOMING**, *Woman's Missionary Union*, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Miss Edith McCrum, Cheyenne.

27, **GEORGIA**, *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29, **LOUISIANA**, *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitch-

cock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2420 Canal St., New Orleans.

30, **ARKANSAS, KENTUCKY AND TENNESSEE**, *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31, **NORTH CAROLINA**, *Woman's Missionary Union*, organized October, 1889. President, Mrs. C. Newkirk Mooresville; Secretary and Treasurer, Mrs. H. R. Faduma, Troy.

32, **TEXAS**, *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinckley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33, **MONTANA**, *Woman's Home Missionary Union*, organized May, 1890. Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., St. Helena.

34, **PENNSYLVANIA**, *Woman's Missionary Union*, organized June, 1890. President, Mrs. L. H. Ruge, Allegheny; Secretary, Mrs. F. W. Chamberlain, Cambridge Springs; Treasurer, Mrs. Howels Davis, Kane.

35, **OKLAHOMA**, *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36, **NEW JERSEY**, including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37, **UTAH**, including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Mrs. A. A. Wenger, 563 Twenty-fifth St., Ogden, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

41, **IDAHO**, *Woman's Home Missionary Union*, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello.

Rudolph Lenz
Printer
62-65 Bible House
New York

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

April, 1905.

Not in commission last year.

Bainton, Charles M., Walla Walla, Wash.; Barnard, Fred E., Grant, Nebr.; Beatty, Squire T., Mazeppa, Minn.; Beitel, J. H., Naponee, Nebr.; Benham, Walter D., Absarokee, Mont.; Brown, Daniel M., Chamberlain, So. Dak.; Brown, James M., Butte and Baker, Nebr.; Buttram, Josiah W., Winter Garden, Fla.; Elliot, Charles, Ault, Colo.; Fisher, H. P., General Missionary in Minn.; Gardner, Francis W., Curtis, Nebr.; Gasque, Wallace, Gilmore, Ga.; McDowell, Henry M., Joplin, Mo.; Mahone, Luther D., Astoria, Oregon; Murrman, A., Los Angeles, Cal.; Oliver, Mrs. E. S., Fairhope, Ala.; Owens, Richard H., Beaver Creek, Oregon.; Rogers, S. J., Minneapolis, Minn.; Schwabenland, John C., Walla Walla, Wash.; Sealey, H. J., Atlanta, Ga.; Staver, Daniel, Hubbard, Oregon.; Taimage, L. C., Oak Park, Minn.; Tangeman, G. D., Etiwanda, Cal.; Tracy, Alfred E., Chula Vista, Cal.

Re-commissioned

Allen, William C., Washington, Ind.; Anderson, C. G., Kasota, Minn.; Anderson, Harold E., Sulphur Springs, Colo.; Anderson, Otto, La Canada, Cal.; Andrews, Andrew J., Racine, Wis.; Arnold, L. D., Badoura, Minn.; Avery, Oliver P., Oklahoma City, Okla.; Babcock, Joel M., Guernsey and Torrington, Wyo.; Barber, Jerome M., Beaverton, Ore.; Bartholomew, Noyes O., Denver, Colo.; Bickers, W. H., Willow Springs, Mo.; Bickford, Warren F., Muskogee, Ind. Ter.; Billings, Charles S., Barstow, Cal.; Blandford, Levi D., Denver, Colo.; Blomquist, Charles F., West Branch, Wash.; Bloom, Karl J., Clear Lake, Wis.; Bobb, Joseph C., Whitewater, Colo.; Bolger, Thomas F., Steamboat Springs, Colo.; Bollen, Benjamin F., Los Angeles, Cal.; Bormose, Niels N., Philadelphia, Pa.; Brereton, John, Springfield, Mo.; Brooks, P., Plains, Mont.; Byers, R. C., Brighton, Colo.; Calhoun, John C., Tyler, Texas; Carlson, August T., East Orange, N. J.; Cheadle, Stephen H., Colorado Springs, Colo.; Clark, Allen, Pomeroy, Wash.; Collins, George B., Holdenville, Ind. Ter.; Cooper, Harold, Fairmount, Ind.; Craig, John E., Stockville and Farnam, Nebr.; Croker, John, Bertrand, Nebr.; Curran, Edward, Condon, Ore.; Dahlgren, John A., Dover, N. J.; Derome, Jules A., Valley Springs, So. Dak.; Detch, Albert G., Indianapolis, Ind.; DeWeese, Francis M., Denver, Colo.; Doyle, Amos A., Panama, Cal.; Dyer, Thomas L., Dunkirk, Ind.; Dyreness, C. T., General Missionary in Ill.

Eckel, Frank E., Rye, Colo.; Evans, John G., Corry, Pa.; Fellows, C. B., General Missionary in Minn.; Fisher, H. P., General Missionary in Minn.; Gray, David B., General Missionary in Ore.; Greenlees, C. A., Jennings, Okla.; Healey, S. S., Helena, Mont.; Hill, Charles F., Caseyville and Cardonia, Ind.; Hardy, William P., Sherman, Cal.; Herrick, E. P., Matanzas, Cuba; Hill, Thomas H., Ferndale, Wash.; Howard, T. W., Rainy River Valley, Minn.; Hullinger, Frank W., Colorado City, Colo.; Jensen, Charles J., District Missionary in Wis.; Johnson, John E. V., Titusville, Penn.; Jones, J. J., Hobart, Okla.; Knight, Plutarch, S., Salem, Ore.; Kovac, Andrew, Allegheny City, Penn.; Kraemer, Julius H., Comstock and Westcott, Nebr.; Lamb, Samuel G., Compton, Cal.; Lange, J. G., General Missionary in Western Okla.; Loud, Oliver B., Lawton, Okla.; McRae, Isaac, Havelock, Nebr.; Marsh, George, Pittsburg, Pa.; Mathes, George F., Perris, Cal.; Morrison, George M., Villa Park, Cal.; Nelson, Charles E., Hoboken, N. J.; Newton, H. E., Lindale, Ga.; Olsson, Carl F., Spencer Brook and Athens, Minn.; Owen, E. P., Paruna, Okla.; Parker, Lyman B., Sulphur, Ind. Ter.; Parker, L. J., General Missionary in Eastern Okla.; Parsons, E. D., Mankato, Minn.; Parsons, Henry W., McIntosh, Mentor and Erskine, Minn.; Pederson, Jens, Jamestown, N. Y.; Pershing, James E., Vinita, Ind. Ter.; Powell, Katherine W., Custer, So. Dak.; Preston, Hart L., Newman Grove, Nebr.; Reid, Matthew D., Norwalk, Cal.; Richardson, W. L., Pearl, Idaho; Rowell, Nathan L., Los Angeles, Cal.; Salvado, J., Fortuny, Guanajay, Cuba; Sather, Bernard B., Fargo, N. Dak.; Skeels, Henry M., Denver, Colo.; Smith, Alexander D., St. Paul, Minn.; Somellian, H. B., Guanabacoa, Cuba; Start, Harry A., Park Place, Ore.; Staub, John J., Portland, Ore.; Thomas, Owen, South Sharon, Pa.; Tillman, W. H., Atlanta, Ga.; Todd, George L., Havana, Cuba; Todd, W. E., Drummond, Okla.; Upshaw, W. L., Hydro, Okla.; Vezzie, Walter C., General Missionary in Colo.; White, Levi, Indianapolis, Ind.; Williams, Charles W., Avalon, Cal.; Williams, D. Thomas, Blossburg, Pa.; Williams, David T., Bremen, Ind.; Wiltberger, Lewis W., Paonia, Colo.; Wright, Edwin F., Julesburg, Colo.; Yarrow, Phillip W., St. Louis, Mo.

RECEIPTS

April 1905.

For account of receipts by State Auxiliary Societies, see page 111.

MAINE—\$26.

Maine, 10; Newcastle, 2nd, 16.

NEW HAMPSHIRE—\$573.75; of which legacy, \$500.

Concord, Estate of Clara D. B. Jackson, 500; Derry, 1st, 7.50; Nashua, Pilgrim, 47; Newmarket, T. H. Wiswell, 5; West Lebanon, 14.25.

VERMONT—\$120.19.

Burlington, 1st, 88.21; Vergennes, 23.98, S. S., 10.

MASSACHUSETTS—\$5,914.23, of which legacies, \$5,825.01.

Becket, Mrs. R. M. Butler 2; Bernardston, Goodale Memorial, 5.35; Boston, W. H. Blood 150; Brimfield, O. Bissell, 2; Brookline, Mrs. R. B. Stetson, 1; Clinton, Estate, R. W. Foster, 5,000; Dorchester, 2nd 65.80, East Longmeadow, 1st, 14.72; Haydenville, 8.30; Holyoke, 1st, 35.62; Hyde Park, 1st, Rev. H. Sanderson, 5; Ipswich, Limebrook, 11.55; Lowell, A. A. Sanborn, 2; W. L. Davis, 3; Melrose, Whitefield, 1.65; Newton, 63.94; Newburyport, 37.09; New Bedford, Trin., Estate of Mrs. Lydia Elizabeth Ward, 791.66; Newton Highlands, 5; Northampton, Dorcas Soc. 1st, 50; North Brookfield, 1st, by A. H. Doane, to const. Rev. S. B. Cooper an Hon. L. M., 49; Roxbury, M. J. W., 250; Springfield, Estate of L. Graves, 33.34; Sutton, 4.11; Wellesley, A. Friend, 25; Whitman, S. S., 11.03; Worcester, A. L. Smith, 20.

Woman's H. M. Asso. (of Mass. and Rhode Island) Miss L. A. White, Treas., Salary Fund, 216; Salem, Tab. Young Women's Miss. Circle, 5.

RHODE ISLAND—\$43.82.

Rhode Island Home Miss. Soc., by J. William Rice, Treas., 30.63; East Providence, Armstrong's Corners, Hope, 3.19; Providence, Plymouth, S. S., 10.

CONNECTICUT—\$3,682.26; of which legacy, \$100.

Miss. Soc. of Conn., by Rev. J. S. Ives, 764.14 of which 675, for Salaries of Western Supts.; Berlin, 2nd 64.10; Bozrah, 18.50; Broad Brook, 12.45; C. E., 5; Burnside, A Friend, 500; Connecticut, A Friend, 25; Connecticut, A Friend of wch 2, for debt, 12; Hartford, "B" 10; J. G. Loomis, 100; Harwinton, E. S. Barker, 2; Hazardville, Mrs. J. Abbe, 5; Hotchkissville, J. T. Ward, 1; Jewett City, Mrs. R. Bothwell, 2; Kent, C. E., 10.65; Imogene Stuart, 100; Mrs. R. J. Hobson, 10; Manchester, Mrs. J. Bidwell, 15; G. B. Slater, 5; Meriden, W. H. Catlin, 25; H. A. Curtiss, 10; Center, J. H. Yale, 5; Middletown, 1st, S. S., 25; Mrs. A. R. Crittenden, 45; S. E. Kilbourn, 10; Moodus, Mrs. K. D. Chaffee, 10; New Britain, M. D. Eastman, 15; South, 21; New Haven, Ch. of the Redeemer, 104.80; Mrs. N. S. Elderkin, 2; Newtown, S. J. Scudder, 100; Norwalk, E. J. Dayton, 2; Norwich, Broadway, Special Easter Offering, 1,000; Putnam, Estate of Lois H. Leavens, 100; Sherman W. B. Hawley, 25; South Norwalk, A Friend, 10; Stratford, O. R. Sheldon, 25; Mrs. S. Blakeman, 5; L. Burritt, 2; Taftville, 13.37; Terryville, 151.50; A. J. Adams, 5; E. A. Beach, 5; Torrington, Mrs. L. A. Carpenter, 5; Unionville, H. W. Hale, 5; S. Richards, 50; Warren, F. A. Curtis, 10; Wauregan, E. M. Tracy, 3; West Hartford, 1st Ch. of Christ, 60.50; C. B. Hawley, 25; Westport, Mrs. E. Fitch, 1; Willimantic, A. J. Bowen, 1; Woodbridge, Mrs. R. E. Tomlinson, 10.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., Hartford, Soc. Sew. Soc. Special, 15; Winsted, 2nd, Aux., 53.

NEW YORK—\$2,577.92.

Albion, Mrs. G. G. Anderson, 1; Angola, A. H. Ames, 2; Auburn, A Friend, .50; Baiting Hollow, 4.67; Calverton Branch, 1; Barryville, 8.50; Bergen, Mrs. L. J. Denning, 15; Brooklyn, Clinton Ave., 600; Plymouth, 466.32; Immanuel, 30; Mrs. J. A. Boynton, 1; Mrs. L. P. Brockett, 5; F. A. Dwight, 25; Mrs. C. M. Hartwell, 5; Mrs. S. C. Higgins, 10; Mr. and Mrs. C. C. Hall, 20; M. Merrill, 5; A. J. Ormsbee, 10; G. A. Price, 25; Mrs. A. F. Randolph, 10; R. W. Raymond, 25; Buffalo, Mrs. H. N. Payfield, 10; Mrs. L. M. H. Newell, 10; Candor, H. P. Potter, 100; Catskill, M. M. Elting, 10; Cortland, Mrs. M. H. B. Hubbard, 10; H. E. Ranney, 25; East Bloomfield, Mrs. F. Munson, 5; Friendship, 10; Gaines, 10.15; Geneva, Miss C. A. Lathrop, 5; Hamilton, 11; Hudson, A Friend, 5; Jamaica, Miss F. L. Girling, 2; Jamestown, E. Williams, 5; Java, 4.40; Linden, S. A. Dowse, 10; Lockport, 1st, 4.11; Maine, Mrs. C. T. Barnes, 5; A Friend, 1; Middletown, Mrs. R. H. Ayres, 5; Mrs. L. A. Ensign, 5; New York City, Mrs. S. D. Backus, 100; J. P. Bartlett, 25; M. P. Secombe, 25; J. Talcott, 25; J. T. Terry, 25; A Friend, 10; Norwich, Mrs. R. A. Barber, 1; Orient, L. H. Hallock, 10; Orient Point, R. W. Tuthill, 10; Oswego, 8.61; Penn Yan, J. S. Sheppard, 25; Plattsburgh, Mrs. A. Anderson, 1; Poughkeepsie, Mrs. T. M. Gilbert, 25; Rensselaer Falls, 12.78; Rochester, Estate of Brackett H. Clark, 100; H. S. Wilbur, 25; Rockaway Beach, 1st, S. S., 8.25; Sayville, Jr. C. E., 3.63; Schenectady, A. S. Carleton, 1; Sherburne, "M. S.", 25; C. S. Gordon, 25; Smyrna, 1st, Easter offering, 35; Spencerport, 1st, 13.07; S. S., 7.03; Syracuse, D. F. Hayden, 1; Walton, H. E. Hoyt, 1; F. E. Hoyt, 1.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas., Brooklyn, Tompkins Ave. L. B. S., 100; Mrs. J. S. Ogilvie, 25; Mrs. M. E. Davis, 25; Mrs. W. H. Leach, 10; Puritan, S. S., 35; W. G., 50; Ch. of the Pilgrims, 50; Eldred, Aux., 10; Fairport, 20; Friendship, M. S., 8; Gloversville, 30; Hudson River Assoc., 10; Moravia, Mrs. W. C. Tuthill, 75; New York City, Broadway Tab. S. W. W., 24; New York Mills, Welch, C. E., 5; Seneca Falls, Aux., 5; Sherburne, 23.

NEW JERSEY—\$516.57.

Elizabeth, 1st, 16; Jersey City, 1st, 24.31; Montclair, 1st, of which 100, special, 440.60; S. S., 25; Nutley, St. Paul's S. S., 8; Vineland, 2.66.

PENNSYLVANIA—\$167.90

Bradock, Slav., 38.30; S. S., 2.40; Kane, Ch., 54.20, S.

S., 30; Ladies' Miss. Soc., 8; C. E., 5; J. Davis, 25; Philadelphia, E. F. Fales, 5.

MARYLAND—\$5.

Received by Rev. C. A. Jones, Baltimore, Associate, "Friend," 5.

DISTRICT OF COLUMBIA—\$10

Washington, Miss J. Hemingway, 10.

GEORGIA—\$8.65

Atlanta, Central, 44.82, S. S., Primary Dept., 1.08; Cedarstown, 1; Columbus, Ruth, Bibb City, 1; Doerun, 5; Duluth, Mission, 2; Hartsfield, I. W. Rouse, 1; North Rome, .50; Seville, Willford, Abbeville, Asbury Chapel and Leslie, New Providence, .50; Waycross, Union Hill, 1.75.

ALABAMA—\$2.50.

Deatsville, Pine Grove, Verbena, Shady Grove and Clanton, Mt. Spring, 2.50.

LOUISIANA—\$30.07.

Hammond, 13.04; S. S., 2.66; Kinder, 1st, 9.37. Woman's Miss. Union, Miss M. L. Rogers, Treas., 5.

FLORIDA—\$12.90.

Avon Park, Union Evan., 10; Rev. S. J. Townsend, 5; W. Miss. Soc., 10; Caryville, Union, 35; Melbourne, 35; New Smyrna, 15; Potolo, Rev. E. A. Buttram, 2.50; Sanford, Peoples, 25.75; Tavares, Union 5.

Woman's H. M. Union, Mrs. C. A. Lewis, Treas., 8.30; Avon Park, 2; Tavares, Aux., 10. Total.....\$20.30

TEXAS—\$34.06.

Dallas, Central, specials, 30; Grice, Pilgrim, 1; Tyler, Lone Star Assoc., 3.06.

INDIAN TERRITORY—\$2.30.

Chickasha, 2.30.

OKLAHOMA—\$71.84.

Received by Rev. J. H. Parker, Kingfisher, Park, 1.25; Coldwater, 7.28; Goltry, 1.70; Medford, 13.50; Nashville, Pleasant View, 3.30; Okarche, 1st, 5.22; Seward, .90; Waukomis, 2.30; West Guthrie, 13.

Woman's Miss. Union, Okla., Mrs. C. Worrell, Treas. Carrier, 2.51; El Reno, .50; Goltry, 42; Hennessey, 1.50; Medford, 2.51; Jr. C. E., 2.10; Pilgrim, 6.25; Oklahoma City, Pilgrim, 3; Harrison Ave., 2.50; Pleasant View, .60; Pond Creek, 1; Welston, .50. Total.....\$23.39

OHIO—\$2.50.

No. Monroeville, 2.50.

INDIANA—\$25.30.

Received by Rev. E. D. Curtis, Ridgeville, 10.80; Indianapolis, Rev. A. G. Detch, 6; Michigan City, German Immanuel, 6.25; Terre Haute, 1st, 2.25.

ILLINOIS—\$263; of which legacy, \$240

Delavan, R. Hoghton, 25; Port Byron, Estate of Agnes J. Hollister, 243.

MISSOURI—\$506.83.

Carthage, Rev. A. K. Wray, 50; St. Louis, Immanuel, 3.

Woman's H. M. Union, Mrs. A. D. Rider, Treas. Aurora, 7.42; Cameron, 8; Carthage, 8.80; Eldora, L. A., 2; Green Ridge, 1.50; Kansas City, Beacon Hill, 1.60; Clyde, 53; First, 74.20; Ivanhoe Park, 6; Prospect Ave., 2; So. West Tabernacle, 9.20; Westminster, 41; Kidder, 5.50; Lebanon, 5; Maplewood, 13.50; Meadville, 5.60; Neosho, 8; Old Orchard, W. A., 5; Pierce City, 2.95; St. Joseph, 17.25; C. E., 8.50; St. Louis, Compton Hill, 3.20; 1st, Y. W. A., 6.65; Sr. L. M. S., 49.30; Fountain Park, 14; Hyde Park, L. A., 1; Memorial 2; Olive Branch, 1; Pilgrim, W. A., 84.26; Rober Place, 4.40; Sedalia, 1st, 5; 2nd, 2.40; Springfield, 1st, 30.30; Pilgrim, 1.35; Vinita, Ind. Ter., 2.70; Webster Groves, 9.65; Willow Springs, 1.50; Windsor, 4. \$508.83

Less expenses..... 55.00

Total\$453.83

Received and acknowledged in Oct. 1904 and 1905. Amounts not then itemized.

Bonne Terre, 25; Brookfield, 1; Cole Camp, .60; De Soto, 4; Green Ridge, 2.25; Hannibal, Pilgrim, 2.30; Kansas City, Beacon Hill, 3; Clyde, 23.25; First, 17.36; So. West Tabernacle L. A., 6.80; Westminster, 40; Kidder, 7.50; Lamar, 3.15; Lebanon, 5.60; Maplewood, 6.33; Neosho, 4.55; Old Orchard, 11.40; Pierce City, 2.80; St. Joseph, 27.44; St.

APPOINTMENTS AND RECEIPTS

111

Louis, 1st Union, 85.05; Y. L. A., 13.30; Fountain Park, 10; Hope, 10; Immanuel, 5.35; Memorial, 7.60; Pilgrim, 16.01; Mrs. Webb, 50; Sedalia, 1st, 11; Springfield, 1st, 7.80; Vinita, Ind. Ter., 4; Webster Groves, 12.

Total.....\$578.34

MICHIGAN—\$110.

Ionia, 100; Kalamazoo, A Friend, 10.

WISCONSIN—\$16.25.

Clear Lake, Swedish, 2; Polar, German, 13; Wood Lake, Swedes, 1.25.

IOWA—\$120.60.

Iowa H. M. Soc., Miss A. D. Merrill, Treas., 74.61; Danville, 44.08; Fort Dodge, B. O. Williams, 1; Macksburg, J. W. Hammond, 1.

MINNESOTA—\$175.25.

Received by Rev. G. R. Merrill, D.D., Claremont St., 5; Glenwood, 13.50; Minneapolis, Bethany, 6; Plymouth, 75; Montevideo, 18; Ortonville, 15. Total ... \$132.50

Brownton, 4.15; Lake City, 1st, 32.15; Stewart, 3.95. S. S., 2.50.

NEBRASKA—\$130.73.

Addison, 0.13; Blaine Co., 10.55; Harbine, 4.20; Ogallala, 30.43; Seward, Rev. F. W. Leavitt, special, 3.26; Sutton, A Thank Offering German, 25; Thedford, 8.16; Trenton, Ch. of the Redeemer 16.50; West Point, 1st, 23.50.

NORTH DAKOTA—\$36.12.

Received by Rev. G. J. Powell, Glenullin, 13.87; Carrington, Miss. A. C. Edwards, 5; Mayville, 1st, 25.25; Oberon, 1st, 2.

SOUTH DAKOTA—\$135.78.

Belle Fourche, 1st 24; S. S., 4; Beulah and Wheaton, 6; Custer, 1st 6; Erwin, 2.25; Garretson, 12.17; Highmore, 20; Ipswich, 13.80; Lesterville, 6.70; Letcher and Loomis, 14.81; Mission Hill, 3.80; Revillo, 15; Waubay, 1st, 6.25; Wessington Springs, Rev. J. Davies, 5.

COLORADO—\$253.04.

Received by Rev. H. Sanderson, Denver, Plymouth, 228.04, 2nd, 25.

MONTANA—\$5.

Received by Rev. W. S. Bell, Absarokee, 5; Big Timber, 1st 20.

CALIFORNIA—\$858.34.

Received by Rev. J. L. Maile, W. H. M. U., by Mrs. K. D. Barnes, Treas., 79.42; Alpine, 2.76; Dehesa, 1.51; Los Angeles, Brooklyn Ave., 54.25; Riverside, addl., 39.05; Ventura, 50.

Buena Park, 8; Escondido, 8.60; Los Angeles, Central Ave., 25; Plymouth, Women, 53.50; Swedes, 3.85; Norwalk, Bethany, 8.70; Pasadena, Mrs. E. S. Baldwin, 2; Westside, C. E. Soc., 5; Pomona, Pilgrim, addl., 511.70; Sherman, Ladies' Soc., 5.

OREGON—\$35.

Butteville, 6; Hood View, 10; Stafford, Friend, 10.

WASHINGTON—\$101.75.

Anacortes, Pilgrim, 8; Christopher, White River, 7.50; Coupeville, 1st, 5; Kahlots, 1.30; Leavenworth, 1st, 5; Lind, German Freudensfeld, 2.75; Ritzville, German Salems, 4.55; Nachez and Selah Valley, 2; Steilacoom, Oberlin, 7; Tacoma, 1st, 58.65.

CUBA—3.

Matanzas, 3.

APRIL RECEIPTS.

Contributions	\$11,112.44
Legacies	6,665.01
Interest	\$177.77-45
Home Missionary	230.00
Leaflets	46.20
Leaflets	42.96
Total	\$18,096.61

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in April, 1905.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Abington, 1st, 12; Adams, 1st, 76, C. E., 5; Auburn, 10; Boston, Boylston, 38 68; Ellis Mendell Fund, 1000; Dorchester, 2nd, 15; Home Missions, 10; Immanuel, 770; S. S., 12.14; Tremont Bank Liquidation, 150; Buxford, West, 2.35; Brackett Fund, 80; Brockton, Campello S. S., 10.57; Cambridge, Pilgrim, 11.88; Chelsea, Central, 3.57; Chesterfield, 2.42; Concord, 28.01; Dover, 10.15; Easthampton, Payson, 18.35; Fall River, Central, 57.93; Finns, The Cape, 13.25; Fitchburg, Finn, 0.25; Framingham, Plymouth, 73.60; Greenfield, 2nd, 32.10; R. C. Gurney Fund, 15; E. J. M. Hale, Fund 30; Halifax, 7.50; Hardwick, "Gilbertville," 140; Haverhill Center, 52.48; Hawley, 1st, 1.70; Holyoke, 2nd, 94.84; Hopkinton, Est. Mrs. Sarah B. Crooks, 10.000; Hubbardston, 12; Hyde Park, 1st, 10.26; Maynard, Finn, 4; Melrose, 11; 5; Millbury, 2nd S.S., 25; Monson, Cong'l, 35.83; Newton, Aburndale, 280.26; Center, 101.24; Eliot, 160; Northbridge, N. Center, 1st, 20; Northfield, "Evelyn," 5; Pepperell, 10; D. Reed Fund, 116; Rollins Fund, 20, Rutland, 18; Salem, Tabernacle, 15.70; Shirley, 0; Sisters Fund, 80; Somerville, Highland, 14.58; Prospect Hill, 40.10; South Hadley, 38.37; Springfield, Olivet, 14.75; Hope, 40.40; Stoneham, Cong'l, 17.71; Taunton, East, 8; Wall Fund, 48; Wareham, 1st, 7.60; First, 1; West Tisbury, 13.57; D. Whitcomb Fund, 58; J. C. Whitin Fund, 206; Whitman, 1st, 15.07; Williamstown, 1st, 166; Des. for Easter School of Theology, Andover, W. P. Fisher, 30; Haverhill, North, 15; Newton, 1st, 10; Des. for C. H. M. S., Auburn, 10; Newbury, 1st, 21.86; Red Wing, Minn., 5; West Springfield, 22.70.

Woman's H. M. Association, Ella A. Smith, Ass't Treas. Salaries, for French College, \$70; Salary for Italian Worker, 35.

Regular

Designated for Easter School

Designated for C. H. M. S.

W. H. M. A.

Home Missionary

Total.....\$14,695.67

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in April, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Ansonia, German, 8, Bridgeport, Olivet, Ch. and S. S., 13.60; East Hartland, 10; Hartford, Park, 61.12; Asylum Hill, S. S., 20.77; Windsor Ave. for C. H. M. S., 87.14; New Britain, South, 130.45; New Haven, Howard Ave., 20.12; Redeemer, for Italian Work, 25; New London, 1st, C. E. Special, 3.50; No. Madison, 13.71; Oakville, 17.71; Plainville, Swedish, 3; Plantsville, 10.35; Salisbury, 3.50; So. Glastonbury, 5; Stratford, 16.08; Terryville, 63.50; Thomaston, 1st, 14.02; Torrington, 1st, 3.40; for C. H. M. S., 2; Vernon, 15; Washington, 1st, 21.70; Waterbury, 2nd, for Italian Work, 20; Italian 7; Wauregan, to constitute Miss E. V. Gardner of Wauregan an H. L. M., 65; West Haven, 1st, 10.60; Wilton, 21.47; Wolcott, 15; Bequest in will of Mrs. Delight C'pson, late of Burlington, deceased, 719.04.

M. S. C.

C. H. M. S.

Total.....\$1,454.77

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in April, 1905.

J. William Rice, Treasurer, Providence.

Barrington, 35; Central Falls, 51.56; Newport, United Ch., 20.05; Providence, Beneficent Ch. for C. H. M. S., 40.63.

R. I. H. M. S.

C. H. M. S.

Total.....\$137.24

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in April, 1905.

Clayton S. Fitch, Treasurer, New York.

Arlington, N. J., Mrs. M. A. Hooker, 5; Berkshire, Harriet B. Johnson, 1.02; Brooklyn, Lydia Benedict, 5;

Miss C. L. Beckingham, 1; Miss E. Beckingham, 1; M. L. R., 20; Mrs. Calvin Patterson, 1; Luella B. Brown, 2; Buffalo, Plymouth, 15; Grand Island, 40; Lincoln, 4.04; New York, Dr. Burnham, 2; Herbert Mead, Jr., 5; Mrs. Wiley, 5; Miss Innes, 10; Miss Walker, 3; Nathaniel B. Harris, 10; Fanny K. Smith, 5; Phoenix, 7.35; Sherburne, Dr. O. A. Gorton, 100; Syracuse, Geddes, 11.41; Washington Mills, 10.13; W. H. M. U., 200.
Total.....\$42.45

OHIO HOME MISSIONARY SOCIETY.

Receipts in April, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Chardon, 15.25; Cincinnati, No. Fairmount, 5; Cleveland, Lakeview, 8; Mizpah, 3; Columbus, 1st. personal, 5; Cuyahoga Falls, S. S., 20; Ironton, 8; Lodi, 2.50; Lorain, 1st, 1.25; Madison, Central, 13.00; Tallmadge, 8.85; Toledo, Washington St., 17.70; Thomastown, Miss Rachel Davies, 15; Wakeman, 2.78; Wauseon, 11.25.
Total.....\$127.27

OHIO WOMAN'S HOME MISSIONARY UNION

Receipts in April, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Cincinnati, Spring Rally, 10, No. Fairmount, C. E., 4.90; S. S., 17.24.
Total.....\$30.14

General Total.....\$157.41

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in April, 1905.

John W. Iliff, Treasurer, Chicago, Ill.

Abingdon, 26.21; Amboy, 1; Chicago, 1st, 27.46; Leavitt St., 30.41; New England, 48; Pilgrim, 35; Warren Ave., 13.37; East St. Louis, Plymouth, 18; Hinsdale, 7.15; Loda, 6.35; Olney, 18; Park Ridge, German, 5; Paxton, 145.05; Rantoul, 2.60; Wataga, 3.

Illinois W. H. Missionary Union, 174.60; Chicago, Mrs. A. H. Marsh, 5; G. R. Moore, 2; Mrs. Sherar, 5; Rev. G. C. Williams, 5; Earlville, J. A. Dupee, 25; Evanston, Mrs. Lucy D. Shuman, 100; Hinsdale, Miss G. Thompson's class, 1.50; Interest, 30.

Total.....\$819.65

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in April, 1905.

Rev. John P. Sanderson, Treasurer, Lansing.

Ada, 1st, 2; 2nd, 2; Alama, 10.42; Alba, 27.20; S. S., 3.53; Allegan, 2.50; S. S., 9.50; C. E., 1.53; J. R. C. E., 2; Allenville, 14; Almont, 69.75; C. E., 10; Alpena, 20.50; Alpine, Center S. S., 1.34; Armada, 65; Augusta, 15; Bangor, 1st, 4.10; West, 11.75; Baldwin, 2.20; S. S., 3; Baroda, 4; Bay City, C. E., 10; Bass River, 9.35; S. S., 4; Belding, 12; Bellaire, 37; Benton Harbor, 118.50; S. S., 0.14; In C. E., 3; Benzonia, 103.70; Bethel, 10.70; S. S., 1.48; Big Prairie, 3.25; Big Rapids, 1st, 51.80; Township, 5.50; Bradley, 4; Breckenridge, 3; Bridgeport, 4; Bridgman, 5.25; Bronson, 20; Butternut, 11.30; Cadillac, 146.45; Calumet, 25; Cannon, 13; Carmel, 5; Carson City, 18.85; Cedar, 3.50; S. S., 2.55; Central Lake, 11; Ceresco, 2.50; Charlevoix, 3.50; S. S., 2; Charlotte, 20; Chase, 3; Chassell, S. S., 6.30; Cheboygan, 20; Chelsea, 3.50; Chesterfield, 10; Chippewa Lake, 9; Clare, S. S., 2.05; Clarksville, 12; Clinton, 35; Coloma, S. S., 4.50; Columbus, 20; Conklin, 15; Constantine, 20.04; Copemish, 5.60; S. S., 7.35; Cooper, 19.37; Coral, 25; Covert, 9.50; S. S., 2.50; Custer, 19.75; S. S., 2.32; Detroit, 1st, 93; Woodward, Ch., 116.94; S. S., 30; Fort St., 38.34; Boulevard, 5; North, 60.75; Oakwood, S. S., 2.37; Dexter, C. E., 5; Douglass, Ch. and S. S., 12; Drummond, 2; Dundee, 4.70; Durand, 9; S. S., 16; Eastmanville, 10; Eastlake, 8.20; East Paris, 10; Eaton Rapids, 21.30; S. S., 4.41; Edmore, 3.10; Ellsworth, 50; Essexville, 10.78; S. S., 2.40; Farwell, 10.55; Fern, 1; Fruitport, 1.18; S. S., 3.18; Flat Rock, 3.25; S. S., 1; Freeland, 2; Fremont, 53.50; S. S., 5; J. R. C. E., 5; Freesoil, 1.10; Galesburg, 14.75; S. S., 5; C. E., 8; Garden, 5; Gladstone, 9.50; Grand Blanc, S. S., 1.05; Grand Lodge, 98; Grass Lake, 10.47; Grand Rapids, 20; S. S., 3.50; Greenville, 38.04; Haakwood, S. S., 2; Hamburg, 0.13; Hancock, 58.25; S. S., 44.10; Hart, 30; Hartford, 14; Hartland, 10; Homestead, 9; Honor, 10; Hopkins, 1st, 12.55; Hilliards, S. S., 2.50; Howard City, 7; Hudson, 13.70; Hudsonville, 25; Ironton, 2; Jackson, 1st; S. S., Plymouth Ch., 20; S. S., 10; Jensen, 5.50; Jerome, 5; Johannesburg, S. S., 10; Johnstown and Barry 10; Kalama; 200, 100; Kalama, 5; Kalkaska, 10; Kenton, S. S., 12.27; Lake Ann, S. S., 5; Lake Linden, 6; Lake Odessa, 6.50; Lakeview, 15.75; Lansing, Plymouth Ch., 40.95; S. S.,

18.20; Mayflower, 10; Leonidas, S. S., 2; Lewiston, 44.90; S. S., 5.35; C. E., 3; Leroy, 11; Leslie, 1st, 14; S. S., 7; Lowell, 17; Linden, 3.88; Litchfield, 17.71; Ludington, 91.55; Luzerne, 5; Mackinac Island, S. S., 3.40; Mancelona, 18.25; C. E., 1; Manistee, 48.84; Maple City, 5; C. E., 2; Mattawan, 7.49; Maybee, 3.20; S. S., 3; Memphis, 20.01; Metamora, 10; Michigan Center, 11.25; Mio, 50; Morenci, S. S., 5; Mulliken, 19; Muskegon, 1st, 40; North Adams, S. S., 5; Northport, 16.15; S. S., 3.85; C. E., 5; J. R. C. E., 5; Newago, 12; New Baltimore, 5.41; S. S., 1.69; C. E., 2; New Haven, 16.50; Nunica, 35; Old Mission, 16.40; Olivet, 67.10; Omena, 14.06; Onondago, S. S., 1.75; Otsego, 10; Ovid, 18.32; S. S., 12.19; Sr. C. E., 5.15; J. R. C. E., 5; Owosso, 50; S. S., 16; C. E., 15; Perry, 12; Pinckney, 10; Pine Grove, 12; Pittsford, 7.54; S. S., 4.80; Pleasanton, 13; Port Huron, 1st, 400; 24 St., 17; Ross Mem. Ch., 0.75; S. S., 2; C. E., 2; Sturgis, 2.80; Portland, 36.58; Prattville, 13.10; Ransom, 7.15; Rapid River, 10; Red Ridge, S. S., 4.15; Red Jacket, 42; Richmond, 12.25; S. S., 2; Rochester, 48; Rodney, 3.02; Romeo, 74.98; Rondo, S. S., 4.08; Rosedale, 10; Roscommon, 7; Ryno, 3.50; Saginaw, 1st, 140; S. S., 7.34; Genesee St., 5; St. Clair, 25.42; St. Johns, 50; St. Joseph, 76.85; Sandstone, 10.10; Salem, 2nd, 17.92; Saugatuck, 25; Saranac, 14; Shaftsbury, 7.30; Shelby, 10; Sherman, 10; Six Lakes, 10; S. S., 1.72; South Boston, 10; South Lake Linden, 15; South Jefferson, 5.50; Standish, 8; Stanton, 3.07; Texas, 2.05; Tipton, 0; S. S., 1.30; Three Oaks, 11.23; Thompsonville, 5; Traverse City, 20.58; Tyrone, 8.75; Union City, 34.20; S. S., 5; Vanderbilt, 22; Vermontville, 70; Vernon, 10.47; S. S., 2.78; Ladies' Soc., 10; C. E., 5; Victor, 2.11; Wacousta, 5; Wayne, 23.25; S. S., 6.75; C. E., 5; Wayland, 10; Webster, 10; West Adrian, 8; Westville, 2.30; Wheatland, 25.15; S. S., 6.80; White Cloud, 16; Whitehall, 14.25; S. S., 3.58; C. E., 2.17; Whittaker, S. S., 1.85; Williamston, 3.00; Wolverine, 21.04; Wyandotte, 9.00; S. S., 13.85; Ypsilanti, 25; S. S., 7.10; W. H. M. U., 1,210.84; Anonymous, 326.30; A Friend, 60.
Total.....\$6,774.19

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in April, 1905.

Mrs. E. F. Grabb, Treasurer, Greenville.

Seniors.

Allegan, W. M. S., 7.70; Almont, Cong'l M. S., 5.25; Ann Arbor, W. H. M. S. (thank off'g of 55); 74; Benton Harbor, W. M. W., 5; Bronson, W. M. S., 4; Charlotte, L. B. S., 25; Cooper, W. M. S., 5; Detroit, Fort St. Cong'l Miss. U., 7; North Cong'l U., 6; Woodward Ave. M. U., 37.50; Fenwick, W. M. S., 2; Flint, W. H. M. S., 19.75; Galesburg, W. H. M. S., 3.65; Grand Lodge, W. H. M. S. and L. A. S., 3.10; Grass Lake, W. H. M. S., 10; Greenville, W. H. M. S., 5; Hart, W. H. and F. M. S., 10; Highland, W. H. and F. M. S., 4.50; Interest 10; Kalamazoo, W. M. U., 108.35; Mancelona, W. M. H. U., 14.75; Manistee, W. M. S., 25; Maybee, L. S., 3.74; Morenci, W. M. S., 5; Muskegon, W. M. S., 35; New Baltimore, W. H. M. S., 5; Owosso, M. U., 18; Reed City, W. H. M. S., 10; Sheridan, W. H. M. S., 5; Stanton, W. H. M. S., 9.50; South Haven, W. M. S., 10; St. Clair, L. M. S. (thank off'g 33.45); 45.45; St. Johns, W. H. M. S. Easter off'g, 6.00; Sidney, W. Cong'l S., 5; Union City, W. H. M. S., 11.25; Ypsilanti, W. H. M. S., 7.42.
Total.....\$575.91

Juniors.

Benzonia, C. E., 5; Detroit, Ft. St. Jun. C. E., 3.26; Hudson, C. E., 5; Jackson, 1st Mission Band, 1.75; St. Clair, Young Woman's Union, 5; C. E., 10; Jun. C. E., 4; S. S., 6.
Total for Junior Fund, \$40.01

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in April and May 1905.

Bridgewater, N. Y., 1st Ch. W. M. S. box, 50; Brooklyn, N. Y., Tompkins Ave. Ch., L. B. S., 2 bbls, 205.22; Chicago, Ill., South Ch., W. A., 2 bbls, 146.99; Cleveland, Ohio, Highland Ch., bbl, 42; Conway, Mass., Ladies Aid Soc., 2 bbls, 110; Hartford, Conn., Farm, 14; Middletown, Conn., South Ch., bbl, 132.03; Montclair, N. J., 1st Ch., W. H. M. S. box and bbl, 116.79; New Gloucester, Me., Ch. and Endeavor Soc., bbl, 22.85; Newport, N. H., Newport Workers, box, 36.59; Orange, N. J., Ch. box, 175; Sharon, Conn., Sewing Soc., bbl, 119.80; Verona, N. J., 1st Ch., box, 52.14; Walton, N. Y., L. H. M. S., bbl, 63.86; Watersfield, Conn., Ladies Aid Soc., bbl, 105; Windsor Locks, Conn., L. H. M. S., bbl, 67; Winsted, Conn., 1st Ch., H. M. Dept' of W. U., 2 boxes, 127.10.
Total.....\$1,884.38

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

HENRY C. KING, D.D., *President*
 JOSEPH B. CLARK, D.D., *Editorial Secretary*
 WASHINGTON CHOATE, D.D., *Corresponding Secretary*
 DON O. SHELTON, *Associate Secretary*
 WILLIAM B. HOWLAND, *Treasurer*

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman*
 THOMAS C. MACMILLAN
 EDWARD N. PACKARD, D.D.
 Rev. WILLIAM H. HOLMAN
 WILLIAM H. WANAMAKER
 Rev. LIVINGSTON I. TAYLOR, *Recording Secretary*
 S. P. CADMAN, D.D.
 FRANK L. GOODSPEED, D.D.
 SYLVESTER B. CARTER
 GEORGE W. HEBARD
 C. C. WEST
 GEORGE P. STOCKWELL
 Rev. HENRY H. KELLEY

Field Secretary, REV. W. G. PUDDFOOT, South Framingham, Mass.
Field Assistant, MISS M. DEAN MOFFATT.

Superintendents

Moritz E. Eversz, D.D., German Department, 153 La Salle St., Chicago, Ill.
 Rev. S. V. S. Fisher, Scandinavian Department, Minneapolis, Minn.
 Slavic Department, Cleveland, Ohio

Edw. D. Curtis, D.D.	Indianapolis, Ind.	Rev. G. J. Powell	Fargo, N. Dak.
S. F. Gale, D.D.	Jacksonville, Fla.	Rev. H. Sanderson	Denver, Colo.
Geo. R. Merrill, D.D.	Minneapolis, Minn.	J. D. Kingsbury, D.D.	(New Mexico, Arizona, Utah and Idaho),
Alfred K. Wray, D.D.	Carthage, Mo.		
Rev. W. W. Scudder, Jr.	West Seattle, Wash.		Salt Lake City
Rev. W. B. D. Gray	Cheyenne, Wyo.	Rev. John L. Maile	Los Angeles, Cal.
Harmon Bross, D.D.	Lincoln, Neb.	Rev. C. F. Clapp	Forest Grove, Ore.
Rev. A. T. Clarke	Fort Payne, Ala.	Rev. Charles A. Jones	412 South 45th St., Phila., Pa.
Frank E. Jenkins, D.D.	Atlanta, Ga.	Rev. W. S. Bell	Helena, Mont.
	Tex.	Rev. J. Homer Parker	Kingfisher, Okla.
W. H. Thrall, D.D.	Huron, S. Dak.	Geo. L. Todd, D.D.	Havana, Cuba

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, Secretary	Maine Missionary Society	34 Dow St., Portland, Me.
W. P. Hubbard, Treasurer		Box 1052, Bangor, Me.
Rev. A. T. Hillman, Secretary	New Hampshire Home Missionary Society	Concord, N. H.
Alvin B. Cross, Treasurer		Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Richie, Treasurer		St. Johnsbury, Vt.
F. E. Emrich, D.D., Secretary	Massachusetts Home	609 Cong'l House, Boston, Mass.
Rev. Joshua Coit, Treasurer		
Rev. J. H. Lyon, Secretary	Rhode Island	Central Falls, R. I.
Jos. Wm. Rice, Treasurer		Providence, R. I.
Rev. Joel S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer		Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St., New York
Clayton S. Fitch, Treasurer		Fourth Ave. and 22d St., New York
Rev. Charles H. Small, Secretary	Ohio	Cleveland, Ohio
Rev. Charles H. Small, Treasurer		Cleveland, Ohio
A. M. Brodie, D.D., Secretary	Illinois	153 La Salle St., Chicago
John W. Iliff, Treasurer		
Homer W. Carter, D.D., Secretary	Wisconsin	Beloit, Wis.
C. M. Blackman, Treasurer		Whitewater, Wis.
T. O. Douglass, D.D., Secretary	Iowa	Grinnell, Iowa
Miss A. D. Merrill, Treasurer		Des Moines, Iowa
William H. Warren, D.D., Secretary	Michigan	Lansing, Mich.
Rev. John P. Sanderson, Treasurer		Lansing, Mich.
Rev. Henry E. Thayer, Secretary	Kansas Congregational Home Missionary Society	Topeka, Kan.
H. C. Bowman, Treasurer		Topeka, Kan.
Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
Geo. H. Morgan, Secretary	Congregational City Missionary Society	St. Louis, Mo.
Rev. W. W. Newell, Superintendent		St. Louis, Mo.
Lewis E. Snow, Treasurer		St. Louis, Mo.

LEGACIES — The following form may be used in making legacies :

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS — The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

A MATTER OF HEALTH

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

Fisherman's
Luck

in Summertime means
freedom from Prickly
Heat, Chafing and
Sunburn.

MENNEN'S
Borated Talcum
**TOILET
POWDER**

always brings im-
mediate relief. Be
sure that you get
the original.

Your nearest grocer or
department store
Sells it.

Gerhard Mennen Co.
Newark, N. J.



HAND SAPOLIO

*For The Toilet
and
Bath*



**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

SEPT.

50 Cents a Year

1905

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 4

CHRISTIAN
CIVILIZATION
FOR
OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

Entered at the Post-Office, at New York, N. Y., as second-class [mail] matter

A FRONTIER NUMBER

CONTENTS

For SEPTEMBER, 1905.

TWO NORTHERN FRONTIERS (Illustrated.)

- | | |
|---|-----|
| I. Northern Maine. Rev. Charles Harbutt | 113 |
| II. Northern Wisconsin. Homer W. Carter, D.D. | 119 |

THE PALE BLUE CASHMERE GOWN

- | | |
|---|-----|
| A Story of the Frontier. Sarah S. Pratt | 123 |
|---|-----|

EDITOR'S OUTLOOK

- | | |
|---|-----|
| The National Society to Its Auxiliaries | 127 |
|---|-----|

TIMELY TRUTHS ABOUT THE FRONTIER

- | | |
|---|-----|
| Another Frontier. A. E. Ricker | 128 |
| In the Beginning. R. T. Cross | 128 |
| What I Have Seen of Frontiers. (Illustrated.) W. G. Puddefoot | 130 |

OUR COUNTRY'S YOUNG PEOPLE. Conducted by Don O. Shelton

- | | |
|--|-----|
| Observations (Illustrated). D. O. S. | 133 |
| Bright Days at Silver Bay. (Illustrated). | 135 |
| Why Should Young People be Interested in Home Missions? Rev. R. DeWitt Mallary | 138 |

HOME MISSIONARY HYMN. Rev. Joel Stone Ives

WOMEN'S WORK AND METHODS

The Woman Who Runs the Society—Success

APPOINTMENTS AND RECEIPTS

WOMAN'S STATE ORGANIZATIONS

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE, NEW YORK CITY





HENRY CHURCHILL KING, D.D.
President of the Congregational Home Missionary Society

THE HOME MISSIONARY

VOL. LXXIX

SEPTEMBER 1905

No. 4

TWO NORTHERN FRONTIERS

I. NORTHERN MAINE

BY REV. CHARLES HARBUTT

Secretary Maine Missionary Society

I HAVE been asked to write as to Maine's frontier and its relation to home missionary enterprise.

We have been given to understand that there is no longer any frontier in this country. It has disappeared along with the herds of buffalo and the Indian before the march of civilization. This idea has come to hold sway perhaps because the popular conception of what constituted our frontier was entirely connected with the vast unknown and unoccupied stretches of country which but a few years ago occupied so large a part of the states which lie west of the Mississippi. Boundless prairie or limitless forest, peopled by savages, and a few daring hunters and settlers, to say nothing of fugitives from justice, with the necessary setting of herds of deer, antelope and buffalo, the wolf and the bear, and withal the fascination and fearsomeness of the unexplored, the unknown and that which is vast—this was the frontier.

Accepting this view of it, has the frontier disappeared even from Maine, the most easterly of all the states? It will not require a very extended study of the conditions which exist in the "Pine Tree State" to demonstrate the fact that there is

still left a not inconsiderable frontier of the old style, which only lacks the buffalo and Indian to satisfy the most exacting imagination.

People who own cottages at Bar Harbor, or Dark Harbor, or cruise along our many hundreds of miles of unequaled coast line in the summer time, or who visit Portland, that most delightful city by the sea, know and see nothing of this. One begins to sense the possibilities of it at Bangor, or while speeding along the railway which for miles skirts the Kennebec River where great rafts of logs and lumber are to be seen. But these no more give us an idea of frontier conditions and life than the oranges and figs upon our tables tell us of life in Florida or Smyrna.

Webster tells us that the frontier is that part of a country which fronts or faces another country. A look at the map of Maine will disclose the fact that it projects far up into Canada with a boundary line on two sides which at a low estimate must be over five hundred miles in extent. It will also show that more than one half of the state is still virtually covered with forest and that with the exception of that part of the line which marks the eastern boundary of Aroostook County, be-

tween Houlton and Fort Fairfield, almost the whole of the territory abutting on Canada is forest land. The Forest Commissioner in his report for 1902 says that the state contains 31,500 square miles of territory of which 21,000 square miles is forest land and that 9,471,050 acres are taxed as wholly wild land and this does not include all of the lumber of the state. Aroostook County alone is almost equal in size to the State of Massachusetts and of its 4,400,000 acres only 800,000 have been taken up by the towns, villages and farming districts, and of these probably not half have yet been cleared.

Here are vast solitudes where one can cruise through mile after mile of trackless forest, or canoe over silent water ways, day after day and not meet with any other human being. The only one who goes this

way is the hunter, trapper or woodsman. These forests every year give up their thousands of deer, their hundreds of moose and numerous bears. Judged by dictionary or popular standards Maine has a frontier, which, if not known to the sojourner upon the coast or to the student of economic conditions, is yet well known to many a business man of New York or Pennsylvania, who comes to bury himself for weeks together in its restful solitudes.

We have our frontier then—21,000 square miles of it—but what is its relation to home missionary enterprise? Missions are connected with mankind and not with forest trees or moose and bears. Again we appeal to the map and the reports of the Forest Commissioner and the Bureau of Industrial and Labor Statistics and of the railroads



A LUMBER SETTLEMENT IN THE MAINE WOODS



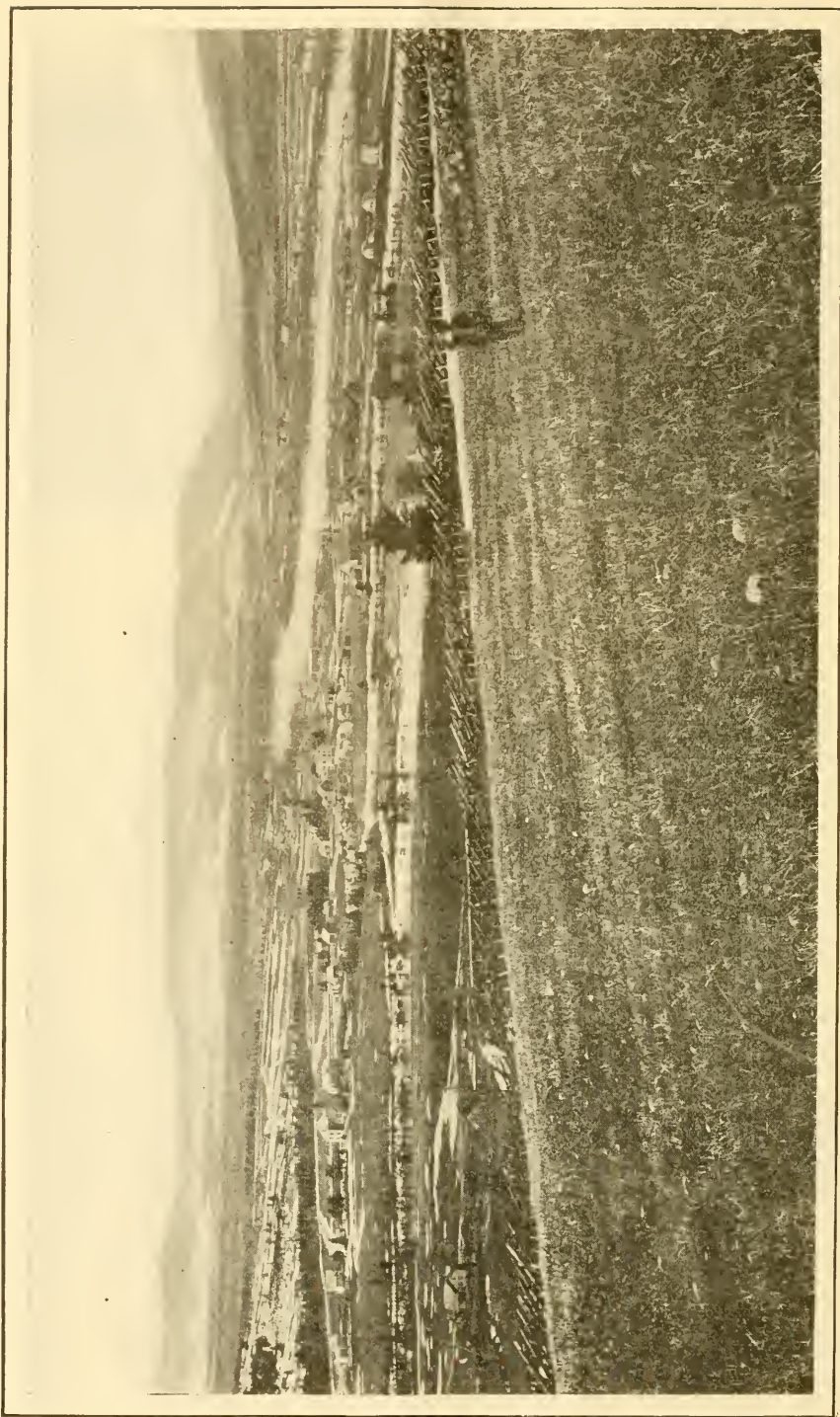
POTATO HARVEST IN THE AROOSTOOK

that are helping to develop the state.

A large area of the state is covered by water. Besides the numerous smaller streams which run directly into the Atlantic there are six great river systems, each connected with chains of lakes and draining wide areas of territory. These are the Saco, Androscoggin, Kennebec, Penobscot, St. Croix and St. John. The two latter form in part the eastern boundary between Maine and New Brunswick but the main watershed of each is in the former state. This great water system has given to Maine natural advantages possessed by but few other states. An estimate was made a few years ago by one well qualified for the task, that the natural fall of these rivers in their course to the sea, would produce 2,500,000 horse power available for manufacturing purposes. But when we add to this the fact that within the past few years a careful and systematic development of the natural power has been undertaken, the possibilities in the way of manufacturing are almost beyond esti-

mate. The Androscoggin is said to yield more power than any other river in New England and probably more than any other river of its size in the United States and only a small part of it is now being used.

But what interests us most is the water power going to waste elsewhere. The Somerset Railway, for instance, is to extend its road to the west shore of Moosehead Lake and its manager says that it will open up privileges developing 200,000 horse power. The Allagash River in the far north of Aroostook drains an area of 1,475 square miles before it flows into the St. John. Here are some of the best undeveloped powers in the county which are capable of furnishing 50,000 horse power for every working day of twelve hours. And this is only one river out of the many which will soon be made available by the growth of the Bangor and Aroostook Railroad. But water powers without something to manufacture are of little use. What will be done with Maine's opportunities? There are standing in our forests to-day 21,239,000,000 feet of spruce besides



FORT KENT, THE MOST NORTHERLY TOWN IN NEW ENGLAND

vast quantities of pine, cedar, hemlock, poplar and hard woods. In regard to the spruce it is estimated that the annual increase is such as to warrant the cutting of 637,000,000 feet per year. The pulp mills are using 275,000,000 feet per year at the present time; how much is being manufactured into lumber is uncertain but it is a vast amount. There is however still a large margin of available stock and Maine can go on and increase its out-put for many years without any fear of a lumber famine.

It is estimated also that 35,000,000 feet of white birch are cut each year a large part of which is manufactured into spools. And this timber is also increasing rapidly. In fact there is no state in the Union which reproduces its native woods more surely or more rapidly than does Maine.

Now, how does this possession of vast forests and almost illimitable water power affect missionary work? In a previous article Rumford Falls and Millinocket were spoken of as magic developments arising from the growth of the pulp and paper industries. These places do not stand alone. In the midst of the woods upon the banks of the St. Croix, between Calais and Princeton, a new town is to grow up and already the foundations are being laid for what has been called a second Millinocket. Here is to be another huge pulp and paper mill. At Van Buren, a French town two and one half miles from the present village, has been built a new mill with a possible capacity of 100,000,000 feet of lumber per year. Here a new village will grow up and a Protestant population will be gathered. At Eagle Lake similar conditions are found; two new lumber mills, one with a possible output of 100,000,000 per year, have built up a new village and brought a Protestant element into this French town.

It was in 1893 that the Bangor and Aroostook Railroad began to push its way into the Aroostook and open up its vast resources and since then about twenty-five new mill settlements have been established. Some of these have already developed into permanent settlements and attained considerable growth. Others will last for ten or fifteen years until the available lumber is cut off and the mill will be abandoned. The future of such a settlement is uncertain. In some cases land will be cleared and farming developed; in others abandonment of the mill will mean the end of the settlement. While they last, however, these places offer great opportunities for missionary work. A good example of such a settlement is Davidson, also Pride's mills and Howe Brook, in all of which places our missionaries have from time to time sought to interest the people in religious things and minister to their needs.

But more of Maine's frontier is to be reduced to civilized standards. Much of it never can be anything else but forest. Hard wood will succeed soft wood and *vice versa* so long as the commonwealth lasts, but in the Aroostook is much available farming land and the sun shines on none that is better. As has already been said probably not more than 400,000 acres of the 4,400,000 which comprise the county have been cleared. Upon this land enormous crops are raised of potatoes, oats and hay and an increasing quantity of wheat. The yield of bushels of potatoes to the acre is larger than in any other state, and that of wheat considerably larger than in any of the great wheat growing sections of the country. The potato market is assured, the product being in demand for seed in almost every other state, and all that is required in regard to wheat is the perfecting of a native variety and expert milling, as it has been

demonstrated that the soil and climate are favorable to its cultivation in a paying degree. With this favored land developed to so small an extent it is not necessary to say to the would-be prosperous settler "go west," he may with equal promise of success be told to "go east." There are numerous hard wood ridges, still covered with dense growth of timber, that will make as good farms as are now to be seen in this garden spot of Maine. The river bottoms also have intervale lands which will yet produce hay crops that will be able to successfully compete with the western product in Boston and New York. And this is surely, if slowly, being brought to pass. Not more than eight years ago the writer saw the first trees felled on the first farm which was being cleared in the midst of a long stretch of forest on the road between Presque Isle and Ashland. To-day for several miles on either side of the road the land is cleared and occupied by small farms, which gradually are growing in size and appearance of thrift and which need only time to enable them to compete with the best.

That this phase of development makes demands upon missionary

enterprise is shown by the fact that the population of this, the great frontier county, is growing every decade. In 1880 it was only 41,700, while to-day it has been estimated as being well up to 70,000. The railroad which has done so much to develop it is now engaged in extending its line to the sea coast and is building up a new deep-water harbor that will be open to traffic all the year round. The progress of development has been hindered by lack of shipping facilities, but with this new outlet, amply able to handle all that can be raised on the farms or manufactured in the mills, the increase in population will be much more rapid in the future. The year 1870 saw about 40,000 bushels of potatoes carried to the market. In 1903 this had risen to over 5,606,000 bushels, or 11,214 car loads, while 4,000 car loads of lumber products in 1893-4 had risen in ten years to not less than 25,000. Who is able to tell what the next ten years will show in the way of growth?

The call for mission work is dependent on this commercial development. Maine's frontier is a mine of wealth. With four railroad systems—the Rumford Falls, the Som-



THE OATS OF MAINE

erset, the Bangor and Aroostook, and the Maine Central—all reaching out into the wilderness to help to make it “blossom as the rose,” the church may well keep wide awake, for its opportunity will surely come, once and again. In this “frontier region,” or on account of its development, the Maine Missionary Society has built eight

churches within the past two years and has four more now in hand, and it is safe to say that the next few years will see the demand for many more.

Whether there is a frontier in this country or not, Maine has all the essential frontier conditions, and it gives her an interesting and fruitful field for missionary enterprise.

II. NORTHERN WISCONSIN

By HOMER W. CARTER, D.D.

Secretary Wisconsin Home Missionary Society

FROM Chicago to Cleveland by the Lake Shore and Michigan Southern Railway is 347 miles. From Milwaukee to Ashland is 367. Milwaukee is thirty-four miles north of Kenosha and Ashland is seventy-two miles east of West Superior. The trip therefore from Southeast Wisconsin to the extreme northwestern point, is 473 miles, or within fifty-seven miles of the distance from Chicago to Buffalo. The northern half of this great commonwealth has been a heavily timbered country. For the most part the first growth of pine and other evergreens, as well as various sorts of hard wood timber have been cut off. Yet most of this northern region is still covered with timber of more or less value, besides stumpage slashings and burnt over districts, interspersed with clearings, settlements and towns.

RAPID SETTLEMENT

The rapid settlement of this region now in process is one of the marvels. Literally, thousands of home seekers and home builders are flocking along the railroads and upon the cheaper land far from the railroad. Its mines, its varied sorts of timber, its rich farm lands, and especially its wonderful grazing sections, attract

multitudes of sturdy settlers, of the best foreign as well as of native stock.

Principal Fenenga of North Wisconsin Academy calls the Lake Superior region the “banana belt,” nevertheless, the settler in that region must prepare for a long cold



H. W. CARTER, D.D.

winter. For people in vigorous health its exhilarating tonic of air, more than compensates for the trials; although a grumbler was heard to condemn the climate with strong adjectives, because "it takes all

GROVE MEETINGS

Among the summer delights of the people are gospel meetings in a tent, or better still in the open of one of the groves by the river or



INDIAN CAMP



FLOATING STABLE



INDIANS AND WILD RICE

summer to get wood enough to keep warm through the winter and all winter to get ice enough to keep cool through the summer," but that is not so different from some other sections of the country.

upon one of Wisconsin's beautiful and innumerable lakes. For several years Rev. F. N. Dexter, District Missionary, and Rev. George C. Haun, lately deceased, Superintendent of the Sunday School



COTTAGE IN THE WOODS, MADELINE ISLAND

Society, labored together with most cheering results in these grove meetings. With the two district missionaries, Mr. Dexter for the eastern half of the state and Rev. J. B. Whitelaw for the western half, with Rev. John Willan, joint missionary

of the Home Missionary and Sunday School Society, and with Rev. O. L. Robinson, State Superintendent of the latter named society, heartily co-operating with the home missionary secretary, the missionary interests of the state will be seen



READY FOR A GROVE MEETING

to be carefully guarded and developed.

FEDERATION

Ten denominations and six reform agents are united in a state federation which has already born valuable fruit. In several cases joint visits to fields, about which there was a question by the representatives of different denominations have resulted in a fortunate settlement of the question and have made it manifest that the missionary officials are co-operating rather than competing. Combinations of small churches in old fields are also brought about where practicable. Yet with a scarcity of the right type of ministers and of money the missionary boards cannot by any co-operation or federation, keep pace with the new settlements and towns covering more than 20,000 square miles in north Wisconsin, to say nothing of the more settled southern district with 25,000 square miles in addition.

RESULTS

In five and one-half years since Wisconsin assumed self-support, not only has it not killed off any of the grandchildren of the mother of us all, but on the contrary it has banished the edict, "no new work in North Wisconsin," while it has also maintained all the work then in existence, besides organizing thirty-eight new churches, dedicating twenty-seven new houses of worship on mission fields and adding 2,500 new members to missionary churches. This has been done with missionaries paid promptly and no debt, although to keep this pledge a small reserve fund was drawn upon last year. With a new apportionment plan, and with the growing zeal for evangelism it is hoped that Wisconsin will be able to put not only the \$15,000 a year which has been the average for the past five years, but \$16,000 to \$20,000 a year

into the state needs, while fulfilling its mottoes, "Forward" and "Self-Support and More."

For the first three years of self-support a nominal sum as a token of our spirit and purpose, was annually voted and sent to the national treasury. It is the hope and aim to bring about such a condition of things that Wisconsin may be able to share largely in bearing the burdens for other frontiers and also to relieve the National Society of the care of her own.

INSTANCES

A young pastor fresh from New England, serving upon councils for the organization of churches upon two successive days, stated that he had been familiar with churches 250 years old but that he had never before shared in the organization of a new church. He was particularly enthusiastic over the substantial character of the members, most of them adults, particularly in view of the fact that the Island Lake settlement where these churches were situated, had grown up in about four years and the churches themselves had been developed in six months. This and several other new points are ministered to by a young missionary who five years ago was tempted to end his life in the bay but was saved through the music of the Lake Superior Mission. After serving as a "lumber jack" preacher riding his pony from camp to camp for the purpose, he is seeking to redeem lost time by studying at the Ashland Academy during part of the week and on Sundays, often in winter, walking eleven miles on snow shoes to tell the old story to the settlers, who otherwise would be without ministry.

"GLAD TIDINGS"

This is the name of the gospel wagon secured without direct solicitation, through special gifts of friends by Miss Florence E. Brown

our missionary at Pittsville. Miss Brown was injured when a girl and has ever since been unable to use her lower limbs. She occupies a wheel chair from which she preaches and in which, rolled into the gospel wagon, she is transported with her assistant, Miss Hattie Harlow, and others, for service in the neighboring needy regions. From July to February Miss Brown preached twice each Sabbath, travelling five miles between the services besides

teaching in each of the two Sunday schools.

A German-American pastor from an eastern city, testifies that he never found such joy and fruit as in preaching in German to one church and in English to another, back in the woods ten miles from the railroad. The commonwealth and the kingdom are built out of every nation and class and the things that are impossible with men are possible with God.



ORE DOCK, ASHLAND

THE PALE BLUE CASHMERE GOWN

A STORY OF THE FRONTIER

BY SARAH S. PRATT

THE Reverend John Lawrence sat at his study table leaning on his elbow, his usually busy pen held idly between his fingers. He gazed far over the plains, a trancelike expression in his thoughtful eyes; he believed that the time was coming when those plains would be peopled, and with the hopefulness which made his missionary life beautiful, he seemed to see the Church leading, inspiring and ministering to those people. Already he had visions of a school wherein his own wife should be the ruling spirit; visions of a hospital, a guild house and clubrooms, where these savages might grow less savage. Even the fact that thus far only one poor little wooden church building was to

be found in many miles did not in the least interfere with his dreams.

How long he might have dreamed no one knows, but he was recalled by a delicious voice calling in to him:

"I am 22 inches around the waist, John, and my skirt length is 43. You know you asked me yesterday."

"Sure enough," he answered with a little start, taking up the tapeline which lay conspicuously on his desk. "I must get that letter off to-day; but I'd better measure you myself. You probably measured with a string. That's the feminine way I believe."

His wife came in, feather duster in hand, and as he drew the line about her waist, he dropped a kiss upon her forehead.

"I hope they will send you something pretty." Mrs Lawrence burst into laughter.

"The idea of anything pretty in a missionary box, John! Who ever heard of it? It's against the nature of things. Perhaps it is wicked, but I have sometimes thought that they made them as ugly as possible. Do you remember the snuff-colored dressing jacket with the black fringe?"

"Wasn't that pretty?" he queried. "I always thought it was very elegant, except when the fringe dipped in the coffee."

"You dear dreamer! You don't know what is pretty. You don't see anything but your beloved Sunday school and night classes and sick people. A rheumatic old Indian woman is beautiful to you if"—

"If she is a Christian! Yes I admit it," he said, gently; "all of God's creatures are beautiful to me, and one of them most beautiful," and again he gave her a loving caress and resumed his work.

"Sheets, pillow cases, street suit for my wife, clerical suit for self, overcoat—I hate to ask for that, but it is such a necessity in this bleak land."

He read once again the friendly letter, in which he had been urged to make known all his needs, assuring him that they would be supplied, so far as possible, by a branch of the Woman's Auxiliary.

These boxes, which had so irked the pride of many a missionary, never offended John Lawrence. He gave little thought to self. His Divine Master had lived on alms, and his own horizon was too rich, too broad, for any petty egotism to create even a speck upon it; but he sometimes reflected with regret, his wife keenly disliked this phase of missionary life. He could not forget, at times, that he had taken her from a luxurious home; but had he not given her a greater opportunity to do God's work and was she not

doing it sweetly and uncomplainingly? He would try to believe that she did not care.

In the meantime, Mrs. Lawrence was dusting the sitting room, and she had come to a standstill before a little ivory miniature of herself, the price of which would almost have paid for everything in their modest home. It was made ten years before, when she had just finished school and was archly charming in that dainty gown. How becoming it was, and how much he had admired her in it!

"Alice, is there anything else you want? We are to mention everything we need, and they will supply us as far as possible."

"Yes," she called a little sarcastically, "please tell them I need very much a pale blue cashmere gown;" and then she smiled at the absurdity of such a request from a missionary's wife. "Imagine the consternation that would create," she thought, "if he really would ask for such a thing!"

She replaced the miniature with a sigh. Was it a crime to love pretty things? And would she ever have any again? Her trousseau was long ago exhausted, and now she lived and moved and had her being in black things and brown things, and all things that wouldn't show dirt. Oh, dear! but—blessed afterthought!—wouldn't she rather be the wife of John Lawrence, in black brilliants and brown serges, than anybody else in the world?

The president of St. Mary's Auxiliary was rapping loudly for order. She was reading a letter saying that the Rev. John Lawrence would be deeply grateful for a suit, an overcoat, etc. It was when she came to the overcoat when the confusion arose; for one lady had a practically new overcoat which her present coachman, being stout, could not wear. It was exactly the Rev. Mr. Lawrence's size, but being a surtout, she questioned whether it would be

the correct thing for clerical wear. The entire auxiliary set itself to argue this point, when the president stopped them.

"Ladies we can discuss this matter later. Let me finish reading this letter. Where was I? 'Sheets, pillow cases, table linen, and'—what is this?—'a pale blue cashmere gown!'"

A pale blue cashmere gown! Had she asked for an automobile coat the request could not have produced more surprise. There was a deep silence. Even the president found nothing to say for some time.

"A little unusual," she finally said.

"Well I never had a pale blue cashmere gown in my life," gasped some one.

"Pale blue! So perishable!" said another, feebly.

"And cashmere! So out of style!" a third added.

"She must be some poor little country soul," the secretary said.

"Well whoever she is, she ought to be reprimanded. The idea of such worldliness in a missionary's wife!"

"He should have known better than to have asked for it!"

"The idea of our money going for a pale blue cashmere gown!"

So the comments went around, till everybody had had her say; some of them had had two or three "says," and they were seemingly gasping for breath to say something even more severe, when a bombshell fell in their midst:

"Why shouldn't she have a pale blue cashmere gown? She is probably a young woman, and maybe has not a single pretty thing! Oh, gracious!" and the speaker grew so energetic that she arose and stood facing them, her face rosy with excitement. "I have helped with box after box in this society, and never have I seen a really pretty thing go into one of them! They are so deadly practical. How it will wear, how it will wash, whether it will show dirt—I sympathize with

this woman away out there among those Indians, dependent on us hard hearted things for the little she wants. God knows," she added, even more earnestly, "where they get the grace to sustain them in their work? As for this gown"—her voice trembled a little—"let us give it to her. Cashmere is cheap, and just imagine her pleasure; and do you know I think a pretty gown would have a cheerful effect on both herself and her husband. Perhaps it might even convert a few more Indians!" She sat down, a little embarrassed by the feeling she had shown.

"We might make her a mother hubbard, if you are so bent on it," some one said, doubtfully. "Made up plainly, it would not cost much."

"But it musn't be a mother hubbard. I wouldn't doom even a woman living among the Indians to that! If we send it at all, let it be pretty. Let us put our hearts into it and make it a beautiful surprise for her. She will probably expect something ugly, if she expects it at all."

"I don't know why we should discriminate this way in favor of Mrs. John Lawrence. We have never done it before." A severe voice threw a damper on the proceedings.

"Mrs. John Lawrence," echoed another; "pray let me see that letter. Mrs. John Lawrence was an honor student in my class at college in 1890, and I believe I am safe in saying that there is no one here who could surpass her in either intellect or beauty. I remember now that she married a missionary enthusiast and went out to those wilds cheerfully." The speaker crossed the room rapidly and approached the advocate of the blue gown.

"I will gladly help you with the gown, and we will make it as beautiful as a dream."

How quickly the idea became infectious! Everybody offered to do something or to give something. It

was almost as delightful as dressing a doll!

St. Mary's Auxiliary had turned out many a box, but never had anything aroused such interest as this new bit of work. It became a fad; with its silken linings, its dainty frills of lace, its "fagotting" and exquisite accessories, the beautiful Empire gown lay complete. The Auxiliary women who were packing the box stopped frequently to admire and almost caress it.

"I hate to see it go," said the secretary.

"It has done us more good than anything we ever did. What a lovely idea it was!" the treasurer said. "I don't begrudge the money at all."

"Let me fasten this in." Some one bent over the gown and tacked in a little sachet of violet.

"And I must slip this handkerchief into its bosom;" another deftly tucked an embroidered kerchief into its folds.

"I have written this note to my dear old friend, and have told her what a pleasure this has been;" and the note, too, was pinned to the blue gown. And so, with little final adjustments, and pats of admiration, the blue gown, soft and rustling and enveloped in white tissue paper, was put into its individual box, and shipped away, with more practical things, to the land of the Indians and the plains.

Mrs. Lawrence came home somewhat discouraged from her sewing school one afternoon, to find her house in great disorder. Everything was covered with clothes, it seemed. The box had come, and her husband had lost no time in opening it. The

street suit for which she had asked confronted her from the bookcase; dark, neat and serviceable. She examined it with enthusiasm. "They were so good, weren't they, John?"

"Good! My dear, the Auxiliary is always good. Now, don't say anything about your brown sack with the black fringe! The Auxiliary—well, you know what I think of it! See! They have sent us everything, even to the last thing on the list—your blue cashmere gown!" He handed her the box.

"My pale blue cashmere gown! John Lawrence! You didn't really write that, did you? Oh, what must they have thought?" She sank into a chair pale and distressed.

"I think the dress tells what they thought." He lifted the delicate garment as if it were a baby.

"Silk! Lace! Perfume! A train! John, I can't believe it is mine! And I can't help crying! I didn't mean it. I said it in a half joking, half cynical way, never thinking you would ask for it, I wouldn't have dared ask for it, and see how they have repaid me for my unfaith! Everything is so beautiful, so dainty! There's so much love in it, John! That's what touches me. It means the love of women who saw in me only a servant of God. When you write, tell them this means more to me than anything that ever happened."

Late that night she sat with her old friend's note. She had written a long, heart-full letter. She turned to her husband with moist eyes:

"I don't believe I ever told you before, John; but it is very sweet to be a missionary's wife!"—*The Living Church*.



EDITOR'S OUTLOOK

THE NATIONAL SOCIETY TO ITS AUXILIARIES

THE FOLLOWING LETTER, SENT BY THE EXECUTIVE COMMITTEE TO THE VARIOUS STATE BOARDS SOON AFTER THE SPRINGFIELD MEETING, HAS BEEN MOST FAVORABLY RECEIVED AND HAS CALLED OUT SEVERAL FRIENDLY RESPONSES FROM THE STATE SOCIETIES. ALL EXPRESS READINESS FOR HEARTY CO-OPERATION IN AWAKENING A NEW HOME MISSIONARY INTEREST AND IN SECURING INCREASED FUNDS FOR THE WORK OF THE NATIONAL SOCIETY; ALL OF WHICH PROMISES WELL FOR THE SUCCESS OF THE NEW METHOD OF ADMINISTRATION ADOPTED AT SPRINGFIELD IN JUNE LAST, AND AWAITING CONSTITUTIONAL ENDORSEMENT AT THE NEXT ANNUAL MEETING.

To the Secretary and Directors of the State Home Miss'y Society.

Dear Brethren: With the keenest sense of our responsibility to those who placed us in office, and fully appreciating the conditions which must of necessity render the year's work most trying and difficult, we venture to call your attention to the action of the last annual meeting subsequent to its adoption of the report of the committee of five:

"This meeting expresses its appreciation of the difficulties under which the executive committee and officials of the Congregational Home Missionary Society have labored during the past year, and under which they must of necessity labor during the present year, as they prosecute their work. We therefore commend the society to the churches, urging that they rally enthusiastically to the support of the society and its officers, alike by prayers and the practical sympathy of enlarged gifts."

We do not wish to turn over to the new management a society with depleted resources and handicapped by heavy debt, and believing that you, with us, recognize the perils of the present crisis and the fact that the churches are now looking to you as never before for that cordial and generous support which shall insure future prosperity and efficiency, we confidently appeal for your hearty co-operation in our proposed effort to reduce the debt and to maintain the income of the society at the highest possible point. We are certain that these desirable results cannot be secured without your sympathy and help; may we not hope that the year will be marked by an unusual fellowship in plans and efforts and by a success unprecedented in the society's history? Any suggestions or assistance you can give us in formulating plans for the more effective presentation of our work to churches and individuals and for raising the money urgently needed will be most cordially welcomed.

We pledge you our earnest co-operation in your work. We ask only that you will help us to complete ours with honor to the society and advantage to the common cause. Fraternal yours,

For the executive committee of the National Society,

WATSON L. PHILLIPS, Chairman.
LIVINGSTON L. TAYLOR, Secretary.

New York, June 15.

TIMELY TRUTHS ABOUT THE FRONTIER

Another Frontier.

THAT was a fine article in the March HOME MISSIONARY by Secretary Warren on "The Northern Frontier of Michigan," and the editorial in the same number on "The Frontier and Frontiers," strikes a clear and supremely important note in the current history of Home Missions. We are thoroughly glad for this series of articles on the many existing frontiers of our country where spiritual destitution appeals to the Christian worker as piteously and insistently as at any time since home missionary work began.

The feeling that our frontier is a thing of the past, that the urgency and the vital necessity that backed up the home missionary appeals of a generation ago no longer exist, is abroad; it is to be found very widely in the North and that impression explains in part why our contributions to home land missions have fallen off in these days of abundant prosperity, and why our missionary treasuries are burdened with shameful and paralyzing debts in a time of unparalled and material commercial expansion. Just at this time, when our missionaries ought to be fully equipped for their important labors, the munitions of war are cut off and multitudes of needy and pitifully destitute regions must be left without gospel privileges and some of the most vital, formative and promising phases of Christian work disgracefully ignored.

We rejoice therefore that THE HOME MISSIONARY is turning on the light showing us the situation. I trust it will add Nebraska to the states that still have neglected and

needy frontiers. Broadly speaking the western half of that state is devoted to cattle raising and the conditions are such that it must for a long time remain a veritable frontier. And a most interesting and unique Nebraska frontier is our Sand Hill country, comprising the central region of the western half of the state and extending over an area of 16,000 square miles. It is rich and splendid grazing country but must always remain grazing land. It is and must be thinly settled, with small towns far apart, the land of long and lonely drives, over dim and uncertain paths, a difficult region to reach with Christian privileges; whole counties with but a single church and that sometimes pastorless; young people growing to maturity with no knowledge of church or Sunday school and with no memory of ever hearing a sermon. Fathers and more often mothers, who left the old home and church for this region years ago and whose children have grown up untaught in the Word, welcome the missionary with tears of joy. Such conditions exist in many sections of our land and we in Nebraska hope to see our unique frontier given a place among those to be illustratively presented in our splendid HOME MISSIONARY.

A. E. Pickett,

AURORA, NEBRASKA.

In the Beginning.

It is a great privilege to have something to do with the beginnings of good things. It is a pleasure to recall the early days of a successful

enterprise and be able to say: "All of which I saw and part of which I was." But there are some drawbacks, and they come from those who underrate the past in exalting the present. They forget that most things must have small beginnings. We all rejoice in the large growth of good things, but the larger the growth the more should the small beginnings be remembered.

I visited a city where I had been pastor of the first church in its infancy. I took up a paper which spoke highly of the pastor who succeeded me. That was all right. He deserved the good things said of him. But it went on to tell how, when he took charge of the church, it was weak and was worshiping in a barn-like building on a side street. Then I remembered how our enthusiastic church of nearly two hundred members was about the strongest of our order in the state when that "barn" was built. That wooden building, though not as nice as the present stone edifice, and costing only one-twelfth as much, seemed to us a fine building and it was well filled from the start. We greatly appreciated it after worshiping several years in hired halls. It was a glorious day for us when we dedicated it free of debt, and that without help from the Building Society. We could have had a much more showy and ornamental building by putting a good-sized mortgage upon it, but our plain people did not believe in such ornaments. We could also have made a much prettier church by making it smaller, but we wanted room for the growth which we knew was coming, and which did come. We who helped to pay for that first building remember it with pleasure and we do not like to hear it disparaged.

In another city I was talking with a good brother who came to the state some years after I came. We were rejoicing in the growth of one of our churches, now very strong

and worshiping in a fine large stone building.

"Why," said he, "when I came here that church was worshiping in a little old dilapidated out-of-the-way——"

"Hold on now," I said with a laugh, "I raised the money for that first building and I got it from all over the country."

"Well," said he, "it was a small frame building."

"Yes," I replied, "it was, but it was that or death for the church at that time. It was distinctly understood that the future must build the larger church that was needed. That little company of a dozen members or so was very happy in its little frame edifice, as much so doubtless as when, later on, its growing congregation moved into its spacious temple of hewn stone."

The corner stone of the first college building on a western campus was being laid. The far-seeing president had outlined a series of fine buildings to be erected in the future. One speaker said: "I would rather be here to-day than to be present sometime next century or century after next, when the capstone of the last building is put in place with shoutings of grace, grace, unto it. It is a greater privilege."

The people present on such final occasions are to us imaginary beings, unborn as yet, with no name or historical standing. To them we, though dead, will be real persons, having names and living in history. We see the actual beginning. They, and we too, perhaps, from the skies, will see the consummation. By faith and imagination we enjoy what is to come without knowing the details. They will know it in a dry historical way. If it is more blessed to give than to receive then it is better to have others enter into our labors than it is to enter into theirs.

Many a noble church and college exists to-day because of a humble

beginning, and that beginning should not be ignored or disparaged. Many a weak church and college, which in coming years and centuries will be strong and independent, is struggling to-day for its very life. Blessed be those 'agencies and agents, like the Home Missionary Society and those who work through it, that are busy in helping good enterprises in their weak beginnings! Blessed are those whose

privilege it is to lay foundations and work "in the beginning," as God once did! And blessed are the churches and colleges which, when they become strong, do not ignore or disparage their small beginnings or their self-sacrificing beginners!

R. J. Cross.

DENVER, COLO.

WHAT I HAVE SEEN OF FRONTIERS

GOING up the Chicago river on a steamboat, I was surprised at the immense quantities of cedar, cedar blocks, cedar posts and cedar telegraph poles. I said to myself the cedar must be about all cut, but some two weeks later as I went through Northern Michigan I saw such a wealth of cedar, that I said it will take some time to use it all. So when the traveler starts from Boston for a trans-continental trip, he passes large cities with beautiful villages between and fine farms between the villages. He arrives at Albany and soon finds himself gliding through the lovely Mohawk valley, past rapidly growing centres of manufacture—and wakes up in Buffalo and listens to the roaring loom of time driven by the mighty cataract, on past Dunkirk, Erie and other towns, interspersed with vineyards; Cleveland, Toledo, Elkhart and then Chicago and so on to Denver and the coast. From Seattle down to Los Angeles he rides, people every where, and he naturally says there is no frontier and that is why I have chosen the above title. So many people think we have no more frontier. Never was a greater mistake! It would be nearer the truth to say we have more frontiers than ever. It is true that the oldest of the frontiers are gone. Those frontiers where the settler had to fight the Indian while felling the forests; the old frontiers were desperate places for the missionary to force his way often in danger of his life by wicked men. They faithfully traveled their circuits some of which took a year to cover. Those were the days of the camp meeting. The farmers with their families coming for miles around, taking with them stoves, straw ticks, chairs and tables, the stone altars stood in openings of the woods, preaching going on at several points, one preacher following another all through the day; at night the altar fires blazed forth, making a scene that would have sent Rembrandt into ecstasies. On the out-

skirts in deepest shadow were the ruffians who often fired to break the meeting up, but there were many who came for that purpose who heard the voice of the Lord God in the cool of the day; strange scenes were enacted. Men had the jerks, women fell by the score and shouts of glory filled the aisles of the dim woods. These frontiers have had their day. There were some frontiers, that were settled by God-fearing men and women with their families, such as McMaster speaks of, when Haverhill saw some seventy three wagon loads pass through the streets accompanied by their minister on their way to Indiana, or that other company still more picturesque which started from Colebrook, N. H., carrying the model of their church. One thinks as he reads of these people starting for Beloit, Wisconsin, of the ark drawn by the milch cows which left their calves behind but went lowing on their way toward Bethshemish, turning neither to the right nor the left. The day is past for frontiers of this type. Yet we have many real frontiers left, one of which I lately visited and will describe.

I left Des Moines in October and after speaking in Minneapolis awoke in the morning at Duluth. Starting soon after breakfast I began my journey to Crookstone where I was to speak that evening. On my way I passed a town that was within seventy-five miles of the place I wished to visit. Starting from Crookstone at 3 a. m. I had seven hours riding to Winnipeg. At 5 a. m. I saw five steam threshers at work. It snowed heavily the day before and the stalks of wheat were in some cases covered. The train left Winnipeg fifteen minutes late, the cause being three car loads of "lumber jacks" were going with us. Lumber jacks are not as some suppose a kind of machine but men, dressed in the style of a regular woodman, shoe packs, heavy flannel shirts, sombrero hats, besides which they wore a dare devil look. They

had liquor enough on board to stock a saloon, all of which was drank by night, and then still thirsty they emptied the water tanks. It began to feel like frontier work for certain. I had left hundreds of land seekers behind; now we were going through new country. The snow came down again and down the long vista of the forest road could be



seen a man with horse and short sleigh called a jumper. After traveling about two hundred miles eastward I found your home missionary, a genuine pioneer and the son of pioneers. It was dark now and we had to step softly down a steep bank, slippery with ice and snow and were then paddled across Rainy river in a canoe. International Falls fur-



FRONTIERS:

OKLAHOMA, CHURCH DEDICATION

NEW MEXICO, THE CHANGELESS FRONTIER

IN THE FAR NORTH OF MICHIGAN

nished the music.] Here your home missionary preaches in the largest saloon in town, kept by a man whose wife runs the temperance hotel, where we stayed in what Carlyle would call a sort of heaven and hell amalgamation Co. This field was a hundred miles of frontier, dense forests in much of it, his home some thirty or forty miles from where he met me. The parsonage, a square log house, an excellent picture of which may be found in the September Home Missionary of 1904, also the saloon chapel and the Sunday school at Indus. When I asked him if he kept a horse he smiled and said "I could not keep one if I had one, and I could not use one, even if I could keep one. Why? I have only nine miles of road, the rest is trail. In summer I can use the river but in winter it is tramp, tramp. Yes, tramps of many miles with the thermometer at 60 below zero and more." His post office in Canada, his people settlers from everywhere, and this is one frontier only in one state, which has a few more to show. I have a letter from a man in another state, an Oberlin scholar, who with his wife are the only English speaking people in the county, a whole county of frontiers. Another letter from New Mexico: "We are twenty miles from the railway and thirty from a town with a church, twenty miles away a Lutheran preacher preaches once a month in German. If we could hear a sermon once or twice a year it would be a great blessing. I teach a few children on Sunday, but I cannot get many as the people are afraid of any one troubled with lung disease. It seems to me a circuit could be made of these isolated places, but I do not know that this would be practical, but thought I would let you know. "Here are voices crying in the wilderness that the church ought to listen to and they voice the needs of many more; and now a word about some new frontiers. For many years from seventy to eighty thousand were pouring into Michigan and as many more into Texas and the Northwest, but these were dribblets compared with the

newest frontiers with nearly a million a year settling largely in Pennsylvania, New York, Connecticut, Rhode Island and Massachusetts. From the East river up to Broadway one may pass all the frontiers of Europe, China and Japan. Changes going on continually. The French Canadian from the North adding a large quota, but now the Polak is ousting the Canadian. As a rule in the city the boundaries are as clear cut as the banks of the Gulf Stream. Some time since we read in THE HOME MISSIONARY of a woman who came to the kindergarten with her child but was perplexed because she could not understand the people. "What language are they speaking?" "English." "The language of the Country." Actually she had been studying German for two years thinking it was the language of America. Great changes are going on within fifty miles of Springfield. Places where twenty years ago they were solidly American, to-day are being filled by Polaks. In fact I am told that syndicates have been formed to have at least some land left for the children of the Pilgrim. Here then is the churches' opportunity. We have been praying for an open door and here it is wide open and instead of being glad, "We cry out, oh Lord the heathen have come into our inheritance." If we are really in earnest about converting Europe, here is the very chance. Instead of a few missionaries scattered among the millions of Europe here are some thousands of Europeans brought into contact with millions of Christians. Shall we improve the opportunity? One thing is certain we must lift them or be lowered by them.

This great mass of people of all nations must greatly change the conditions of eastern American life and it is for Christian Americans to change it for the better.

Wey Ransom

SOUTH FRAMINGHAM, MASS.



OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED
BY DON O. SHELTON

IN company with Mr. Harry Wade Hicks, of the American Board, it was my privilege to visit some of our Congregational churches in Nebraska. The tour was of absorbing interest. We saw the fruitage of home mission endeavor. We found churches possessing spiritual life and vigor.

✧
Conferences in the interests of home and foreign missions were held at Seward, York, Hastings, Crete, Omaha, Fremont and Lincoln. At each point the courtesy and cordiality and kindness of pastors and people were marked. The highest welfare of our missionary societies seemed to be of as vital interest to these newer western churches as to the older churches of the East.

✧
Young people were especially receptive of suggestions. At several points the conferences bore immediate fruitage. Literature was purchased by members of missionary committees. Plans were made for the forming of mission study classes. Workers expressed their purpose to reorganize the forces of the local churches. Some seemed eager to make their missionary meetings a more positive, consequential force.

There were indirect results also. At the afternoon session at Lincoln, one young woman, a student at the State University, resolved to live a Christian life.

✧
The kindness and thoughtfulness of the Christian young people of the West was shown by the helpfulness of two young university students who attended the Lincoln conference. After the afternoon session they

OBSERVATIONS asked if they might go with me to the railway station. They went with me to my room at the hotel, took both of my bags, and insisted on carrying them to the depot.

At the station we found the baggage room closed, and in consequence an important piece of baggage, to be transferred to another depot, could not be re-checked. One of the young men cheerfully started out to find the baggage-master. He spent nearly an hour before he finished his voluntary task. These young men could not be induced to depart until they had done everything within their power for the convenience and comfort of their new friend. Their courtesy is a pleasant remembrance.

✧
An urgent and important problem for the churches of Nebraska to solve, is, How shall *men* be reached? This problem, in fact, is one of the most pressing in all our churches, East and West. A pastor of one Nebraska church said that he had but one young man in his membership upon whom he could rely for help. Large numbers of young men, though affiliated with the churches, are not engaged in active Christian service. Pastors and members of Nebraska churches have resolved to deal with this difficulty in a thorough way. Last summer a conference for laymen was held, at which laymen considered how lay workers may be enlisted for all the enterprises of the church. Such conferences may well be multiplied. To a large extent the strong laymen of the Congregational churches are an unutilized force. They must be called out into the thick of the fight. They must be given larger tasks.

They must be urged to more heroic service.

I returned from this tour impressed with the fact that heavier and more definite responsibilities ought to be placed on the men of the Congregational churches.

During the past summer the College Young Men's Christian Association conferences have given unusual attention to the consideration of leading home mission problems. I never met a finer company of college men than those assembled at the Central Western Conference, held at Lakeside, Ohio. Five sessions of one hour each were given to the discussion of such timely and important topics as, "The Problem of the City," "The Problem of the Country," "The Problem of the Foreigner," and "The College Man and the Solution of these Problems." A deep, enthusiastic interest was taken in all the sessions, which were attended by fully seventy per cent of all the registered delegates. Questions asked during the class hours and in private interviews, revealed a personal and practical interest in the grave



THE BOAT LANDING AT LAKESIDE, OHIO

problems before the Protestant churches of America.

The secretary of the college department of the Young Men's Christian Association who was responsible for the direction of the details of the conference at Lakeside, was Mr. C. W. Gilkey. The genial and highly efficient manner in which Mr. Gilkey did his work, diffused a happy spirit among the delegates, and made the conference notable for its temper and effectiveness.

Contributions were made by the delegates themselves toward the helpfulness of the closing session. Among the questions that came up for consideration, was: "Why should Home Missions as well as Foreign Missions, be studied in College Young Men's Christian Associations?" In answer to this, Mr. W. H. Fowle said:

The object of the study of missions in general is to afford as wide and comprehensive a view of Christ's Kingdom on earth as possible. To confine this study to foreign missions is to leave out a very large and important phase of missionary activity, and thus to fail in the object aimed at. In omitting the home work, there is danger that students may be influenced to make a wrong



THE COLLEGE CONFERENCE BAND

decision as to their life work, that some who are really called to home mission work, may through ignorance of this field, fail to discover their proper sphere.

On the same topic Mr. Claude E. Boyer remarked:

1. The study of Home Missions in our schools and colleges would give us a broader conception of the world field. Unequal emphasis upon the study of foreign missions, causes our vision of the foreign field to become narrowed and one-sided. We fail to realize that we are to be witnesses "both in Jerusalem and in all Judea and Samaria and in the uttermost parts of the earth." We need to keep our vision foursquare, so as to realize the fullness and completeness of Christ and His Mission.

2. The problems involved on our home mission fields are no longer problems only of evangelization of our home country and

its peoples. The questions facing many of our eastern states are purely questions of the foreigner. Such a large part of our population are foreigners, that foreign missions at home are an imperative necessity.

The home mission problem is not only a religious problem but involves questions of education, immigration and sociology.

I came away from this conference more deeply impressed than ever with the cleverness, the strength and the high efficiency of the college department of the Young Men's Christian Association. It not only has conspicuously competent leadership in Mr. John R. Mott, but it has in his associates men who are masterful.

D. O. S.

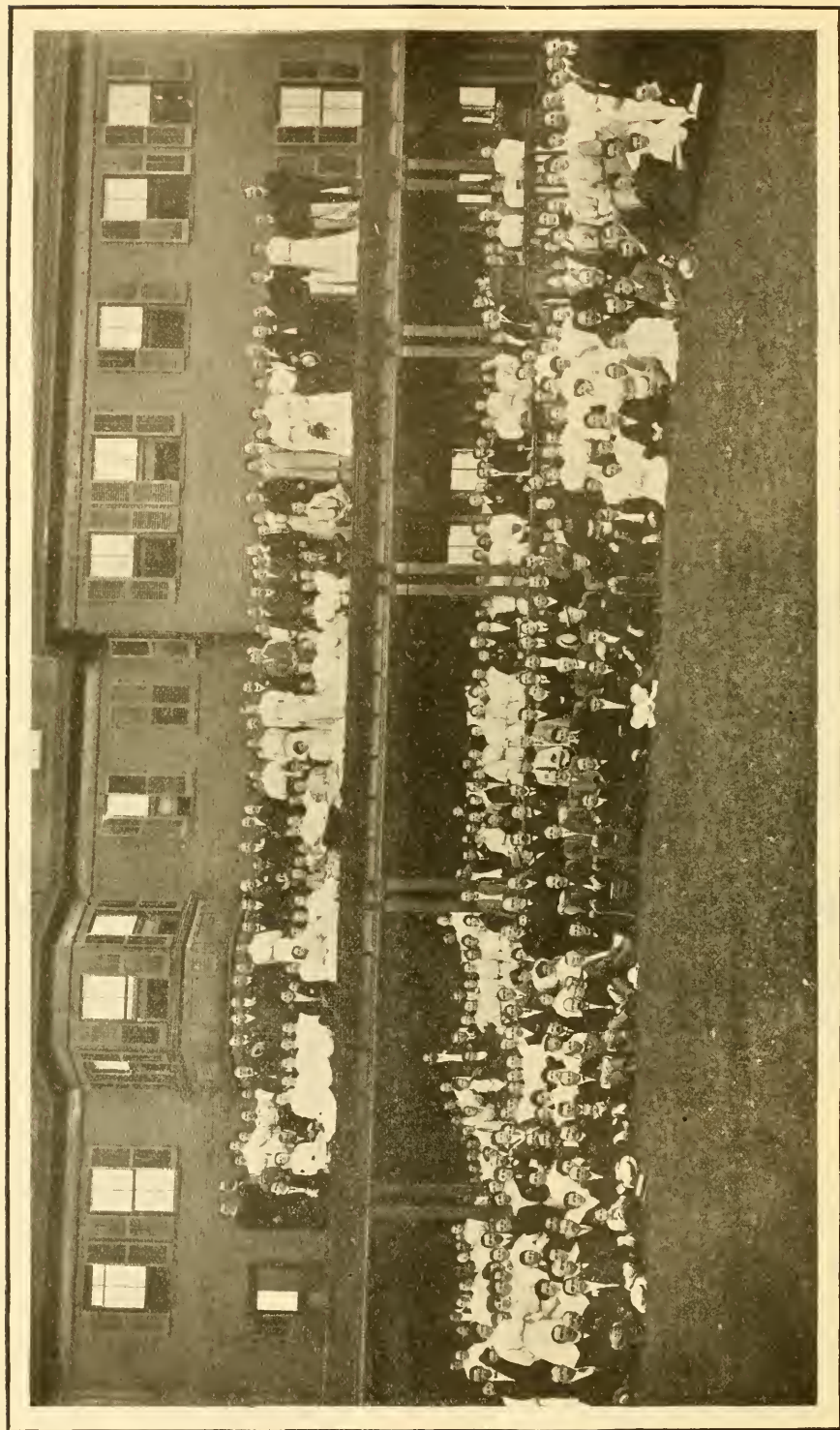


THE CLASS IN "AMERICAN PROBLEMS OF TODAY" AT COLLEGE STUDENTS' CONFERENCE, LAKESIDE, OHIO

BRIGHT DAYS AT SILVER BAY

SIX hundred and three happy delegates shared in the delights and benefits of the third annual conference of the Young People's Missionary Movement at Silver Bay, Lake George, in July. The programme, planned in the interest of both home and foreign missions, contained strong features.

In vigorous platform addresses, were presented topics of vital interest. The pressing needs of America and of foreign nations were graphically and forcefully portrayed. Methods of arousing interest in local churches were considered in conferences marked by snap and vigor.



DELEGATES AT THE YOUNG PEOPLE'S MISSIONARY CONFERENCE, SILVER BAY, LAKE GEORGE, 1905

The presence throughout of the Rev. Dr. John F. Goucher, president of the Woman's College, Baltimore, contributed appreciably to the cheer and profitableness of the assembly. His genial, companionable nature and his masterly way of treating every topic he dealt with, made his counsel and addresses invaluable.

In a capital address on "Mission Study," Dr. T. H. P. Sailer, made these points, among others:

1. Mission study deals with living issues. Such study is intensely interesting.

2. Mission study is hard study. Study stands for (1) the intelligence that comes from a broad, connected view of things; (2) the intensity that comes from focusing; (3) the permanence that comes from repeated impressions; and (4) for training—for training that qualifies one to do something for somebody else.

3. Three things are needed in our mission study class work: Self-activity, intelligent thought, more time.

4. Mission study is an intellectual stimulus.

Nearly 150 young people were present each day at the Home Mission study class. The class was alert, interested, resourceful, and faithfully responsive to assignments of work. The text-book used was "Heroes of the Cross in America." Fully seventy members of the class expect to teach the book next fall in their home churches. At one session members gave what they considered leading reasons for the study of Home Missions. Some of them follow:

1. Because such study promotes an intelligent patriotism.

2. Because so little, comparatively, is known about home mission work.

3. Because the history of our American civilization is largely the history of Home Missions.

4. Because our ability to further the interest of foreign missions will increase with the evangelization and Christianization of America.

5. Because home mission work promotes the safety of the nation.

6. Because home mission study involves the study of present-day problems.

7. Because the strong churches of the country need the inspiration that comes from a knowledge of the needs of weaker churches and of unmet opportunities.

8. Because a knowledge of home missions is essential to a liberal education.

9. Because such knowledge leads to sympathetic action.

10. Because it will strengthen our faith.

The foregoing excellent hints will prove useful to young men and women who may be called on in the autumn to speak on "The Value of Home Mission Study."

The Rev. Dr. Charles L. Thompson, Secretary of the Presbyterian Board of Home Missions, made a vigorous, stirring, quickening address on "Problems, Motives and Methods in Home Missions." His points, driven home in graphic language, were in part:

I. THE PROBLEMS. 1. *The Thought Problem.* It is our religious thinking that must be the basis of all our religious activity.

2. *The race problem.* (1). The black race problem is more serious than it has ever been since the Civil War. (2). There is a duty toward the red man and the yellow race that must not be ignored.

3. *The class problem.* (1). Immigrants. (2). Laboring men. They are not in our churches except in very small numbers. We must get on terms with them or there is trouble ahead.

II. THE MOTIVES. 1. *The command.* that imperative monosyllable that has gone to the heart like lightning. *Go.*

2. *The value of an Immortal Soul.*

3. *The Kingdom.* It stands related to these souls who are to be brought into Christian churches.

The Rev. H. B. Grose, Editorial Secretary of the Baptist Home Missionary Society, also made a forceful, impressive address on home missions. Mr. Grose set forth concretely home mission work so that his hearers could not fail to see their relation to it.

He said his missionary platform was illustrated in electric light at Baltimore, where on the wall each evening appeared first the shield of the city, then that of Maryland, followed by the C. E., "for Christ and the Church," and last, "The World for Christ." The spirit of Christianity is all-inclusive, forgetting neither the near nor the far.

Mr. Grose alluded to the peculiarity of the Silver Bay audience, in that it stood

for a note-book, and every speaker had to ask himself what he could contribute. He hoped to contribute an illustration and a thought. The thought was, Be a Missionary at home. This was possible to every Christian who, like Father Dyer, would see in every opportunity an obligation, and see every opportunity.

Before adding to this thought, he wanted to introduce to their note-book a remarkable character—White Arm, a Crow Indian Chief. He told most effectively the story of the progress of White Arm from paganism to Christianity, resulting in his transformation. The graphic picture of the saving power of the gospel made a deep impression.

The speaker then pointed the thought first given, Be a Missionary. Begin with your near neighbor. Is there a foreigner in your vicinity? Make his acquaintance, show a human interest in him, and you will be surprised at his responsiveness. Don't preach to the people about their lack of interest in missions, but inspire them by your own enthusiasm and spirit. Fill up with fresh and interesting facts from the home mission magazines, and inject the fresh items into the prayer meetings. To study about missions and learn how to organize mission study classes is well, but you must actually be a missionary in your own place in order to lead and influence and inspire.

There were in attendance 144 Congregational delegates. At the special session of these the chairman was the Rev. F. H. Means, of Winchester, Mass., and among the speakers were the Hon. S. B. Capen, Edward W. Capen, Rev. Dr. Charles J. Ryder, Rev. E. S. Tead, Rev. George A. Hood, Harry Wade Hicks and Don O. Shelton, the five last named being secretaries of our denominational missionary societies. At the final Congregational denominational meeting the following reso-

lutions were adopted as a working policy for the coming fall and winter:

Realizing the importance of increased vigor in our efforts to further the work of our six societies, the Congregational delegates at Silver Bay Conference, July 21-30, 1905, resolve:

First, that we will use our utmost endeavor to stimulate among all the young people of our churches, the sense of responsibility for denominational missionary work, by urging them,

1. To learn about our missionaries and their fields of labor.

2. To keep continually in remembrance in their prayers, the officers of our boards, our missionaries and their fields.

3. To give, under the guidance of God, with a definite purpose and plan, both of their substance and themselves.

4. To realize that they are the recruiting agencies for our six societies.

Second, that in our district and local work we make faithful use of the methods advocated by this conference, particularly:

1. In organizing a mission-study campaign, with normal classes at convenient centers, such campaign to be strengthened by personal visits of Silver Bay delegates to the churches in their vicinity.

2. In securing as early in the fall as possible, through the co-operation of Conference and Union Committees, a prominent place upon their programs for "For Young People and Missions."

3. By suggesting to the committees of Conferences and C. E. unions, the most effective ways of advertising, conducting and reporting the missionary sessions of their meetings.

4. By calling attention to the Missionary Institutes soon to be held in the larger centers, so that the attendance may be general, purposeful and prayerful.

5. By choosing as delegates to next year's conference at Silver Bay leaders or prospective leaders in the young people's Societies and Sunday Schools, and wherever possible those who will represent a large constituency of churches.

WHY SHOULD YOUNG PEOPLE BE INTERESTED IN HOME MISSIONS?

BY REV. R. DEWITT MALLARY

Housatonic, Massachusetts

BECAUSE whatever affects the well-being of our country should appeal to the heart of a patriot, and love of country is al-

ways a noble and conspicuous characteristic of young people.

Because youth loves adventure and the romance of Home Missions

is of thrilling interest in sacrifice, service, peculiar problems and the very paths and needs of life. The masterpieces of fiction have nothing to compare with the romance of real life, and whether on the prairies, in the frontier, in mining camps, on the ranches, in the cities, in the swamps and glades on the coasts, in ships, in reservations, in slums, in municipal problems, in the assimilation of old-world peoples, in the status of the negro, in all economic questions the religious uplift of the people is one connected story of Christian endeavor appealing to all, intensely interesting to all when they come to know it.

Because the supreme benefit of studying the sacrificial spirit is that we come to imbibe it. Christian young people who want to quicken their religious feeling and the very passion of Christ and enthusiasm of humanity, will find inspiration in the study of Home Missions. If we live with the self-sacrificing and unselfish we become such ourselves.

Because the interest in the kingdom of God elsewhere than in our own communities reacts upon Christian purposes and makes us to be "always abounding in the work of the Lord" in the places where God has placed our lives. We labor and faint not when we think of the fellowship of the work and the workers, and Home Missions makes us better Christians at home. Get young people interested in Christian work going on elsewhere, and you will pretty soon find them saying—"Why can't we attempt something of the sort here."

Because with the coming of an alien element to our land in such large numbers there is hardly a place in the country where a polyglot tongue is not heard. In our New England mill towns the opportunities

for religious service are pressing and constant, if one would learn some one language well enough to speak it. Here is a Polish weaver. I meet hundreds of them all the time on our village streets. I would like to visit him in his home and talk with him about Jesus Christ and congenial spiritual, educational, and social subjects. Alas! I cannot. My laundryman is a Chinaman and the other day as I went to get my weekly package of laundered things I took out my testament and read the beatitudes and the parable of the Prodigal Son. He had been partly Christianized, having come hither from New Haven where he had attended a Methodist church. He followed me eagerly as I read in English while he ironed, and then he said: "I want to go back to China to tell them over there what Jesus has done for your country." Ah! there burned in the soul of that Chinaman a patriotic fervor. He loved his country and wanted to save it for Christ. Why cannot the young people all over the land put their efforts into learning perfectly some new language, French, German, Polish, Russian, or what not, just for the practical religious uses such an acquisition might afford.

Because the great work of Home Missions needs the youth. O, young man or young woman starting out in life, are you going to go in for a livelihood and for "success," or for "the good you may do" in the world? If you are seeking a place to serve "the present age" can you find one that would yield better spiritual returns than the home missionary field?

Because the interest of all the young people in the work of Home Missions now is going to raise up an army of givers tomorrow, and this work needs *support* as well as service, sympathy and prayer.

HOME MISSIONARY HYMN

By Rev. Joel Stone Kees

Secretary of The Missionary Society of Connecticut

"Who can utter the mighty acts of the Lord, or show forth all His praise?"

God of our fathers hear our prayer,
Accept the offering of our praise;
Command Thy blessing, grant Thy grace;
Thy benediction crown our days.

Assembled in Thy courts to-day,
The favored sons of honored sires,
In humble reverence here we bow
To keep alive their altar fires.

Foundations better than they knew
Where deeply laid in generous soil,
Rewards far better than they dreamed
We gladly credit to their toil.

God's messengers from sea to sea
Waved high the banner of the cross;
Great states, strong churches, patriot souls
With joy requite the Nation's loss.

Proud of our Pilgrim heritage,
Glad in the conquests fought and won,
We face the future confident—
The victory ours through His dear Son.

Duke Street and Mendon are suggested tunes.

WOMEN'S WORK AND METHODS

The Woman Who Runs the Society

WE all know her. Sometimes she is the faithful president, or hard-working secretary, or she is that other woman who wants the credit for everything; always the delegate, always on the reception committee; able, but irritating. Personally, one feels sympathy for her. Why does she take so much upon herself? Because she has generally had to do so, to get work done. Is it not natural that she should cling to her prerogatives, especially if she is growing old, and begins to see herself superseded? It is none the less true that in a well-regulated assembly the will of the majority prevails, the rights of the minority are respected, and if any one woman "runs" your society it is because some of its members are shirking their duty. To discuss a few instances:

An incompetent or lazy officer holds over for several seasons because "Mrs. — put her in," and no one dares to make changes. Here the duty is plain. Vote for some one else, whether nominated or not, and do not be afraid of creating feeling by a split vote. There is more "feeling" now; more gossip behind the scenes than there is where women have learned to express themselves openly under parliamentary restraint.

"But we never have a chance to vote differently. Every one is expected to vote the nominating committee's ticket."

Does it ever strike women that a vote is a serious thing, and not a mere matter of etiquette? Agitate for improvement. A formal ballot would be a good thing in your society.

"Contrary minds" are called for, and you are contrary minded, but you let the moment pass because you fear to be misunderstood. Which is more important: that you should be understood or that you should be true to your convictions? Some one may be waiting for your example.

"Our president forgets to ask for contrary minds."

This happens too often. Some one should remind her.

A president appoints a committee, and then gives them instructions in private. They say afterwards: "What was the use of a committee? She had it all arranged beforehand."

It would surprise many a president to learn that her office gives her no such authority over committees. She may make suggestions, but she may not act for them without consulting them, nor decide things over their heads. If it is a nominating committee, she may not try to control the nominations, and she should scrupulously refrain from wire-pulling for or against any other member. She is expected to be strictly non-partisan, remembering that she is not the *manager* of the society; she is the person who has consented to efface herself, that business may be done in a regular way. If more women would take this view of a presiding officer's duties it would be well.

When the election takes place it is her business to see that it is conducted fairly, and she should never scheme to deprive the minority (who may be resisting from principle) of their right to vote. The writer has seen instances of this.

"But she wouldn't serve if she could not have things her own way."

Do not judge your president by her unguarded moments. Judge her by her best. She is probably as

anxious to do right as you are, but she has not met with the checks which men put upon one another when they exceed their powers. Say that you cannot support unparliamentary measures. Stick it out good-naturedly, and do not gossip. You will not be asked to serve on that committee again—or else you will, and for the same reason—because you cannot be manipulated.

The truth is that in its methods, and in its conduct of business, the average church society lags far behind other women's organizations. This is one reason why women of ability are seeking channels of effort outside of the church. It should be the aim of every new officer to correct this. Let them learn the limits of their powers, the rights of committees, the laws which govern assemblies. Let presidents strive to bring out the powers of others, instead of keeping too much power in their own hands. When this has been done no one woman can control the rest, for the spirit of true democracy will prevail. M. L. K.

The above frank but kindly suggestions come from a lady of large experience in directing the missionary operations of women. She believes, and believes rightly, that the only way of doing a thing well is to do it rightly and that however unimportant to some may seem the matter of rules and regulations, the ultimate success of any society depends upon the correctness of its management. Parliamentary rules are meant for a safeguard, and no woman's society having a desire to live and work in harmony and peace and with a certainty of success can afford to disregard its constitutional rights and safeguards.

Possibly the remarks of "M. L. K." may suggest doubts, inquiries and some differences of opinion. We invite all who feel moved either to commend or amend her sentiments as expressed, to feel free so to do through the pages of this department.—ED.

Success

To the Editor of the Home Missionary:

If you can spare a little space in the Woman's Department, I should like to say, that the State Home Missionary Union of Missouri at its annual meeting in April last, completed the endowment fund of \$25,000 for the chair of the Dean of Women in Drury College at Springfield, Missouri. We have been working at this for several years and its completion is the cause of great rejoicing since it now leaves us free to use all our energy upon the regular missionary work. We are very proud of Drury College. It is truly a beacon light in this southwest region.

MRS. MOSES T. RUNNELS,
President.

The Home Missionary Union of Missouri has earned the warmest congratulations of its friends and of all friends of Home Missions. This society is a church-planting and not a college-planting society. The relations between the two are so close that it is impossible to draw any line between them and equally so to raise any barrier. The church is a feeder to the college and the college is a feeder to the church and together they are mighty factors in the Christian civilization of America. The history of Home Missions is eloquent on every page with the absolute truth of this statement. Drury College itself is a legitimate fruit of home missionary effort. The women of Missouri have proved themselves loyal to home missions in this splendid effort and its now glorious success. We offer hearty congratulations and as one success paves the way to another we confidently believe that it has entered upon a line of achievement which is to result in large spiritual benefit to the home missionary interests of the state.—ED.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

May, 1905.

Not in commission last year.

Bliss, Francis C., Velva, N. Dak.; Blood, Charles R., Douglas Wyo.
Countryman, Asa, Binger, Okla.
Evans, H. M., Bevier, Mo.
Field, Frederic A., Eagle Rock, Cal.
Garvin, H. C., Jennings, Okla.; Gasque, Wallace, Gilmore, Ga.
Hannan, W. H., Dunning and Halsey, Neb.; Holford, David, Douglas, Alaska.
Lewis, Frank C., Rock Springs, Wyo.
Moody, Edward J., El Reno, Okla.
Olsen S., Deering, Pilgrim and Pioneer, N. Dak.
Rowan, William L., Collbran, Colo.
Sealey, H. J., Atlanta, Ga.; Swanson, C. J., Waverly, Neb.

Re-commissioned.

Albrecht, George F., Minneapolis, Minn.; Andrews, S. M., Winona, Minn.
Bayne, John J., Geddes, S. Dak.; Bliss, Edwin M., D. D., Sanford, Fla.; Bohn, Nels J., Bagess, Minn.; Burgess, Edward J., Hennessey, Okla.; Burrill, Arthur S., Birmingham, Ala.; Byrons, E. H., New Smyrna and Oak Hill, Fla.
Champlin, O. P., Oriska, N. Dak.; Crabtree, Allan, Sherman, Texas; Cross, W. H., Paso Robles, Cal.; Curtis, Norman R., Pueblo, Colo.
Dawson, William T., Armour, S. Dak.; DeBarritt, A., Cienfuegos, Cuba.; Dinsmore, Andrew A., Mt. Dora and Tangerine, Fla.
Egerton, Thomas R., Pendleton, Oregon; Evans, J. M., Okarche, Okla.; Everley, M. M., Moreno and Lakeview, Cal.
Farren, W. D., Flagler, Thurman, Arriba, Fondis and Ramah, Colo.; Fulgham, Philip O., Shipshewana and Ontario, Ind.; Futch, J. M., Taylor, Fla.
Garvik, Andrew, Duquesne, Pa.; Goff, Edward N., Linwood, St. Louis, Mo.

Haggquist, Frank G., Wood Lake and Doctors Lake, Wis.; Halbersleben, Henry C., Palisade, Neb.; Healey, William S., Helena, Mont.; Herbert, Eben; Thayer, Mo.; Hess, John L., Cortez, Colo.; Hoy, Miss Jeannie, Otis, Colo.
Jelinek, Joseph, Milwaukee, Wis.
Kirchner, A. F. C., Granby, Mo.
Lindholm, Lambert T., Plainfield, N. J.; Locke, J. F., Round Prairie, Minn.
McCallie, Thomas S., Chattanooga, Tenn.; McCoy, Clifford C., Vinton, La.; McCoy, Robert C., Bundick and Indian Village, La.; Mason, James D., Waterville and Morristown, Minn.; Merrick, Solomon G., Cocoonut Grove, Fla.
Newton, H. E., Lindale, Ga.; Noble, Mason, Lake Helen, Fla.; Noyes, Joseph C., Brewster, Neb.
Okersteln, J. P., General Missionary in Minn.
Paine, Samuel D., Melbourne, Fla.; Peyton, Frank, Cashion, Okla.
Randalls, Walter M., Minesville, Pa.; Ray, George W., Ft. Worth, Tex.; Richards, James M., New Castle, Colo.; Richards, William J., Coaldale, Pa.; Robertson, George, Mentone, Cal.; Rowan, William L., Collbran, Colo.
Saunders, Harry L., Sparks, Okla.; Seecombe, Samuel H., Gage, Okla.; Seeley, William T., Bethel and Bloomington, Cal.; Simpkin, Peter A., Salt Lake City, Utah, Stutson, H. H. Biwabik, Minn.
Thacker, Joseph, Los Angeles, Cal.; Thompson, Thomas, Worthing, S. Dak.; Tillman, William H., Atlanta, Ga.; Townsend, Stephen J., Avon Park, Fla.
Weatherwax, Franklin W., West Palm Beach, Fla.; Wells, Mrs. Alice S., Perry, Okla.; Whalley, John, Frankfort, S. Dak.; Wickes, Emerson G., Pomona, Fla.; Willett, George, San Louis Obispo, Cal.; Williams, David T., Blossburg, Pa.; Williams, William J., Rosedale and Wasco, Cal.; Woodruff, P. G., General Missionary in Fla.

RECEIPTS.

May, 1905.

For account of receipts by State Auxiliary Societies, see pages 148-50.

MAINE—\$17.39.

Bath, Winter street, 8.28; East Baldwin, S. S. Easter offering, .81; Garland, S. S., 1.00; Kennebunk, S. S. Easter offering, 5.30; Park, Mrs. F. J. Pendleton, .50; South Gardiner, S. S., 1.50.

NEW HAMPSHIRE—\$88.01, of which legacies, \$73.58.

F. C. I. and H. M. Union of N. H., Miss A. A. McFarland, Treas., 322
Bristol, towards L. M. of Mrs. F. Bingham, 10
332

Dover, 1st, S. S., 96.28; Hancock, 1.75; Hollis, A Friend; Keene, 1st, 50; S. S. Primary Dept., 0; Meriden, 3.50; Milford, Estate of A. C. Crosby, 42.65; Estate of Mrs. C. B. Harris, 31.52; Peterboro, Union, 9.55; Temple, S. S., 9.25.

VERMONT—\$663.64; of which legacy, \$625.

Bennington Centre, Old 1st, 15.50; Brownington, C. E., Easter offering, 6.10; Springfield, 15.04; Stockbridge, Mrs. J. G. Allen, 2; White River Junction, Estate of R. C. A. Latham, 625.

MASSACHUSETTS—\$9,411.41; of which legacies, \$6,004.61.

Mass. H. M. Soc. by Rev. J. Coit, Treas., 1,000, by request of donors, 99.90; Allston, S. S., 6.94; Boston, Estate of Mrs. E. W. Wingate, 342.65; H. Fisher, 250; Brockton, A Friend, 3; Dedham, M. C. Burgess, 10; Dorchester, E. H. Sharp, 25; Harvard, Evan, C. E., 5; Holbrook, Winthrop, 50; Hopkinton, 16.83; Hyannis, 10.36; Interlaken, A Friend, 10; Ipswich, Estate of A. A. Coburn, 161.21; Lndlow, Mrs. W. M. Ayres, 1; Middle-

boro, C. E. 1st, 5; Monson, S. S., 2.37; Newburyport, S. B. Chute, 1; Newton Highlands, 25; North Bellerica, Mrs. E. R. Gould, 18; Norton, Trin., 56.38; Oxford, 1st, A Friend, 10; Pittsfield, 1st, Ch. of Christ, 63.46, Mrs. H. P. A. Campbell, 4; Plymouth, Pilgrimage, 10.62; Quincy, B. T. Belcher, 20; Rowley, 4.95; Roxbury, Mrs. A. C. Thompson, 25, Mrs. M. E. C. Moore, 5; Royalston, Estate of Emily B. Ripley, 4.750; Rutland, N. I. Sargent, 5; Salem, Tab., 30; Shelburne Falls, 62; Somerset, F. A. Morrill, 10; Somerville, W. H. Hodgkins, 25; Southampton, 35.22; South Deerfield, Mrs. L. M. Smith, 5; Spencer, C. N. Prouty, 25; Springfield, Legacy of Mary A. Kellogg, 500 Faith, 46.43, Miss I. E. Strong, 5, North, 50, South, Mrs. C. F. Hobart, 10, Mrs. L. Andrews, 5, Mrs. A. Bradley, 2, J. H. Clarke, 5, Mrs. R. W. Rice, 50; Stockbridge, Mrs. M. J. Pitkin, 1; Sudbury, Estate of H. S. D. Rice, 1, 150.75; Ware, H. E. Marsh, 6; Warren, W. P. Robbins, 1; Webster, Mrs. A. B. Church, 1, F. L. Upham, 1; West Brookfield, C. T. Huntington, 10; Westfield, 1st, Mrs. L. E. Kingsley, 5, 2nd, 25; West Medford, Miss S. J. Blanchard, 5; West Newbury, 1st, 3.25; Winchendon, C. E., 5; Woburn, Mrs. M. A. Millett, 1; Worcester, Mrs. R. P. Beaman, 5, Miss A. J. Bradley, 25, Dr. C. Crisand, 5, Mrs. W. H. Cowan, 1, Dr. J. Garst, 25, J. Logan, 25, H. R. Sinclair, 1, A. L. Smith, 10, A helper, 20.

Woman's H. M. Association (of Mass. and Rhode Island), Miss L. D. White, Treas., for Salary Fund, 216.

RHODE ISLAND—\$217.50; of which legacy, \$207.

Rhode Island H. M. Soc., J. William Rice, Treas., .50; Pawtucket, Estate of Hugh McCrum, 207, Providence, M. E. Torrey, 10.

CONNECTICUT—\$3,113.21.

Miss. Soc. of Conn., by Rev. J. S. Ives, 183.71; Abington, 17; Ansonia, 32.63; German, C. E., 4; A. Friend, 10; Baltic, D. E. Allen, 1; Mrs. T. B. Barber, 4; Berlin, J. Hovey, 25; Mrs. L. C. Hubbard, 5; H. E. Savage and family, 16; J. B. Smith, 1; Black Rock, Mrs. M. B. Woodruff, 25; Branford, H. G. Harrison, 10; Bridgeport, G. H. Beard, 10; O. Merwin, 10; C. M. Minor, 10; P. M. Beers, 5; L. Scovill, 2; Mrs. P. Gabriel, 1; F. H. Fargo, 1; J. S. Wooster, 2; W. F. Gerrish, 1; A. Friend, 1; Mrs. C. H. Studley, 1; F. M. Wootton, 1; N. H. Hoyt, 5; T. Quittmyer, 5; E. Marsh, 1; H. E. French, 5; D. E. Marsh, 5; Mrs. A. H. Boardman, 17; Miss M. L. Dimond, 10; M. W. Hovey, 25; A. A. Kellogg, 25; E. W. Marsh, 100; W. E. Phillips, 5; S. Swan, 25; A. Friend, 2; Bristol, 1st, 32.56; 1st to const. Miss H. M. Peck an Hon. L. M., 30; P. Bartholomew, 10; N. L. Brewster, 1; Canaan, Mrs. F. C. Eddy, 10; Cheshire, 42.75; Chester, 22.28; Primary S. S., 5; Mrs. T. A. Clarke, 1; Mrs. A. L. Smith, 5; Chaplin, Mrs. J. V. Crosby, 2; Clarks Corner, F. W. Martin, 10; Connecticut, A friend of Home Missions, 10; Cromwell, 42.62; Danbury, G. McArthur 25; W. J. Rider, 10; Danielson, M. E. Day, 5; S. S. Hall and friends, 15; Derby, F. Bradley, 5; East Hampton, A. H. Conklin, 5; R. S. White, 50; East Hartford, 1st, S. S. Adult Dept., 10; South, 16.40; Ellington, Mrs. J. T. Kimball, 10; Essex, F. J. Tiffany, 25; Fairfield, Miss C. E. Betts, 5; Farmington, S. S., 10; Glastonbury, Miss A. M. Goodrich, 25; H. Roser, 1; Granby, Mrs. C. B. Wells, 1; Griswold, D. A. Geer, 5; Groton, 17.28; Guilford, E. J. Chapman, 1; Mrs. C. G. Elliott, 1.10; Hartford, Glenwood C. E., 5.20; Lakeville, G. B. Burrall, 10; Lebanon, 1st, 17.60; Meriden, Mrs. H. W. Seip, 1; Middletown, C. E., 9.15; L. A. Mills, 25; Middletown, 1st, Ladies H. M. Soc., 4.13; Naugatuck, 1st, 35; New Britain, So. Ch. S. S., 12; A. N. Lewis, 25; Mrs. S. A. Strong, 25; New Haven, 20; United, 400; Yale Coll., Ch. of Christ, 10 add'l; F. W. Pardee, 25; "A," 10; New London, Friend in First, 10; New Milford, E. S. Green, 25; Mrs. E. S. Green, 25; Mrs. G. Northrop, 3; New Preston Village, C. E., 2.04; Norfolk, A. Friend, 5; A. Friend, 1; Northfield, 6.85; No. Stonington, Mrs. J. D. Avery, 5; North Woodstock, Mrs. G. Morse and Mrs. H. F. Hyde, 2; Norwalk, S. E. Lockwood, 1; Norwich, Park, 206.46; Mrs. Aiken, 25; Mrs. Caulkin, 1; G. R. Hyde, 10; Norwich Town, Mrs. H. H. Smith, 5; Mrs. E. P. Wattles, 25; Life Member, 20; Oxford, Mrs. E. M. Limburner, 18.50; Pequabuck, Mrs. N. E. Moody, 1; Mrs. W. H. Scott, 10; Ridgefield, W. A. Seymour, 10; Rookville, F. M. Brigham, 5; E. S. Mead, 5; Salisbury, 37.97; W. B. H. M., 12.30; Saugatuck, S. S., 6; Sherman, 30; So. Britain, Mrs. A. S. Canfield, 1; Southbury, 1st, 30; Southington, 1st, S. S., 20.40; So. Norwalk, Mrs. N. E. Gleason, 1; W. Miss. Assoc., 15; Stafford Springs, 44.08; Stockbridge, C. P. Wells, 25; Stratford, S. S., 10; Suffield, 1st, S. S., 20; Taftville, Ch. and S. S., 12; Thompson, R. O. Paine, 5; Wallingford, S. E. Bishop, 25; West Hartford, C. A. Colton, 1; F. H. Mix, 1; Westport, J. D. Bourger, 1; Wilton, Miss S. Comstock, 5; Woodbury, C. W. Kirtland, 25; Mrs. H. F. Gibson, 1.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., 150; Fairfield, 5; Glastonbury, L. A. S., 30; Hartford, 1st, Y. W. H. M. Circle, 108; So. 2nd Aux., 72; Hartford, Farmington Ave., C. E., 15; Kensington, Mrs. L. J. Peck, special, 10; Mrs. S. A. Hart, Ladies H. M. Soc. to const. Miss C. M. Baur an Hon. L. M., 50; Milford, Plymouth, Friends, 5; New Britain, So. 41.56; Jr. C. E., 8; New Canaan, Jr. C. E., 8; New Milford, 1st, 43.50; So. Windsor, "White Guards," 2; So. Britain, Aux., 12.25; Tattville, 37.28; Jr. C. E., 5; Wallingford, L. B. S., 25. Total.....\$627.59

NEW YORK—\$379.58.

Brooklyn, Central, Ladies Aid Soc., 50; Ch. of the Pilgrims, S. S., 10; Park Ave. S. S. Branch of Tompkins Ave., 20; Willoughby Ave. S. S., Branch of Clinton Ave., 10; H. M. Hart, 3; G. C. Stebbins, 10; Buffalo, Mrs. E. C. Sibley, 10; Clifton Springs, F. W. Spaulding, 30; Fairport, A. M. Loomis, 10; Greene, 1st, 0.18; New York City, Mrs. L. B. Banks, 1; Mrs. S. F. Blodget, 20; Miss F. R. Smith, 10; A. Friend, 25; Nyack, A. Friend, 4; Otisco Valley, Mrs. M. J. Frisbie, 10; Phenix, C. E. Hutchinson, 5; Poughkeepsie, 1st, 16; G. Dudley, 20; Riga, 1st, S. S. Easter offering, 8.41; Riverhead, Sound Ave., 25.18; Rocky Point, C. E., 3; Seneca Falls, 1st, 9; White Plains, S. Holden, Jr., 10.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Binghamton, 1st, 35, Brooklyn, Tompkins Ave. L. B.

Soc., Mrs. J. A. Chapin, 30; Central, L. B. and H. M. Soc., 285; Lewis Ave. Earnest Workers, 40; Clinton Ave. L. B. S., 40; Park Ave. Jr. C. E., 3; Clayton, 5; Flushing, special, 40; Greene, H. M. U., 13.50; Jamesport, L. S., 12; Morrisville, L. S., 9; Jr. C. E., 2; Warsaw, to const. Mrs. C. Bishop an Hon. L. M., 50; Pulaski, 10. Total 574.50

NEW JERSEY—\$480.05.1

Newark, 1st, 10.05; Westfield, 320.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.; Montclair, 1st, 150.

PENNSYLVANIA—\$1,067.

Received by Rev. C. A. Jones, Blossburg, Welsh, 7; Cambridge Springs, 1st, 1.000; Du Bois, Swedes, 3; Meadville, J. T. Stem, 25; Pittsburg, South Side Puritan, 2; Swedes, 5.

Woman's Missionary Union, Mrs. D. Howells, Treas.; Meadville, Park Ave., 25.

MARYLAND—\$16.66.

Baltimore, 16.66.

VIRGINIA—\$8.50.

Falls Church, 8.50.

NORTH CAROLINA—\$2.

Kings Mt., Lincoln, 2.

GEORGIA—\$3.

Sycamore, Womble Chapel and Powersville, Allen's Chapel, 3.

ALABAMA—\$6.67.

Received by Rev. A. T. Clarke, Calera, 45c, Thorsby, 6.22.

FLORIDA—\$41.50.

New Smyrna and Oak Hill, 15; Westville and Potolo, Carmel, 1.25.

Woman's H. M. Union, Mrs. C. A. Lewis, Treas.; Daytona, Aux., 10; Interlachen, S. S. Easter offering, 5.25; 15.25.

OKLAHOMA—\$35.22.

El Reno, 5.02; Lawnview, 6.67; Sparks, Plymouth, 6; Wellston, 1st, 17.53.

NEW MEXICO—\$15.15.

Gallup, Spanish, 4.25; Los Ranchos de Atrisco, 10.90.

TENNESSEE—\$2.50.

Bon Air, G. H. Post, 2.50.

OHIO—\$53.85.

Fredericksburg, C. E., 1; Gomer, Welsh, to const. R. A. Jones an Hon. L. M., 40.50; Olmsted, 2nd, 12.35.

INDIANA—\$34.05.

Received by Rev. E. D. Curtis, Elwood, 2.10; Lowell, Mrs. S. Morey, 5.

Woman's H. M. Union, Mrs. A. D. Davis, Treas.; Angola, S. S., 5; Jr. C. E., 6; Ft. Wayne, S. S., 10; Indianapolis, No. C. E., 1.85; Porter, Ladies Aid 5; 27.85.

ILLINOIS—\$75.00; of which legacy, \$50.00.

Buda, Estate of J. T. Hyde, 50; Chicago, H. M. Dickson, 25.

MISSOURI—\$40.19.

Kansas City, Rev. F. L. Johnston, 5; St. Louis, L. M. Brown, 25; Springfield, Pilgrim, 10.19.

MICHIGAN—\$2.70.

Lansing, Estate of J. W. Childs, 2.70.

WISCONSIN—\$13.07.

Clintonville, Scand. Bethlehem, 9.32; Ekdall, Scand. 2.25; Glenwood, Swedes, 1.50.

IOWA—\$43.65.

Dubuque, 1st, C. E., 4.75; Long Creek, Welsh, 8; Minden, 26.18; C. E., 4.72.

MINNESOTA—\$31.96.

Received by Rev. G. R. Merrill, D. D., Belgrade, 5; Brownston, S. S., 3.20; Madison, 11.15; Minneapolis, First, S. S., 35; Fremont Ave., 36.20; Plymouth, 75; Rochester, 35.98; Staples, 2.25; Total 203.78.

Ellsworth, 15; Hancock, 5.50; Kasota, Swedes, 3; Lambertson, 5; Minneapolis, 5th Ave., 50; 5th Ave. S. S., 14.10; 38th St., 8.10; Twin Valley, 1st, 2.25; Walker, 14.52; Walnut Grove, 5.71; Winona, L. O. Stevens, 5.

NEBRASKA—\$391.34.

Burwell, Thank Offering, 43.35; Butte and Naper, German, 6; Cortland, 9.90; Eureka, 4.25; Palisade, 25; Germantown, German, 7.50; Hemingford, 3; Inland, German, 9; Omaha, 1st, 2.61; Santee, Pilgrim, 16.02; Syracuse, 7.80.

Neb. H. M. Soc. by Rev. L. Gregory, Treas.; Aurora, 23.85; Dodge, 5; Exeter, 58.52; S. S., 8.28; Genoa, 40; Hastings, 24; Hay Springs, A Friend, 1; Lincoln, 25; Paisley, 7.45; Pierce, 36.55; Plymouth, 8; Rokeby, 9.28; Spring View, 6.25; Ulysses, 3.23; Valparaiso, Ethel Hood, 1.

Total 257.41

NORTH DAKOTA—\$28.20.

Buchanan, 5; Crary, 1st, 15; Dawson and Tappan, 3; Ellis, 1st, 1; Williston, C. E. Easter offering, 4.20.

SOUTH DAKOTA—\$324.98.

Ashton, W. H. M. U., 3.65; Athol, 13.35; Brookings, S. S. Goodale, 2; Eureka, German, 37.50; Frankfort, 7; Lake Henry, 5; Lake Preston, 6.25; Lebanon, 1.58; Logan and Lebanon, 4.45; Mitchell, 10.60; Oacoma, 10.50; South Shore, 1.10; Valley Springs, 4; Webster, 5.

Total 2.13

Woman's H. M. Union by Mrs. A. Loomis, Treas., General work, 190; Alaska, 11.50; Cuba, 11.50.

COLORADO—\$110.98.

Received by Rev. H. Sanderson, Denver, Assoc., 3.40; Western Assoc., 3.06; Colorado City, 1.25; Hillside, 2.50.

Woman's H. M. Union, Miss I. M. Strong, Treas.; Boulder, 22.50; Colorado Springs, 1st, 55; Crested Butte, 50; Denver, Plymouth, Thank offering, 11.17; 1st, 25; 2nd, 8; Eaton, 30; Greeley, 17; Hayden, 15; Montrose, 10; North Denver, 9.50; Platte Valley, 5; Pueblo, 1st, 12.50; Pilgrim Ch., 2.55; Ladies, 10.30; Telluride, 11.15; Trinidad, Mrs. S. B. Pickett, deceased, 50.

Total 400.67

WYOMING—\$38.00.

Wyoming Assoc., Woman's Missionary Soc., 12.50; Sheridan, 25.50.

UTAH—\$418.00.

Salt Lake City, 1st, 418.

IDAHO—\$57.75.

New Plymouth, Plymouth, 8.50; Nora, Swedes, 4.75; Pocatello, 1st, 44.50.

CALIFORNIA—\$96.18.

Received by Rev. J. L. Maile; Claremont, S. S., 8.68; Los Angeles, Eastside, 7.80; Rev. H. P. Case, 5; Pasadena, Lake Ave., 14; Rialto, Miss L. Oliver, 2.

Total 37.43

Bakersfield, Miss M. W. Buss, 15; Etiwanda, 20; San Bernardino, 1st, 23.70.

OREGON—\$113.60.

Beaver Creek, German, 5; New Era, German, 2; Hood View, 1; Portland, Highland, 10.20; Sunnyside, 20; Miss. Soc., 20; Salem, 5.50; Tualatin, 1.

Woman's H. M. Union, by Mrs. C. F. Clapp, Treas., 16.90; Portland, 1st, 30; Sherwood, 2.

Total 48.99

WASHINGTON—\$78.42.

Wash. Home Miss. Soc., by H. B. Hendley, Treas.; Seattle, Edgewater, 5.05; Spokane, Westminster, 50.50; Three Lakes, 5.10; Wallula, 1.22.

Total 61.37

Aberdeen, Swedes 3.55; Seattle, 1st, German, 3; Walla Walla, German Zion, 5.

JAPAN—\$1.00.

Yokohama, Dr. A. D. H. Kelsey, 1.

MAY RECEIPTS.

Contributions	\$11,261.12
Legacies	7,862.89
	\$19,124.01
Interest	317.00
Home Missionary	193.53
Literature	22.83

Total \$19,657.42

APPOINTMENTS

June, 1905.

Not in commission last year.

Bliss, Francis C., Velsa, No. Dak.; Bodine, J. E., Hastings, Okla.; Brunk, William R., Chipney, Fla. Champlin, Oliver P., Oriska, No. Dak. Davis, William C., Olymphant, Pa.; Dick, Guy L., West Lake, Idaho. Eggleston, F. O., Waubay and Estelline, So. Dak. Foley, R. W., Meta and vicinity, Mo. Haines, Oliver S., Anglin, Wash.; Hewson, Earl, St. Louis, Mo.; Holbrook, Ira A., Guthrie, Okla. Johnson, F. L., Concord, Ga. Kilian, Miss Anna, Stockdale and Charleroi, Pa. Lamb, William A., Hoschton, Ga.; Ludlow, T. V., Minnecha and Newalla, Okla. McGarity, Robert S., Hoschton, Ga.; Mercel, Miss Ellen, Allegheny, Pa. Owens, J. F., Lovejoy, Ga. Perkins, Mrs. Eliza B., Breckenridge, Okla. Richardson, David A., Minneapolis, Minn. Schwab, Elias T., Kansas City, Mo.; Sealey, H. J., Atlanta, Ga.; Stanton, George S., Bearhead, Fla. Turner, Benjamin R., Independence, Okla. Wilder, Philip E., Naylor, Ga.; Worrall, William B., Anadarka, Ft. Cobb, Cottonwood and Apache, Okla. Young, Arthur G., Colfax and Abercrombie, No. Dak.; Young, Harry W., Index, Wash.

Re-commissioned.

Alderson, John, Winfred, So. Dak.; Anderson, Oscar L., Marysville, Wash.; Asadoorian, Avedis M., Iroquois, So. Dak.; Arnold, William A., Washongal, Wash. Baker, George, Edison, Wash.; Baker, W. H., Bonifay, Ga.; Barnes, Alice S. N., Columbus, Mont.; Barnett, John H., Indianapolis, Ind.; Bekeschus, Edward, Alexander, Kan.; Bixby, William S., Leavenworth, Wash.; Blackburn, John F., General Missionary in Ga.; Blackwell, William, Colville, Wash.; Blomberg,

Carl R. A., Glenwood, Wis.; Bown, Frank A., Springfield, Mo.; Brewer, William F., General Missionary in Ga.; Bushell, Richard, Black Diamond, Wash. Carden, William J., Atlanta, Ga.; Carlson, August T., East Orange, N. J.; Carmichael, Neil, Myers Falls and Bossburg, Wash.; Carroll, W. I., Dallas, Texas; Childs, Lucas S., Pleasant View, Okla.; Clark, Allen, Pomeroy, Wash.; Clarke, Charles F., Cheney, Wash.; Conard, W. J., Backus and Hackensack, Minn.; Cook, Ezra A., Big Timber, Mont. Cooke, William H., Steilacoom, Wash.; Cooley, Canfield T., Mullan, Idaho. Davis, William V., Robinson, Utah; Day, Richard C., South Bend, Wash.; Donat, Joseph, Stockdale, Pa.; Doty, Micajah, Carthage, So. Dak.; Dyke, Thomas, Aten and Crofton, Nebr. Earl, James, Browntown and Stewart, Minn.; Englund, Theodore, Plainfield, N. J.; Engstrom, Alfred P., Minneapolis, Minn.; Essig, William F., Walla Walla, Wash. Farr, John T., Columbus, Ga.; Fleming, Moses G., Middletown, Hartwell and Danielsville, Ga.; Flook, Jacob, Kearney, Neb.; Forrester, James C., Atlanta, Ga.; Frazee, John H., Knoxville, Tenn. Gilbert, Thomas H., Sandy, Utah; Graham, J. M., General Missionary in Ala.; Graham, W. H., Powersville, Ga.; Graham, Robert N., Center, Nebr.; Green, E. F., Corvallis, Ore.; Greenlees, Charles A., Trinidad, Colo.; Grosz, John D., Loveland, Colo. Haddam, James F., Doerum, Ga.; Haecker, M. C. Chickasha, Ind. Ter.; Haggblom, John R., Lake City, Minn.; Harris, Ransom C., Ten Broeck, Ala.; Harris, Thomas B., Ft. Valley, Ga.; Haugland, Lars N., Maple Valley, Wis.; Heghin, Samuel S., Gettysburg, So. Dak.; Herbert, Joseph, Nachez, Wash.; Hill, Thomas H., Ferndale, Wash.; Hindley, Harry B., Tacoma, Wash.; Hindley, William J., Spokane, Wash.; Horne, Gideon, Lifsey, Ga. Ibanez, Jose M., El Paso, Texas; Ireland, Edwy S., Lopez Island, Wash.

Jamarik, Paul, Elmdale, Minn.; James, B. B., Baltimore, Md.; Jefferies, John, Minersville, Nebr.; Johnson, Henry W., West Duluth, Minn.; Johnson, Willy N., Long Beach, Wash.; Johnston, Frank L., Kansas City, Mo.; Jones, Hugh W., Delta, Pa.

King, Christopher C., Lawrenceville, Ga.; King, Willet D., Omaha, Nebr.; Kranshaar, Fred. J., Traer and Herndon, Kan.; Kuhl, E. P., Brainerd, Minn.

Leeds, Paul, Kinder, La.; Lewis, J. M., White Salmon, Wash.; Lindsley, Edwin E., N. Y. Mills, Minn.; Locke, Robert L., Cedartown, Ga.; Luke, Joshua C., Carbondale, Pa.; Lyle, Andrew J., Osceola, Mo.; Mack, Charles A., Wyndemere, No. Dak.; Mason, Charles E., Mountain Home, Idaho; Matthews, James T., Plymouth, Pa.; Meeker, Jacob E., Eldon, Mo.; Mercer, Henry W., Bellevue, Wash.; Miller, Henry G., White Oaks, New Mex.; Miller, Willie G., Dorcas, Fla.; Moya, Jesus M., Ranchos de Atrisco, New Mex.; Musgrove, George N., Redondo Beach, Cal.

Nelson, Andrew G., Chanders Valley, Pa.; Nelson, A. P., General Missionary in Minn., Western Wis. and No. Dak.; Newton, H. E., Lindale and Aragon, Ga.; Newton, William H., General Missionary in Ala.; Newquist, Karl, General Missionary in No. Dak. and Western Wis.; Nicholls, Richard D., Kalama, Wash.; Nickerson, Roscoe S., Vernal, Utah; Noyce, George T., Trenton, Nebr.

Ohleen, J. P., Aberdeen, Wash.; Olson, Anton, Swanville, Minn.; Owen, William H., Payneville, Minn.

Packard, N. L., General Missionary in Nebr.; Painter,

Harry M., Almira, Wash.; Parker, Lyman B., Sulphur, Ind. Ter.; Parks, Avery G., Circuit, Minn.; Peterson, John, Michigan City, Ind.; Peterson, Samuel, Culdrum, Minn.; Philbrook, Charles E., Sylvan, Wash.

Quattlebaum, Wilkes H., Seville and Asbury Chapel, Ga.

Reid, D. H., General Missionary and Evangelist in Wash.; Robbins, Anson H., Ree Heights, So. Dak.; Robinson, Charles W., Ashton and Athol, So. Dak.; Ruddock, C. A., Lambertton, Minn.

Samuel, Benjamin, McHenry, No. Dak.; Sherman, Newton, Addison, Nebr.; Slater, Sheldon, Hesper, No. Dak.; Smith, Frank N., Tekoa, Wash.; Smith, Green N., Baxley, Ga.; Smith, William, St. Louis, Mo.; Smith, Z. H., Willow Lakes and Petrodi, So. Dak.; Stanton, J. B., Denver, Colo.; Stover, William B., Alva, Okla.; Swanson, Charles, Waverly, Nebr.

Taylor, Horace J., Anacortes, Wash.; Thayer, O. F., San Jacinto, Cal.; Thompson, Ole, Clintonsville, Wis.; Tiffman, William H., Atlanta, Ga.

Vavrina, Vaclav, St. Louis, Mo.; Vining, Roscoe W., Susquehanna, Pa.

Walker, H. E., Havana, Cayuga and Rutland, No. Dak.; Wells, Charles W., Cathlamet, Wash.; Whitehead, John W., North Rome, Ga.; Williams, Starr C., Atlanta, Ga.; Winslow, Jacob, Interlachen, Fla.; Woodcock, Thomas J., Elk Point, So. Dak.; Woods, L. L., Brighton Beach, Wash.; Wrigley, Francis, Garvin, Minn.

Zercher, Henry J., Kennewick, Wash.

RECEIPTS

June, 1905.

For account of receipts by State Auxiliary Societies, see page 148-9.

NEW HAMPSHIRE—\$2,536; of which legacy, \$2,500.

Contocook, A Friend, 25; Epping, Dea. G. S. Thompson, 5; Manchester, Estate of Alvin Pratt, 2,500; Mrs. M. D. French, 1; Troy, W. F. Lowe, 5.

VERMONT—\$874.45.

East Hardwick, 20.17; East St. Johnsbury, 3d, 9; Peacham, 34.55; Sharon, Rev. E. B. Chamberlin, 2; Springfield, addl., 5.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas., 2; Acuteville, 5; Barnet, C. E., 5; Barre, Ladies' Union, 7.30; East, C. E., 3; Barton, 15; C. E., 7; Barton Landing, 10; Bellows Falls, Ladies' Union, 10; Bennington, 2d, 10; North, 5.70; Braintree, East, C. E., 1; Brandon, 6.50; Brattleboro, Ladies Assoc., 15; West, Woman's Assoc., 7; Burlington, 1st, Woman's Assoc., 77.36; College St., 18.55; Brookfield, C. E., 5; Cambridgeport, 25; Castleton, 5.50; C. E., 1; Chester, 10.80; Craftsbury, No., 5; Enosburg, 4; Danville, 9.40; Essex Junction, Opportunity Circle, 10; Mt. Mansfield Girls' Club, 1.85; S. S. Young Men's Class, 1.48; 3.33; Fair Haven, 11; Fairlee, 10; Ferrisburg, 10; Grafton, 8; Greensboro, 2.42; Hardwick, East, 5.10; Hero, South, C. E., 5; Hinesburg, Y. P. H. M. S., 5; Jeffersonville, 8; Jericho Center, 10; Lyndonville, 10; Ludlow, 10; C. E., 2.20; Manchester, 5; Middlebury, 7; Milton, S. S., 4.38; Montpelier, Bethany Miss. Soc., 10; Newbury, 15.75; Newport, 9.25; Northfield, C. E., 3; Poultney, East, 6.50; Putney, 6; Pittsford, 12.50; Randolph, 10; Randolph Center, C. E., 5; Richmond, 7; Royalton, S. S., 5; C. E., 5; 10; Rupert, 6.51; Rutland, 30; West, C. E., 5; Sheldon, 10; Shoreham, 7.40; Saxton's River, L. B. S., 5; Springfield, 25; Stowe, 10; St. Johnsbury, So. Ch., 25; No. Woman's Assoc., 35; Swanton, 10; Thetford North, 5; Underhill, Homeland Circle, 8; C. E., 2.40; Vergennes, 10; Vershire, C. E., 1; Wallingford, 7; Warren, S. S., 1.40; Mrs. M. Perkins, 5; 6.50; Waterbury, 16.50; S. S., 5.51; C. E., 9.50; Tryphena Club, 8.36.50; Weybridge, C. E., 13.22; Williamstown, 7; Wells River, 7; C. E., 5, 12; West Glover, 10; Windsor, 15; Wilder, C. E., 1; Williams-town, Miss. Study Class, 1.25; Winooski, 10; Woodstock, 20.

Total, \$803.73

MASSACHUSETTS—\$2,071.90; of which legacy, \$50.

Mass. H. M. Soc., by Rev. J. Coit, Treas., by request of donors, 92.44; Amherst, North, 12.72; Andover, Mrs. M. F. Babbitt, 1; Miss E. Clough, 50; A Friend, 100; Attleboro, A. E. Shorey, 25; Boston, C. A. Hopkins,

50; C. W. Merrill, 1; E. Plimpton, 5; W. C. Travis, 10; A Friend, 30; Brighton, G. A. Fuller, 10; Brockton, L. F. Gurney, 5; C. A. Jenny, 25; Brookline, G. P. Davis, 25; Center Marshfield, Miss S. B. Stevens, 1; Dalton, 1st, 150; J. H. Smith, 10; Dedham, J. Y. Noyes, 10; East Long Meadow, E. S. Ellis, 5; East Northfield, Mrs. F. A. James, 25; Mrs. E. H. Porter, 10; Fitchburg, Mrs. A. S. Harris, 1; Mrs. M. Johnson, 20; Foxboro, Bethany, 2; Gardner, S. E. Boyles, 25; Gilbertville, Y. P. Miss. Circle, 24.42; Haverhill, M. W. Welsh, 2; Lowell, E. E. Sargent, 24; M. E. Tyler, 10; Millington, Mrs. E. W. Estey, 1; New Bedford, D. B. Westen, 2; New Braintree, S. S., 13; Newbury, Mrs. M. Little, 1; Newburyport, C. A. Bliss, 25; E. W. Boynton, 25; Miss E. A. Jackson, 2; A Friend, 2; A. S. Edwards, 1; C. L. Scales, 6; F. M. Underhill, 2; Newton, Mrs. Kenway, 5; Newton Highlands, A Friend, 200; Northboro, Evan, 50.40; North Wilbraham, Grace Union, 17.70; Palmer, L. H. Gager, 100; Pepperell, L. J. Goodwin, 5; Mrs. J. Shattuck, 1; Petersham, Mrs. A. D. MacNutt, 100; Phillipston, C. E., 1.03; Pittsfield, K. M. Buckingham, 25; Miss M. J. Cooley, 5; G. H. Tucker, 1; H. A. Brewster, 5; Quincy, A. L. Bumpus, 1; Rockland, F. K. Studley, 5; Roxbury, Mrs. C. E. Spencer, 1; Rutland, A Friend, 1; J. B. Wells, 3; Shirley Center, Miss J. M. Burr, 10; Smiths, H. M. Smith, 25; Somerville, Mrs. A. M. Rubel, 1; South Dartmouth, 9; South Dennis, 5; South Framingham, Miss L. A. Eames, 10; South Hadley, Mt. Holyoke Coll., M. O. Nutting, 10; B. Blakeley, 10; Friends, 5; South Hadley Falls, Mrs. C. N. Webster, 1; Springfield, South, 65.50; In the Master's name, 25; E. L. Tully, 10; Townsend, Estate of Elizabeth Blood, 50; Webster, L. D. Perry, 20; Wendell, M. M. Hillman, 2; Westboro, Mrs. S. Converse, 2; West Medway, L. S. Thayer, 1; West Springfield, H. M. Brooks, 25; Williamstown, R. A. Rice, 20; Winchendon, Home Dept. of the North S. S., 5; Worcester, Piedmont, 27; Union, 20; C. C. Kinsley, 1; M. J. Wilder, 10; C. W. Woods, 10.

Woman's H. M. Assoc. (of Mass. and Rhode Island) Miss L. D. White, Treas. Salary Fund, 216; Springfield, 1st, Aux., 200; Olivet, Jr. E. Miss. Band, 6. Total, 206.00

CONNECTICUT—\$1,040.70; of which legacies, \$1,027.78.

Miss. Soc. of Conn., by Rev. J. S. Ives, 84.86; Ansonia, A Friend, 5; Black Rock, 1st, 52; Miss A. A. Bartram, 5; Bridgeport, Mrs. C. P. Porter, 2; Intermediate C. E. of the 2d.2.50; Bristol, H. S. Avery, 3; Danielson, Mrs. H. Gleason, 1; Farmington, Estate of Milton Humphrey,

500; Groton, S. S. 6; Hartford, Farmington Ave. to const. Miss A. M. Richards and Mrs. M. R. Storrs, Hon. L. M., 100; A Friend, 10; Madison, 1st, 11.60; Melrose, Estate of Mrs. H. C. Thompson, 26.37; Middlefield, W. Bailey, 5; Middletown, H. L. Ward, 5; Milford, 1st, 5.32; New Haven, Dwight Place, 71.97; Bible School, 25; Ch. of the Redeemer S. S., 25; P. H. Hart, 25; Newton, Estate of Miss Elizabeth Leavenworth, 251.41; Norwich, 2d C. E., 10; Rockville, Estate of Sarah H. Gibson, 250; Stonington, 1st, 20.50; "Life Member" to const. Miss G. D. Wheeler an Hon. L. M., 50; Miss G. D. Wheeler, 2; Vernon Center, 7.52; Waterbury, Mrs. E. C. Kimball, deceased, 50; West Suffield, A Friend, 1; Woodmont, C. H. Tuttle, 5.50.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., 300; Hartford, So. 2d Aux., special, 10.18; Pomfret, 20.
Total, \$330.18

NEW YORK—\$1,507.79; of which legacies, \$200.

Angola, A. H. Ames, 5; Bangor, 0.52; Brooklyn, Central, 60.75; South, 149.02; Mrs. J. L. Bennett, special, 5; Buffalo, Mrs. S. C. Whittemore, 15; Canaan, 1st Ch. and S. S., 30.52; Canandaigua, 1st, 215.62; Candor, A. H. Krom, 25; Fairport, Ch. A Friend, 5; Groton City, 7.60; Mt. Vernon, W. M. Soc. 1.50; New York City, Pilgrim, 5; S. S. 14.26; Mr. Lockwood, 25; Camp Memorial S. S., 15; Niagara Falls, 1st, 17; Prattsburgh, Estate of Rebecca Waldo, 10; Remsen, Estate of Elizabeth Roberts, 100; Union Falls, M. B. D. Lyman, 5.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Brooklyn, L. B. S., 100; Lewis Ave., Earnest Workers in full to const. C. A. Boyle an Hon. L. M., 10.
Total, \$110.00

NEW JERSEY—\$152.07.

Dover, Scand. Beth., 1.25; Glen Ridge, 122.72; Little Ferry, German Evan., 6; Paterson, Auburn St., 23.

PENNSYLVANIA—\$75.50.

Received by Rev. C. A. Jones, Kane, 1st, 10; Arnot, Puritan, 5.25; Carbondale, 1st, 5; Pittsburgh, "S. B. G.," 25; Riceville, 4.25; Scranton, Puritan, 10; Spring Creek, 3.50; Warren, Bethlehem Scand., 5; Youngsville, 2.50.

Woman's M. Union, Mrs. D. Howells, Treas., Kane, 5.

MARYLAND—\$385; of which legacy, \$380.

Received by Rev. C. A. Jones, Tuxedo, 1st, 5; Baltimore, Estate of Mrs. M. R. Hawley, 380.

DISTRICT OF COLUMBIA—\$25.

Washington, D. R. Wright, 25.

VIRGINIA—\$3.

Falls Church, add'l, 3.

GEORGIA—\$10.

Atlanta, Mrs. E. A. Sanger on account of pledge made by Southern Cong. Congress, 10.

ALABAMA—\$2.61.

Received by Rev. A. T. Clarke, Fort Payne, Emanuel, 2.61.

FLORIDA—\$65.

Melbourne, S. S., 5; Orange City, Rev. J. C. Halliday, 25; West Palm Beach, Union, 50. Total, \$80.00
Less \$15 erroneously reported in May from
New Smyrna, 15.00

Balance, \$65.00

TEXAS—\$2.50.

Tyler, 1st, 2.50.

OHIO—\$43.11.

Cincinnati, Lawrence St. Welsh, 9.55; Oberlin, 1st S. S., 33.56.

INDIANA—\$116.05.

Received by Rev. E. D. Curtiss, Terre Haute, Plymouth, 5; Angola, Jr. E., 5; Caseyville and Cardonia, 15; Indianapolis, Rev. A. G. Detch, 6.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Cardonia, 50; Caseyville, 50; Coal Bluff, 1; East Chicago, 10.18; Indianapolis, North, 20; Mayflower, 21.57; C. E., 0.10; Plymouth, Ladies' Union, 1; Michigan City, 18.70; Perth, 1; Portland, 5. Total, \$94.35
Less expenses, 9.50

Total, \$85.05

ILLINOIS—\$4.

Received by Rev. M. E. Eversz, D. D., Park Ridge, German, 2; Waukegan, H. Washenfeld, 2. Total, \$4.00

MISSOURI—\$48.05.

Kansas City, Beacon Hill, 9.05; St. Joseph, Swedes, 5; St. Louis, Fountain Park, S. S., 25; Springfield, German, 12.

WISCONSIN—\$10.75.

City Point, Scands, 2; Clear Lake, Swedes, 2; Curtiss, Zions German, 6.75.

IOWA—\$371.

Iowa H. M. Soc., Miss A. D. Merrill, Treas., 371.

MINNESOTA—\$560.23.

Received by Rev. G. R. Merrill, Hill City, S. S. 5.16; Minneapolis, Pilgrim, 94.31; Plymouth, 75; S. S., 39.82; Nymore, 1.07; St. Paul, Bethany, 10.55. Total, 225.91
Benson, Pilgrim, 2; Garvin, 2.70; Graceville, 16; Granite Falls, 8.70; Northfield, Thank offering, 100; Rainy River Valley, 2.50; Spring Valley, 1st, 10.

Woman's H. M. Union, Mrs. A. W. Norton, Treas., Benson, S. S. 1.80; Faribault, 3.78; Fairmount, 3; Little Falls, 3.50; Marshall, 8.05; Minneapolis, Plymouth, 50; Lyndale, 31.60; First, 17; Forest Heights, 25; Park Ave., 23.20; New Ulm, 1.20; Rochester, 29.50; Winona Second, 4.70. Total, \$202.12
Less expenses, 10.00

Balance, \$192.42

KANSAS—\$1.72.

Alexander, German, 1.72.

NEBRASKA—\$50.22.

Grant, 0; Havelock, 1st, 3.35; Holdrege, 19; Lincoln, 10; Omaha, Hillside, 50; Palisade, 1st, 6.25; Superior, German, 2.12.

NORTH DAKOTA—\$15.25.

Deering, Pilgrim and Pioneer, 2.25; Edmunds, 5; Melville, 5; Fargo, Scand., 1; Sykeston, 2.

SOUTH DAKOTA—\$222.30.

Clear Lake, 1st, 7.50; Duncan, 3; Elk Point, Ch. 15.62; S. S., 3.3; Gotland, 2.80; Sioux Falls, Immanuel German, 16.25; Spearfish, Ch. 34.50; S. S. 2.30; Jr. Y. C. E. Soc., 1.50; Received by Rev. W. H. Thrall, Vermilion, 45.

Woman's H. M. Union, Mrs. A. Loomis, Treas., 100.

COLORADO—\$11.00.

Brighton, Platte Valley, 2.50; Claremont, Seibert, Kirkland, Cope, 8.50.

WYOMING—\$9.45.

Woman's M. Union, Miss E. McCrum, Treas., Douglas, C. E., 6.

Received by Rev. W. B. D. Gray, Cheyenne, South Ch. and S. S., 3.45.

IDAHO—\$47.

Challis, 1st, 10; Gibbonsville, 1st, 5; Pearl, 2.

Woman's M. Union, Mrs. G. W. Derr, Treas., Boise, 25; Challis, 5. Total, \$30.00

CALIFORNIA—\$128.01.

Los Angeles, Park, 10.80; Spanish, 2.50; Nordhoff, Mrs. J. R. Gelett, 5; Paso Robles, Plymouth, 1.25.

Received by J. L. Maile, Claremont, S. S., 2.66; Los Angeles, West End, 50; Riverside, 20; Sierra Madre, 33.50; C. E., 3.30; Mrs. G. A. Haskell, 1; Whittier, 43. Total, \$108.46

OREGON—\$60.

Ashland, 23; Huntington, 1st, 22; Portland, Ebenezer German, 10; Scappoose, 5.

WASHINGTON—\$33.25.

Washington H. M. Soc., by H. B. Hendley, Treas., Colfax, Plymouth, 5.25; Newport, 15. Total, \$20.25
Cheney, 6; Kalama, 1st, 7.

Contributions, \$7,235.12

Legacies, 4,157.78

\$11,392.90

Interest, 1,770.26

Home Missionary, 46.00

Literature, 49.59

Total, \$13,268.74

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in May, 1905.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Andover, Free Christian, 57; Attleboro Falls, Central 6; Barnstable, West, 6; Bedford, Emily M. Davis, 1; Boston, Cash, 10; Miss Marble, 5; E. Rivoire, 20; Ellis Mendell Fund, 50; Phillips, 22; Walnut Ave. C. E. 10; Eliza W. Wingate, Est., 428.30; Chelsea, 3d, 15.60; Chicopee Falls, 2d, 18.18; Charlemont, East, Josephine C. Whitney, Annuity, 1000; Finns, The Cape, 12.05; Fitchburg, Finns, 10.65; Rollston, 26.28; Foxboro, Bethany, 16; Freetown, Assonet, 3.46; Rufus Frost Fund, 24; R. C. Gurney Fund, 12; Hatfield, 63.10; Holbrook, Winthrop, 52.36; Hyde Park, S. S., 4.05; Lawrence, Samuel White, 50; Leominster, North, 26.50; C. E., 2; Lynnfield, South, Ladies' Aux., 10; M. H. Fund, 25.40; Maynard, Finns, 5; Medford, West, 20.35; Mendon Conference, 5.50; Millbury, Worcester State Conference, 50.60; Milton, 1st, 32.48; Newburyport, Whitefield, 50; New Marlboro, Southfield, 6; Newton, Eliot, 275.87; Norfolk, Ladies' Benev. Soc., 10; Northbridge, Est. of Wm. H. Whitin, 500; Whitinsville, 1751.78; No. Carver, C. E., 30; Northampton, 1st Church of Christ, 271.20; Norwood, 1st, 72.62; Pelham, Packardville, 5; Pittsfield, French, 15; Quincy, Finn., 4.40; Raynham, 1st, 8.81; D. Reed Fund, 30; Rochester, 1st, 20; Sherborn, Pilgrim, 10; Southbridge, Globe Village, 9.75; So. Deerfield, 26.10; Stoneham, 18; Townsend, 12.24; Upton, 13; Wakefield, 33.21; Walpole, 2d S. S., 15; Ware, East, 238.66; 1st, 24; Wellesley, 92.26; D. Whitcomb Fund, 860.80; J. C. Whitin Fund, 124; Whitinsville, Extra Cent. a Day Band, 14.11; Winchester, Est. Lucy B. Johnson, 300; Worcester, Old South, 106.65; Plymouth add'l, 100; Wellesley, Wellesley Hills for Rev. M. Long, Arizona, 46.80; E. C. Hood, Special for Italian Work, 58.33; West Yarmouth, 4.25; Designated for Miss Crawford, salary, Andover, South, Home Department, 5; Designated for C. H. M. S., C. C. Torrey, 5; Springfield, Hope, 20.

Woman's H. M. Assoc., Ella A. Smith, Treas., Salaries, for French College, 70; Salary for Italian worker, 38.

Summary:

Regular.....	\$7,233.55
E. C. Hood, for Italian Work.....	58.33
Designated for C. H. M. S.....	25.00
W. H. M. A.....	105.00
Home Missionary.....	1.50

Total.....\$7,423.38

Receipts in June, 1905.

Agawam, Feeding Hills, 16; Andover, Mrs. S. B. Richards, 40; Arlington, Park Ave. 30; Ashby, C. F. Hayward, 11.90; Ayer, S. 1.03; Belchertown, 24.16; Belmont, Plymouth, 11; Boston, Italian, 3.74; Boylston, 12; West Roxbury, So. Evang., 45.20; Income of Brackett Fund, 40; Cambridge, Hope, 16.36; Chelsea, 1st, 13.63; Central, 31.44; Chicopee, 1st, 4; Clarendon Hills, 18; Income of Clark Fund, 15; Dorchester, Village Ch. W. H. M. S., 23; Essex, 26.84; Everett, 1st, 31.13; Finns, the Cape, 19.50; Fitchburg, Finns, 9; Three Sisters, 10; Franklin, 1.88; Income of Rufus Frost Fund, 30; Granby, Rev. R. C. Bell, 10; Groton, Union, 78.23; Income of E. J. M. Hale Fund, 50; Hamilton, 23.86; Hanson, 1st, 2.50; Income of Jessup Fund, 150; Lynn, North 2.50; Malden, 1st, 150.75; Marblehead, 1st, 25; Medford, West, S. S., Medway Village, Taft Offering, 18.48; Milford, 58.11; Monson, 61.82; Montreal, H. C. Williams, 10; Newton, Eliot, Ladies' Aux., 10; Eliot, 140; Newton Highlands, A Friend, 175; Northampton, Florence, 30.40; Pittsfield, Mrs. Wasson, 1st, South, 30.55; Plymouth, Pilgrimage C. E., 11.23; Quincy, Finn., 4.00; Raynham, North, 2; Reading, 22; Income of D. Reed Fund, 150.75; Somerville, Winter Hill, 10; South Framingham, Grace, S. S., 5.32; Springfield, South, 19.33; Olivet, 14.65; Sturbridge, C. E., 10; Taunton, E. F. Delano, 5; Union, 32.00; Watertown, Phillips, 76.15; West Stockbridge, 1st, 5; Village Church, 16; Weymouth North, Pilgrim, 11; Income of Whitney Fund, 100; Income of D. Whitcomb Fund, 136; Income of J. C. Whitin, 160; Winchester, 1st, 167.32; Worcester, Piedmont, 3; Plymouth, 76.65; Park, 5.50; Central Designated for Andover School of Theology, 2.50; Boston, for Italian Children, 24.40; Ludlow, 1st, 7, for foreign

work in Mass., designated for C. H. M. S.; Boston, West Roxbury So. Evang. 15; Lowell, Pawtucket, 27.44; No. Andover, a member of N. A. Ch., 25.
Woman's H. M. Assoc., Ella A. Smith, Ass't Treas., Salaries, for French College, 70; for Italian Worker, 35.

Summary:

Regular.....	\$2,506.90
Designated for Andover Easter School.....	2.50
Designated for Italian Children.....	24.40
Designated for Foreign Work in Mass.....	7.00
Designated for C. H. M. S.....	67.44
W. H. M. A.....	105.00
Home Missionary.....	1.50

Total.....\$2,804.74

Receipts in July, 1905.

Abington, 1st, 10.60; Amherst, South C. E., 5; Zion, 2; Andover, 25; Boston, Mary S. Bennett, 50; Boylston, 5; Dorchester, 2d, 10; Nonpeton, 18.43; Suffolk Bank, Liquidation, 3; West Roxbury additional, 2; Braintree, 5; Bridgewater, Scotland, 5; Brockton, South Campello, 117; Brookline, Harvard, 104.24; Cambridge, Pilgrim, 34.46; Charlestown, Winthrop, 16.44; Chatham, a friend, 25; Chester Center, E. S. Elder, 14.61; Chesterfield, 3.20; Chicopee, 1st, 18.27; Cliftondale, Mrs. Geo. P. Hayward, 10; Cohasset, 2d, 15.20; Dunstable, C. E., 10; East Charlemont, 22 30; Enfield, 40; Fall River, Broadway, 12.20; Fitchburg, Finn., 10.45; Foxboro, 50; Framingham, Plymouth, 27.25; Gloucester, Lanesville, 3; Greenfield, 2d, 28; Hanover, 2d, 7.71; Leicester, 18.43; Maynard, 23, Finn., 5; Methuen, 1st, 20.71; Middleton, C. E., 1.80; Milton, 1st additional, 5; Monterey, 8.20; Philadelphia, Lilla M. Harmon, 5; Pittsfield, 1st, 15.70; Quincy, Finn., 4.80; D. Reed Fund, Income of, 90; Rockport, 1st, 7; Z. A. Appleton, 5; Salem, Tabernacle, 5.08; Crombie St., 25.78; Sharon, 33.84; Sisters Fund, Income of, 120; South Framingham, Grace, 164.33; Spencer, Mrs. Eliza Shumway, 20; Mrs. Svbal A. Temple, 10; Springfield, Park, 11.53; Wall Fund Income of, 10; D. Whitcomb Fund, Income of, 15; Whitman, 27.25; Whitney Fund, Income of, 100; Winchendon, North, 5.52; Worcester, Estate of Mary S. Minott, 1000; Designated for Armenian work in Lawrence 50; Designated for Mr. Lee in Alaska: Boston, Dorchester, Village Church, Acorn Band, 1.37; Designated for work among children; Fitchburg, Rollston Junior C. E., 5; Designated for Rev. Mr. Long, Nogales, Arizona; Wellesley Hills, 14.40; Designated for C. H. M. S.; Fitchburg, Rollston, 30.45.

SUMMARY.

Regular.....	\$2,460.32
Designated for Armenian work.....	50.00
Designated for work among children.....	5.00
Designated for Mr. Lee in Alaska.....	1.37
Designated for Rev. Mr. Long, Nogales, Ariz.....	14.40
Designated for C. H. M. S.....	30.45
Home Missionary.....	1.00

Total.....\$2,571.54

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in May, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Bloomfield, 8.16; Canterbury, 2; Chaplin, for C. H. M. S., 11.25; Collinsville, Swedish, 12; East Norwalk, Swedish, 4; East Windsor, 25; Falls Village, 2.15; S. S. for C. H. M. S., 2; Granby, South, 5.66; Greenwich, 1st, 15; Groton, 15.05; Hartford, 1st, for C. H. M. S., 147.07; Farmington Ave., 65.20; Windsor Ave., for C. H. M. S., 5.77; Mansfield, 2d, 5.04; Meriden, 1st, 300; Cheerful Givers, for work among Italians, 30; Middlebury, 2; Middletown, 1st, 10.72; L. H. M. S., 1; Montville, 1st, 7.85; New Haven, Redeemer, 34.35; for Italian work, 25; New Milford, Sr. C. E., 5; Niantic, 5.60; Northfield, 6.85; Old Saybrook, 7.57; for C. H. M. S., 7.56; Redding, 3.04; Simsbury, 10.10; Waterbury, 1st, 05.61; 2d, for Italian work, 20; Westford, 5; Winsted, 2d, 177.30; Woodstock, 1st, 15.57; W. C. H. M. U. of Conn., Mrs. Geo. Follett, Secretary, Berlin, L. A. S., Special, 52.75; Stonington, Agreement Hill Soc., for work among foreigners, 10. Total.....\$1,169.95
M. S. C.....\$995.40
C. H. M. S.....174.55
\$1,169.95

Receipts in June, 1905.

Berlin, 17.25; Black Rock, 14; Branford, 21.50, for C.H. M. S., 21.50; Bridgeport, 1st, 52.03; 2d, C. E., 2.04; Swedish, 7.80; Cornwall, 2d, 34.25; Ellington, 54.25, for C.H.M.S., 54.26; Exeter, 14.17; Green's Farms, 17; Guilford, 1st, 25; Milton, 3.50; New Haven, Redeemer, for Italian work, 25; New Milford, 96.71; Portland, 1st, 21.63; River-ton, 12; Roxbury, 5.80; Scotland, 1; Shelton, S. S., 27.33; Thomaston, 1st, for C. H. M. S., 9.10, Westchester, 3; West Haven, 1st, 7.05; Winsted, 1st, 54.06.

W.C.H.M.U. of Conn., Mrs. Geo. Follett, Secretary, Griswold, L. H. M. S., 5; Groton, Aux., 10; North Wood-stock, H. M. S., 2; Portland, United Workers, 25; Leban-on, H. M. S., 12, all for work among foreigners; Nor-wich, Broadway, L. H. M. S., The Misses Norton, Special, 365. Total.....\$1,021.18
M. S. C.....\$936.32
C. H. M. S.....84.86

\$1,021.18

Receipts in July, 1905.

Berlin, Italian Mission, 3.55; Chester, 17.20; Cornwall, 2nd, 1; Danielson, 28.34; for C. H. M. S., 19.26; Durham, 10.50; for C. H. M. S., 10.50; Essex, 40; Fairfield, 67.75; Goshen, in Lebanon S. S., 6.24; Greenwich, North Green-wich, 9.76; Hartford, 1st, 124.50; S. S., 11.17; Talcott Street, 5; Kensington, Special for Italian work, 35; Litchfield, 1st C. E., 10.70; Meriden, Center, 50; Middle-town, 1st, 13.38; New Haven, Humphrev Street, 59.13; Plymouth, 28.20; Redeemer, for Italian work, 25; Salem, 35.67; Sharon, 16.56; Suffield, 1st, in full to con-stitute Mrs. J. A. King of Suffield an H. L. M. S., 25.62; Trumbull, 14.80; Union, 10; Warren, 14; Watertown, S. S., 18.43; West Hartford, 1st, 46; Williamsville, 6; C. E., 3; Windsor, 1st, 9.80; W. C. H. M. U. of Conn., Mrs. Geo. Follett, Secretary, Hartford, 1st, S. S. Home Depart-ment, for work among the Italians in Conn., 11.80; Suffield, H. M. S., 25. Congregational Union of New Haven, 50. Total.....\$863.06
M. S. C.....\$833.30
C. H. M. S.....29.76

Total.....\$863.06

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in May, June and July, 1905.

Clayton S. Fitch, Treasurer, New York.

Black River and St. Lawrence Assn., 10; Brooklyn, Borough Park, 4.50; German-American, 5; Manhattan Terrace, 10; Buffalo, Fitch Memorial, 14; Pilgrim, 10; Cortland, East side Chapel, 5; Great Valley, E. H. Hess, 10; Middletown, 1st, 34; Moriah, Estate of Mrs. Cyrenus Reed, 10; New York Finnish, 10; Miss F. V. Tyler, 1; H. D. Burnham, M.D., 3; Moravia, Carrie L. Tuthill, 10; Riverhead, Mrs. David H. Young, 5; Rockaway Beach, 5; Rodman, 9; Rutland, Mrs. A. Frink, 5; Savannah, 16.66; Sloan, 9.75; Walton, Infant Class, 5; West Danby, 5; West Groton, 16.60; West Winfield, 41.50; White Plains, 225.61;

W. H. M. U. as follows: Briarcliff Manor, W. M. S., 25; Brooklyn, Central, L. B. S., 25; Clinton Ave., L. B. S., 50; Tompkins Ave. Primary S. S., 5; Candor, L. M. S., 13.55; Cortland, W. M. S., 25; Elmira, S. S., 10; M. S., 40; Greene, M. U., 7.58; Mt. Vernon, W. M. S., 14; Pulaski, Mrs. A. G. W., 5; Richmond Hill, S. S., 5; W. H. M. U., 459.87. Total.....\$1,165.62

OHIO HOME MISSIONARY SOCIETY.

Receipts in May, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Ashtabula, 2d, 15; Belpre, 10; Cincinnati, Storrs, 2.50; Elyria, 1st, 23.75; Fairport Harbor, 4.50; Hudson, 16.54; Kelloggsville, 4.85; Mansfield, 1st, 83.15; Mayflower, 25; Painesville, 1st, special, 5; Toledo, Mayflower, 2; Well-ington, 40; Secretary, Pulpit Supply, 8. Total.....\$240.29

Receipts in June, 1905.

Ashtabula, Finnish, 5; Cincinnati, Lawrence St., 5; C. E., 5; Jr. C. E., 10; Cleveland, Hough, 50.17; Lake-view, 5; Park, 9.50; S. S., 5; Lawrence, 4; Marietta, Rainbow Branch, 4.91; Wayne Branch, 1.75; Oberlin, 2d, 19.63; Radnor, 15; C. B., 5; special 5; Steubenville, 13.33; Toledo, Washington St., 24.70. Total.....\$187.99

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in May, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Austinburg, W. M. S., 5; Cincinnati, Vine St. W. M. S., 10; Cleveland, Euclid Ave. W. A., 14; V. L. M. S., 8.40; Pilgrim W. A., 6.06; Collinwood, W. M. S., 2.80; Kent, W. M. S., 2; Lorain, 1st, W. M. S., 8.50; Newport, Ky., 5; N. Fairfield, W. M. S., 1.75; Sullivan, 5; Toledo, Plymouth W. M. S., 5; Washington St. W. M. S., 26.26. Total.....\$77.77
General Total.....\$338.06

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in May, 1905.

Mrs. E. F. Grabill, Treasurer, Greenville.

A Friend, 1; Hudson, W. M. S., 6; Interest, 3.43; Jackson, 1st, W. H. M. S., 12; Olivet, W. H. M. S., an "Easter Offering," 37.72; Pontiac, Cong'l Miss. Soc., 11.25; Prattville, L. A. S., a Freewill Offering, 1.60; Rodney, "Penny a week Mission," 2.43; Watervliet, W. H. M. S., 2.50. Total.....\$77.98

Receipts in June, 1905.

Allendale, W. H. and F. M. S., 10; Ann Arbor, W. H. M. S., 56.55; Detroit, Brewster W. Assoc., 10; North Ch. Union, 1.80; Eaton Rapids, W. M. S., 5; Grand Rap-ids, Smith Memorial W. M. S., 5; Interest, 120; Michi-gan Center, W. H. S., 3; Moline, L. M. S., 6; Olivet, W. H. M. U., 2.50; Red Jacket, W. M. S., 11.20; Traverse City, W. H. M. S., 25. Total.....\$258.05

For other July receipts of the National Society and Auxiliaries see October HOME MISSIONARY

Rudolph Lenz
Printer
62-65 Bible House
New York

WOMAN'S STATE ORGANIZATIONS

OFFICERS

1, **NEW HAMPSHIRE**, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 106 N. Main St., Concord.

2, **MINNESOTA**, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1010 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3, **ALABAMA**, *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4, **MASSACHUSETTS AND RHODE ISLAND**, (having certain auxiliaries elsewhere). *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, **MAINE**, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, **MICHIGAN**, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabbill, Greenville.

7, **KANSAS**, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8, **OHIO**, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, "The Republic," Republic St., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, **NEW YORK**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Howard P. Doane, 252 West 101th St., New York City; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, **WISCONSIN**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grasse, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Erastus G. Smith, 640 Harrison Ave., Beloit.

11, **NORTH DAKOTA**, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12, **OREGON**, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 305 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, **WASHINGTON**, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14, **SOUTH DAKOTA**, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

15, **CONNECTICUT**, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16, **MISSOURI**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 2406 Troost Ave., Kansas City; Secretary, Mrs. M. S. Manning, 2203 Elma Ave., Kansas City; Treasurer, Mrs. A. D. Ryder, 2524 Forest Ave., Kansas City.

17, **ILLINOIS**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Corresponding Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs. A. O. Whitcomb, 403 Irving Ave., Douglas Park Station, Chicago.

18, **IOWA**, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. F. Bradley, Grinnell; Secretary, Mrs. H. K. Edson, Grinnell; Treasurer, Mrs. T. O. Douglass, Grinnell.

19, **NORTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Parrison St., Oakland.

20, **NEBRASKA**, *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Brose, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, **FLORIDA**, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

22, **INDIANA**, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1668 Bellefontaine St., Indianapolis.

23, **SOUTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24, **VERMONT**, *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, **COLORADO**, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. W. E. Letford, Longmont; Secretary, Mrs. Burke Turrell, Longmont; Treasurer, Miss I. M. Strong, P. O. Box 177, Denver.

26, **WYOMING**, *Woman's Missionary Union*, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Miss Edith McCrum, Cheyenne.

27, **GEORGIA**, *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtiss, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

28, **LOUISIANA**, *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2420 Canal St., New Orleans.

29, **ARKANSAS, KENTUCKY AND TENNESSEE**, *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31, **NORTH CAROLINA**, *Woman's Missionary Union*, organized October, 1889. President, Mrs. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Faduma, Troy.

32, **TEXAS**, *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hickey, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33, **MONTANA**, *Woman's Home Missionary Union*, organized May, 1890. Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., St. Helena.

34, **PENNSYLVANIA**, *Woman's Missionary Union*, organized June, 1890. President, Mrs. E. E. Dexter, Philadelphia; Secretary, Mrs. W. H. Chapin, Williamsport; Treasurer, Mrs. David Howells, Kane.

35, **OKLAHOMA**, *Woman's Missionary Union*, organized October 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36, **NEW JERSEY**, Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37, **UTAH**, Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Mrs. A. A. Wenger, 563 Twenty-fifth St., Ogden, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

41, **IDAHO**, *Woman's Home Missionary Union*, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello, Idaho.

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

HENRY C. KING, D.D., *President*
 JOSEPH B. CLARK, D.D., *Editorial Secretary*
 WASHINGTON CHOATE, D.D., *Corresponding Secretary*
 DON O. SHELTON, *Associate Secretary*
 WILLIAM B. HOWLAND, *Treasurer*

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman*
 THOMAS C. MACMILLAN
 EDWARD N. PACKARD, D.D.
 Rev. WILLIAM H. HOLMAN
 WILLIAM H. WANAMAKER
 Rev. LIVINGSTON L. TAYLOR, *Recording Secretary*
 S. P. CADMAN, D.D.
 FRANK L. GOODSPEED, D.D.
 SYLVESTER B. CARTER
 GEORGE W. HEBARD
 C. C. WEST
 GEORGE P. STOCKWELL
 Rev. HENRY H. KELLEY

Field Secretary, REV. W. G. PUDDFOOT, South Framingham, Mass.
Field Assistant, MISS M. DEAN MOFFATT

Superintendents

Moritz E. Eversz, D.D., German Department, 153 La Salle St., Chicago, Ill.
 Rev. S. V. S. Fisher, Scandinavian Department, Minneapolis, Minn.
 Slavic Department, Cleveland, Ohio

Edw. D. Curtis, D.D.	Indianapolis, Ind.	Rev. G. J. Powell	Fargo, N. Dak.
S. F. Gale, D.D.	Jacksonville, Fla.	Rev. H. Sanderson	Denver, Colo.
Geo. R. Merrill, D.D.	Minneapolis, Minn.	J. D. Kingsbury, D.D.	(New Mexico, Arizona, Utah and Idaho),
Alfred K. Wray, D.D.	Carthage, Mo.		
Rev. W. W. Scudder, Jr.	West Seattle, Wash.		Salt Lake City
Rev. A. B. D. Gray	Cheyenne, Wyo.	Rev. John L. Malle	Los Angeles, Cal.
Harmon Bross, D.D.	Lincoln, Neb.	Rev. C. F. Clapp	Forest Grove, Ore.
Rev. A. T. Clarke	Fort Payne, Ala.	Rev. Charles A. Jones	412 South 45th St., Phila., Pa.
Frank E. Jenkins, D.D.	Atlanta, Ga.	Rev. W. S. Bell	Helena, Mont.
	Tex.	Rev. J. Homer Parker	Kingfisher, Okla.
W. H. Thrall, D.D.	Huron, S. Dak.	Geo. L. Todd, D.D.	Havana, Cuba

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, Secretary	Maine Missionary Society	34 Dow St., Portland, Me.
W. P. Hubbard, Treasurer		Box 1052, Bangor, Me.
Rev. A. T. Hillman, Secretary	New Hampshire Home Missionary Society	Concord, N. H.
Alvin B. Cross, Treasurer		Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Richie, Treasurer		St. Johnsbury, Vt.
F. E. Emrich, D.D., Secretary	Massachusetts Home	160 Cong'l House, Boston, Mass.
Rev. Joshua Coit, Treasurer		Central Falls, R. I.
Rev. J. H. Lyon, Secretary	Rhode Island	Providence, R. I.
Jos. Wm. Rice, Treasurer		Hartford, Conn.
Rev. Joel S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer		Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St., New York
Clayton S. Fitch, Treasurer		Fourth Ave. and 22d St., New York
Rev. Charles H. Small, Secretary	Ohio	Cleveland, Ohio
Rev. Charles H. Small, Treasurer		Cleveland, Ohio
A. M. Brodie, D.D., Secretary	Illinois	153 La Salle St., Chicago
John W. Bliff, Treasurer		Chicago
Homer W. Carter, D.D., Secretary	Wisconsin	Beloit, Wis.
C. M. Blackman, Treasurer		Whitewater, Wis.
T. O. Douglass, D.D., Secretary	Iowa	Grinnell, Iowa
Miss A. D. Merrill, Treasurer		Des Moines, Iowa
William H. Warren, D.D., Secretary	Michigan	Lansing, Mich.
Rev. John P. Sanderson, Treasurer		Lansing, Mich.
Rev. Henry E. Thayer, Secretary	Kansas Congregational Home Missionary Society	Topeka, Kan.
H. C. Bowman, Treasurer		Topeka, Kan.
Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
Geo. H. Morgan, Secretary	Congregational City Missionary Society	St. Louis, Mo.
Rev. W. W. Newell, Superintendent		St. Louis, Mo.
Lewis E. Snow, Treasurer		St. Louis, Mo.

LEGACIES — The following form may be used in making legacies:

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS — The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

A MATTER OF HEALTH

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

MENNEN'S



the original. For sale everywhere
25c
GEORGE MENNEN CO., New York, N. Y.

HAND SAPOLIO

*For The Toilet
and
Bath*



**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

Oct.

50 Cents a Year

1905

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 5.

CHRISTIAN
CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

411 AVE 622 ND ST
NEW YORK

Entered at the Post-Office at New York, N. Y., as second-class [mail] matter

PRESBYTERIAN HISTORICAL SOCIETY.

CONTENTS

For OCTOBER, 1905.

THE BOYS AND GIRLS OF NEW MEXICO (Illustrated.)	
Miss Olive G. Gibson	151
THE MANKATO CHURCH MILITANT (Illustrated.)	
Rev. E. Dudley Parsons	158
EDITOR'S OUTLOOK	162
The Home Missionary Revival—Special Attention—Seventy-ninth Year	
WANTED—MONEY AND MEN. J. D. Kingsbury, D. D.	165
EVANGELISM AND BENEFICENCE. Rev. C. Addison Northrop	166
OUR COUNTRY'S YOUNG PEOPLE, Conducted by Don O. Shelton	
Observations	167
Home Missions and Patriotism, Professor Amos R. Wells	168
Home Mission Aphorisms. J. A. Shedd	169
Reminiscences of Joseph Ward. Rev. E. D. Disbrow	170
Layman's Part in the Spiritual Awakening. J. C. Sherburne	172
FROM THE FRONT LINE	174
A Prize Creed—Continued Progress at Matanzas—A Breath from the Spirit—In the Path of the Tornado—Going to Church—Valuable Fruit—A Lesson from the Garden—Jerome Once More—Capturing a Church—Light and Shade in the Spanish Work—Growth Under Difficulties—A Trial of Faith.	
GLEANINGS	177
WOMEN'S WORK AND METHODS	180
The Sunnyside Missionary—An Historical Society—	
The Connecticut Union	
APPOINTMENTS AND RECEIPTS	182

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE, NEW YORK CITY

HEROES OF THE CROSS IN AMERICA

..BY..

Don O. Shelton



The First Home Mission Text
Book in the Foward
Mission Study Series

For Mission Study Classes
in Young People's Societies

For Women's Home Mission
Unions

For General Reading



302 Pages. Handsomely
Bound. Illustrated. Cloth, 50
Cents. Paper, 35 Cents. Postage
10 Cents Extra.

Some Interesting Comments

Just now, when the attention of the world is focused on Oregon and Marcus Whitman, there is a growing appreciation of those rugged pioneers who coveted the western country for God. Don O. Shelton, who is held in such esteem in the Young Men's Christian Association, seized the right moment to present in "Heroes of the Cross in America," a group of biographies of five American pioneer missionaries, David Brainerd, John M. Peck, Marcus Whitman, John L. Dyer and Joseph Ward. **These men had the woods cunning of Kit Carson, the faith and endurance of Paul, and the loving spirit of David Livingstone.** It is a well written book, full of interest, as well as information. FRANK W. OBER, Editor *Association Men*.

The book is extremely interesting. It will appeal at once to the general reader, young or old, because it has the human touch that always tells; and to those who make its subjects a study it will reveal the secret of true happiness, of service, and of nobility of character. **Nowhere in the same number of pages can one find more matter that makes for righteousness, for true Americanism.** Pastors who wish to awaken a revival spirit in their churches could not do a more effective thing than to secure the reading by their members of such a book as this.—THE REV. HOWARD B. GROSE, *Editorial Secretary Baptist Home Mission Society*.

A mission study text-book, but **full of living human interest.** Pastors and young people will find the volume an excellent basis for definite home mission study.—THE MISSIONARY REVIEW OF THE WORLD.

It fills a long unoccupied place in our missionary literature. **Its appeal to the heart along personal biographical lines is at once direct and decisive. I shall certainly use it soon as a text-book with our young people.** It ought to be in every Sunday school library. Every young people's society ought to secure copies and circulate them among its members.—THE REV. ERNEST BOURNER ALLEN, *Toledo, Ohio*.

Questions, literary references, and lists of topics for discussions make it **a serviceable text-book.**—THE OUTLOOK.

The marginal titles are a great boon to students as well as to the general reader, while **the questions for study following each chapter invite and almost compel a careful reading.**—THE REV. DR. J. B. CLARK, *Author of "Leavening the Nation."*

A BOOK NECESSARY TO THE
STUDENT OF HISTORY AND
THE STUDENT OF MISSIONS

LEAVENING THE NATION

THE STORY OF AMERICAN PROTESTANT HOME MISSIONS

By JOSEPH B. CLARK, D.D.

Secretary of the Congregational Home Missionary Society

12 mo, illustrated, 362 pages, net \$1.25

Student's Edition, Red Paper Covers, 50 Cents

LOWELL COURIER-CITIZEN

"WILL MAKE a standard history of home missionary work. The book is popular in its style, and will be found to be extremely readable."

LOUISVILLE COURIER-JOURNAL

"A VALUABLE book written with the most generous spirit of love, not prejudice."

JAMES S. DENNIS D.D., Students' Lecturer on Missions, Princeton, 1893 and 1896.

"I KNOW of no book on Home Missions so informing and valuable to an earnest reader as 'Leavening the Nation.' A careful and thoughtful perusal cannot fail to put one into historic sympathy with the missionary enterprise, and awaken an intelligent comprehension of its immense import. It is a happy combination of history and heroism, and patriotism and pious achievement, of expansion in its best light, and the noblest aspects of the making of a great nation."

FOR SALE BY

THE HOME MISSIONARY

287 Fourth Avenue,

New York.

WING PIANOS

Are Sold Direct From the Factory, and in No Other Way

You Save from \$75 to \$200

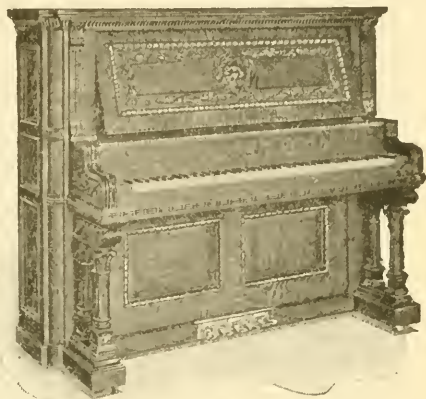
When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our whole-sale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from \$75 to \$200. Isn't this worth saving?

SENT ON TRIAL
Anywhere **WE PAY FREIGHT**
No Money in Advance

We will place a Wing Piano in any home in the United States on trial, without asking for any advance payment or deposit. We pay the freight and all other charges in advance. There is nothing to be paid either before the piano is sent or when it is received. If the piano is not satisfactory after 20 days' trial in your home, we take it back entirely at our expense. You pay us nothing, and are under no more obligation to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you.

Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and with absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange.

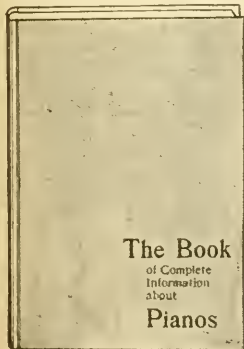
A guarantee for 12 years against any defect in tone, action, workmanship or material is given with every Wing Piano.



Small, Easy
MONTHLY Payments

In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

Mandolin, Guitar, Harp, Zither, Banjo—
The tones of any or all of these instruments may be reproduced perfectly by any ordinary player on the piano by means of our Instrumental Attachment. This improvement is patented by us and cannot be had in any other piano. WING ORGANS are made with the same care and sold in the same way as Wing Pianos. Separate organ catalogue sent on request.



YOU NEED THIS BOOK

If You Intend to Buy a Piano—No Matter What Make

A book—not a catalogue—that gives you all the information possessed by experts. It tells about the different materials used in the different parts of a piano, the way the different parts are put together, what causes pianos to get out of order and in fact is a complete encyclopedia. It makes the selection of a piano easy. If read carefully, it will make you a judge of tone, action, workmanship and finish. It tells you how to test a piano and how to tell good from bad. It is absolutely the only book of its kind ever published. It contains 166 large pages and hundreds of illustrations, all devoted to piano construction. Its name is "The Book of Complete Information About Pianos." We send it free to anyone wishing to buy a piano. All you have to do is to send us your name and address.

Send a Postal To-day while you think of it, just giving your name and address or send us the attached coupon and the valuable book of information, also full particulars about the WING PIANO, with prices, terms of payment, etc., will be sent to you promptly by mail.

WING & SON
351-382 W. 13th
St., New York

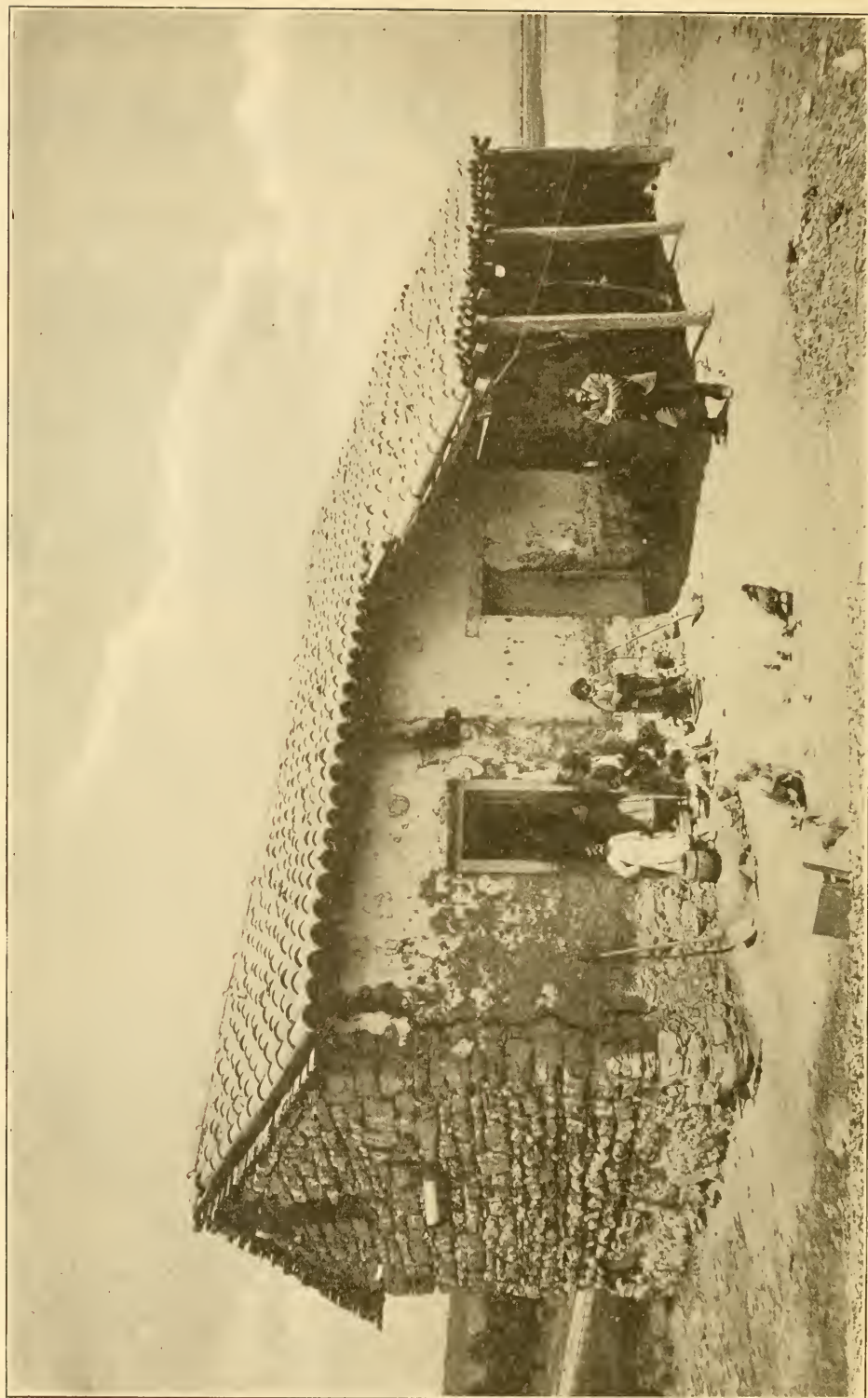
Send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.

Cut out this coupon and mail to us, after writing your name and address at bottom. We will promptly mail book and other information.

WING & SON

351-382 West 13th Street, New York

1868—37th YEAR—1905



THE HOME MISSIONARY

VOL. LXXIX

OCTOBER, 1905

No. 5

BOYS AND GIRLS OF NEW MEXICO

By MISS OLIVE G. GIBSON

*One of their Teachers, Commissioned by the Congregational
Education Society*



THE latter part of August we wrote to our people when to meet us at the railroad station and by way of postscript we told them to come prepared for a heavy load for we had grown corpulent during

vacation. The dear child-like people made no allowance for hyperbolic language. So, early in the morning of the appointed day there arrived at the station two drivers, two wagons and six horses, all for the express purpose of escorting two teachers home. After such a reception do you blame us for being proud? Solomon in all his glory was not more grandly escorted than those Seboyeta teachers as they crossed the mountains that day. Though it took all day to make the trip our hearts were so light that time glided by unnoticed and it was only when we crossed the deep ruts that we were

reminded of "all the ills that flesh is heir to."

Our most restful moments during the summer vacation were disturbed by visions and nightmares of the scrubbing, whitewashing, housecleaning in general, woodchopping, and water-carrying that awaited us on our return to our work. So imagine our delight on entering our mission home late Saturday night and finding the floors scrubbed, the walls freshly whitened, the ceilings washed, pails of fresh water on the



SCHOOLROOM INTERIOR



TEACHERS' HOME

kitchen table and on our arrival a man came and chopped wood enough to last over Sunday. The next morning when we arose we found more fresh water and a basket of luscious peaches awaiting us at the back door. Our dear Mexican women had done their best to make our home-coming pleasant. Our first day at home was the Sabbath, that day of rest, but it brought no rest to us, for we were supposed to be at home to our friends and we received one hundred and fifty visitors. We were glad to see our dear people again, and we were glad, too, when that long day was ended.

TRIALS OF AFFECTION

We love our people and believe that they have some affection for us, but we have been severely tried by some that we love most. It was hard to be patient when one dear Dona brought us a stew of "chile colorado" (red pepper) and abducted in exchange our flat irons and spoons. It was hard to emulate Job when Don Hernandez appropriated our wood one dark night and the next day borrowed our axe to chop it.

Such experiences as these teach us that the successful missionary must possess the qualities of both serpent and dove, but there are times when

an ounce of serpent outweighs a pound of dove.

Our school work has not been hard this year, the entire enrollment being only eighty, much less than last year. This is because a large number of our children went away to school, some to the Indian schools, some to the mission schools of Santa Fé and Albuquerque.



TEACHERS IN THE SCHOOLHOUSE

We have conducted our Sunday school at the same hour throughout the year. The average attendance in the Sunday school has been thirty-one.

The thought that one may be doing more harm than good in conducting a religious meeting when unprepared has always made it hard for me to lead a prayer meeting. To lead a prayer meeting every week in a foreign language has been more than hard. In spite of this fact our Wednesday evening services have become the very "apple of our eye." Knowing that a night meeting conducted by the teachers was a new feature in our work, at least in Seboyeta, it was with great fear and trembling that we announced our first meeting. We rang the bell, opened the doors, and with an attempt at bravery began the service. As we had feared our motives were misinterpreted. Though no one

entered we could see through the windows eyes galore glaring at us from the darkness.

From the door we could see lines of men up street and down each in his turn trying to solve the mystery.

There was one woman in the crowd. She had her little daughter on one arm and a lantern on the other. Thus for three or four weeks we conducted our prayer meeting with a large congregation on the outside. But when they learned that our motives were not bad one boy had the courage to enter. The rest followed and since then we have had an average attendance of thirty. A few of our people take part in the services. Occasionally one young woman is willing to lead the meeting when we ask her. We have so little time to prepare for these meetings, but we have a book, a story of the life of Christ, which has been a great delight as well as a help to us. It is written in English, but the language is so simple that it is easily

translated into Spanish and told to the people. One night our congregation was composed of thirty five boys, between the ages of ten and seventeen. How we did sing! To be sure at times it seemed that no two of us had the same time or tune, but we sang and had a good meeting.

Though we have had no contagious diseases we have had a great deal of sickness and an unusually large number of deaths. At present our people are visiting diphtheria patients at Cobezon; what the result of this visiting may be we shudder to think.

As ever, in Seboyeta our severest trial has been the water supply. Last year, as many of you know, we searched over the hills and through the canons for sufficient clean water to make our tea and after having to give up the search we took the stagnant water from the green pools by the wayside or borrowed from our Mexican neighbors.



PLASTERING THE SCHOOLHOUSE, GRATIS



CORNER OF TEACHERS' SITTING ROOM

FLOODS OF GREAT WATERS

This year we have had an abundance of water, fresh from heaven, strained through cheese-cloth ceiling. Time after time have we had to close school and flee in search of a dry spot. As many times as we had to close school did our sympathetic patrons turn out to fix our roofs, but the more they fixed the worse it grew until for sixteen nights we had no place to sleep. For ten consecutive nights we had no dry spot. We stretched a sheet above our bed which was some protection in gentle showers, but the bed itself was standing in water and our mattress was wet through.

After such an experience do you wonder that one of us should get sick? Do you think it strange that I

took the "grippe," lost my voice and fell a speechless burden on Miss Davis who so patiently and cheerfully administered to all my needs, taught both rooms of school, did all the housework, administered beef tea and medicine to the sick in town and entertained the solicitous visitors?

After a week of such frolic a settled rain came. And such rain! At one o'clock Miss Davis arose from her slumbers and sallied forth in search of a dry spot for her patient. In a short time she returned saying she had found a place in the kitchen, but unfortunately the dry place was only about three feet long and the patient five feet, but Miss Davis made a very comfortable bed of blankets and

pillows and the patient was established with an umbrella over her head and a dish-pan on her feet, to catch the naughty drops, while Miss Davis went to the schoolrooms to look after the books.

While she was gone the roof sprang a leak between the umbrella and dish-pan and for the second time in one night the patient was washed out. When Miss Davis returned from the schoolrooms she fixed up the bed again, then crept under the kitchen table to spend her night's repose, but her hopes were blasted for she was soon washed out. Our house could not have been wetter had it been dipped to the bottom of the sea. And only those who have had some experience know how damp and cold an adobe house is when the ceiling, the walls and the floors are wet.



OUR BOYS CLEANING ERASERS



CLASS OF BOYS AND GIRLS

The next morning, as ever, when it comes to the test, our Mexican people were loyal to us. The post-master came in, wrapped me in blankets, took me on his back like a little papoose and carried me to his home, where with two other families, ten in all, we shared a room just a little better than our own.

What a picture we did present, as we passed down the street that morning, the longest way around, a little thin man with a little fat woman on his back! And how thankful I was that there were no Kodak fiends in sight, but, alas! an artistic friend was in the back-ground who reproduced the scene on canvas.

THE DEPARTURE

The following night was spent in misery by all concerned. The next morning, fearing that death would be the result of another night spent in Seboyeta, we started in an open wagon, through cold wind and rain and mud that came almost to the hubs of the wheels, for Laguna, fifteen miles away, to take the train for Albuquerque. But at Paguete, an Indian town five miles from Seboyeta, we fell into the hands of the Government doctor from Laguna and that "Good Samaritan," Miss Dissette, who took us into her home and for two weeks your humble servant enjoyed that luxury, a dry bed and a dry house, where under the care of Doctor Jones, the Misses Dissette and Davis she rallied. To these three she owes her most profound gratitude for they really saved her life.

Really this year's experience is



NEW MEXICAN TROLLEY

enough to teach one that the good missionary ought to be a mermaid.

In the past our beloved Seboyeta either "achieved" or had "thrust upon" her the reputation of being the "most notorious spot in Bloody Valencia County." Whether she won her fame by fair means or foul may never be known but we do know that during the past nine months she has lived up to her reputation.

Though our school has been smaller our

work has been harder this year than last.

It has not been what we have done but what we have not been able to do, that has exhausted us. Scarcely a day, never a week, has passed without some experience that threatened to crush us into black despair.

Our work grows harder and the burden heavier as we learn the secrets of the town. The responsibility of work grows so appallingly as we see our dearest children, the children on whom we have spent the most time and labor fall a prey to all that is loathsome.

To be sure we try to console ourselves with the thought that we have a general influence on the town which may not be felt until years of patient toil; but this is consolation that carries with it no comfort. It brings no comfort when a crowd of our most promising sixteen year old boys, whom we have entertained nearly every evening for two years to keep them out of mischief, lie drunk on our steps until after midnight. It brings no comfort when little girls of twelve are forced into lives of debauchery. It brings no comfort when a new saloon

is perched up beside us and we can scarcely cross the street without stumbling over the body of a drunken Indian.

If the little boy lying drunk on the steps were your little boy or my little boy we would not be satisfied with a "general influence on the town." If the poor little girl were your little girl or my little girl we would not be satisfied with a "general influence on the town." If the drunken Indian were your brother or my brother, your father or my father, we could not be satisfied with "a general influence on the town." Our cry night and day would be, "Save my little boy! Save my little girl! Save my brother! Save my father!" Were they our little boys and girls the thought of being satisfied with a general influence on the town would make us blush for shame and indignation. Well may our faces, well may the face of the whole Christian church scald with blushes until we have called down the promised power of God and have rescued these children.

Never has God promised us more power than we ourselves want. So we dare not be satisfied with a "general influence on the town."

We must rescue the children of the present generation. We do not feel a great responsibility for

the future, God will have some one else to take care of them. But we do feel responsible for the boys and girls of to-day, these precious little ones are clinging to our hands and crying for deliverance from bondage.

"A child's sob in the silence curses deeper than a strong man in his wrath."

I would not have you think that this story is a discouraged wail, for we are not discouraged! From the very bottom of my heart I believe that we may have the power to rescue these children of to-day, but our hope and only hope lies in getting our industrial school to supplement our day schools, and to send our children away from their home environment.

As we look back over the year with its heart-rending experiences, its harrassing trials there seems to be but one thought that has kept us from being crushed to the earth, that is, the thought that we have transplanted one little girl and that before her is placed the possibility of developing her God-given character soon.

We may talk all we like about God's money being hard to find; when we are ready for it we can find it. The secret of our getting the industrial school lies concealed in two words: concentration and consecration.



PARSONAGE AND THE MOYA FAMILY

MANKATO CHURCH MILITANT

BY REV. E. DUDLEY PARSONS.

"I DECIDED that if the Mankato church was to save its life, it must lose it." So spoke Rev. Edgar L. Heermance to me when describing his scheme of rural home missionary work, after I had decided to cast in my lot as his associate. And from others I gradually got the rest of the tale—how this church, despondent, had appealed to Yale Seminary for a Moses to lead it out of its difficulties; how they had been given, not only a Moses, but a Joseph, "a man in whom the spirit of God is"; how he had come from a luxurious home, the abiding place of three generations of cultured Christians; and how he had labored to advance the cause of religion far out from a center that should glow with purpose. And as I heard and saw, I came to regard this man in the light of Chaucer's "pour persoun of the towne," who preached "Christes lore and his apostles twelve, but first he followed it himself."

So much for the man—now about the field. Mankato lies beautifully nestling in the valley of the Smoky Water, or Minnesota. In all directions moraines lead up and out onto the sweeping prairie stretch that has done so much to win Minnesota her title of "The Bread and Butter

State." German and Norwegian farmers, mostly Catholics and Lutherans, hold imperial sway over these productive acres, yearly adding to their wealth. Here and there are groups of Easterners, remnants of the tribes that once poured in from New England and New York and then passed on to the wilder West, the true pioneers. And to these detached groups with such of the newer Americans who received him kindly, went Heermance on his wheel—the wheel that had carried him through the vineyard districts of France, over the Alps, into the fair Lavinian fields—establishing stations that, like our honored Independence Bell, should "proclaim liberty to the inhabitants thereof," speaking of things other than wheat and hogs and dollars.

Three miles west of Mankato lies South Bend, the precursor of the city. Where once was a bustling village is now but a sad memory—and yet not so sad, for its daughter is one of the fairest of the Northwest. Here in old war times the sturdy Welsh built a chapel and for years the faithful congregation worshipped therein. But removals, deaths and the vicissitudes of fate disorganized the lusty settlers so that up until a year ago, for over a decade the building, wrecked by time and storm, stood, a sorrowful monument to the departed.

Twelve miles southeast is St. Clair on the site of the old Winnebago agency. A straggling street, bordered by business buildings of strikingly various designs, affords a contrast to some fine residences and public buildings. It is picturesque to a degree found probably



THE BISHOP IN HIS DEN

nowhere else in the state. There is a creamery of the best appointments, to which journey a hundred and fifty farmers, twelve stores and shops, including three saloons, a flour mill, a graded school and four churches—Catholic, Lutheran, German Evangelical and Congregational.

Anent the latter hangs a tale. Before the coming of the Germans thirty years ago New Yorkers, raising up the Christ of their fathers in this western wilderness, builded the stanch structure that still holds forth.

As at South Bend by reason of inadaptability of their religion to western ideas, it failed and, except for the faithful journeys of the veteran Wilbur Fisk, who also was forced to let go through stress of age and other work, for years it stood unused but for an occasional funeral. And about it was growing up a generation without opportunity to hear religious instruction that they could appreciate, and without the chance to be trained by a resident pastor.

Ten miles southeast of St. Clair, on a meadow, is the Freedom Congregational Church. Supported by stalwarts who have not seen fit to either die or move west, it has done a noble work especially under Mr. Fisk's administration extending over a period of twenty years. But his resignation placed it in a peculiar position as alone it could not support a pastor. So here was another problem to be solved.

Ten miles south of Mankato is Rapidan, with an elevator, store and hall, besides a Lutheran church to minister to the needs of the surrounding farmers. Here for some years an attempt had been made to provide a preaching service for the benefit of the younger element rather out of sympathy with the conservatism of their fathers. But little success had crowned these efforts.

Six miles east of St. Clair is an old

building once called the Alton Free Baptist church; four miles south is a school house in an eastern settlement; six miles north is another abandoned Baptist church. South of Mankato are two school houses in a district cut off by rivers so that direct communication with the religious world outside is impossible. In all these places from the opening of the country there had been religious work of one kind or another carried on, often of the emotionally revivalistic type that brings a sad reaction.

These, then, mark the field over which the pastor of the Mankato church rode and visited. Lifting up his eyes and gazing far, with the spirit of the old Jesuit explorers, he declared he must organize work which would bring to these Macedonians the continued advantages which his townspeople enjoyed. And he would make these latter also so interested in putting forth an effort, the results of which they could constantly watch, that their own church life should be stimulated. And as this came to mean more to them they would in turn mean more to those whom they served. It was a great experiment, for, besides a salary they could ill provide for the support of this work, they pledged nine hundred dollars.

How has it succeeded? The work was first organized with two Yale Divinity men in charge, as assistants of Mr. Heermance, during the summer of 1903. They were Messrs. Scott and Rhorabeck, the former being located at St. Clair, the latter at Rapidan. They covered all the territory they could. The liberal attitude coupled with the most dutiful and inspired service was agreeably noted by the people to whom they went. Both scholarly, yet good "mixers," they laid solid foundations for continued effort.

Mr. Heermance was unable to

find anyone to take up the work until March 1904, when he presented the matter to me. It was attractive and so I settled at St. Clair, as assistant pastor of the Man-kato church. In the summer Mr. Baldwin of Yale, came out to Rapidan and South Bend. While he hammered the old wreck into shape, "the Bishop," as we came to call our leader, painted it (and himself) making it once more habitable. The scattered people of the district pleased with the chance to again enjoy re-



THE AUTHOR AND TOPSY



THE BOYS IN LINE

means to keep open the stations west of St. Clair, except in the summer time.

This season Mr. Siehl, of Carlton College, and Mr. Porter, a student for Ph. D. at Harvard University, have labored energetically, spreading themselves over a large area, and coming in touch with a goodly number of people. Thus, while it does not seem best to independently organize these groups of people, they are brought into contact for a part of the year at least

ligious exercise, subscribed toward the improvement fund.

At a dedication service held soon after, a feature was the singing in Welsh of the piece that had ushered in the first regime, by the same woman who had led it before, assisted by her grandchildren. A grateful audience throughout the summer marked the appreciation with which the labors of the two were received.

Except for the Sunday school at South Bend it has not been possible to procure



RURAL SUNDAY SCHOOL CLASS

with the sources of spiritual strength. More and more they are coming to appreciate the value of this; to recognize the Mankato church as their church and its pastor as theirs. They often call upon him for services of various kinds. So he has become a citizen of a world outside his immediate flock.

As to St. Clair—because we concentrate there, a permanent work, we feel sure, is established. In the sixteen months of my service I was pleased to drive over an extended territory to impress the "unchurched crowd" that they were our parishioners. In my buggy I often carried reading matter of various kind, for I found how barren of this so many homes are. In getting acquainted with these families, I myself became broader in my views and sympathies.

In the village for a while we ran a free reading room and, after we lost our place, distributed our matter from the church. We made the Sunday school a center of extensive operations, striving to teach the young the value of altruism as opposed to self-seeking. Our boys' club was always appreciated and our social work was a builder for our church. The men, who always outnumbered the women in attendance at our evening services, rivaled them in their general efforts for our success. A little company, set apart as a branch of the Mankato church, was constant to draw the attention of the crowd to the importance of the church as a spiritual force, while the people generally came to look upon us as a fact instead of a flitting fancy. We repaired and papered our building and came once more to a place of dignity in the community. Branching out from St. Clair I was able to reach the school houses to encourage them in their Sunday school work.

At Freedom we organized a church social committee designed to produce a deeper sympathy between the staid members and the careless outsiders. Saying to the former "be

broader," and to the latter, "be more religious."

In July of this year I was pleased to introduce to the people of this community "one of the best trained men the world can produce" as I said, in the person of Mr. A. R. Brown, of Yale '05, and his cultured wife, of Oberlin '02. I am glad to note that they are taking hold of all the work in that spirit that makes for success. By their energies they are stimulating the people at St. Clair to desire an independent church, of Freedom, to build more nobly, and of the surrounding country, to enter the church life. Both are musicians and institutional workers, practical and far-sighted. So my boys' club is to be a fife and drum corps, a girls' club has come into being and a general organization of the work is taking place. Their labors having a solid basis will produce permanent results. With a new railroad to connect Freedom, St. Clair and Mankato, the two former churches will come into their own with enlarged opportunities.

Briefly this is the story of the work of Mr. Heermance and his church in the last two years. Instead of sapping its strength he has indeed injected new life into it. It is the center of the largest operations except those of Plymouth in Minneapolis of any church in the state, and its membership is but one hundred and twenty-five. If it has given dignity to other places, it has gained for itself a respect which, as I have suggested, has made it more useful than ever. And it has come to love its pastor, tireless, practical, executive as he is, as well as spiritual leader, so that none of their companies is complete without him. As for him—in his den he sits and studies and writes and plans. And in the open air he wheels and plays tennis and curls. As Kipling says, he is a man in a world of men. The object of all his operations, physical, mental and spiritual, is to establish the kingdom of heaven just as widely as money and strength will permit.

EDITOR'S OUTLOOK

The Home Missionary Revival

UNDER this title, in the May, 1904, HOME MISSIONARY, attention was called to the supreme need of a forward movement in home missions. The essential conditions of any such revival as should be adequate to the need of the hour, were described. And it was especially insisted upon, that antecedent to any forward movement there must be a downward movement in the hearts of God's people, bringing them to a clearer vision of the meaning and the motive of the Great Missionary in His visit to this world, and to a fuller conception of the missionary function of the church.

Since that date a gentle but very gracious wave of spiritual influence has pervaded many of our churches east and west, marked, not so much by large additions to their membership, as by revived faith in the power of the gospel message, and by hopeful, often fruitful endeavors to bring unto men its saving help. The genuineness of the movement cannot be questioned, and it is the hope of many and the prediction of several leaders of vision that the coming winter is to witness an even greater awakening and more radical results.

May this hope and prophecy be well founded! For, much as we regret to say it, the movement of the past year does not seem, as yet, to have broadened, or deepened, nor even touched, the springs of missionary benevolence. On the contrary it is a startling fact that the three leading missionary societies of our church are to-day confronting debts or deficits amounting to an aggregate approximately of \$400,000—and this, in spite of most careful management, some painful economies and most disastrous retrenchment of their work.

As regards the Home Missionary Society, its deficit of \$180,000 is due in part to historic conditions that have been slowly gathering for many years, leading to frictions which have naturally checked the inflow of funds. The vigorous effort of the Society at Springfield to find a *modus vivendi* without friction, appears to have been generally accepted. Time must prove its value, but hope is strong that the changes proposed are to usher in a new day of home missionary prosperity.

Nevertheless, the primary condition of missionary development, home and foreign, is still lacking. The great missionary movements of the nineteenth century came to life in marked seasons of revival among the churches. From these followed consecration of self and property to the Lord's work, an evangelistic spirit that shrunk from no sacrifice in the support of the missionary or the society that sent him forth and a spontaneous response to every missionary appeal. What was thus born of the Spirit must live by the Spirit. Our shrunken and still shrinking streams of benevolence too truly tell the tale of a low religious tide in the life of the churches still waiting for spiritual uplift.

Meanwhile and always there are loyal givers who are never cast down and need no uplifting to quicken their faith. On this loyal band rest grave responsibilities. The coming winter and spring promise to be debt-raising seasons. How can they well be otherwise? Evidently this is a first duty, but there is another duty hardly second, namely, the support of the current work which must be sustained as if there were no debt at all. This brings a double burden upon a comparatively few givers. But will they shrink from the sacrifice when interests so great and so sacred are at stake?

The Seventy-ninth Year

What have the Congregational Home Missionary Society and its auxiliaries accomplished during the year from April 1, 1904, to March 31, 1905?

Answer. They have supported **1,796** missionaries.

These have been employed in 46 different states and territories. In Maine, 88; in New Hampshire, 53; in Vermont, 56; in Massachusetts, 157; in Rhode Island, 14; in Connecticut, 85; in New York, 71; in New Jersey, 11; in Pennsylvania, 39; in North Carolina, 2; in Maryland, 3; in Virginia, 2; in Louisiana, 5; in Georgia, 43; in Alabama, 16; in Arkansas, 2; in Florida, 27; in Indian Territory, 6; in Kentucky, 1; in Texas, 9; in Oklahoma, 39; in Tennessee, 2; in Ohio, 34; in Indiana, 24; in Illinois, 78; in Missouri, 33; in Michigan, 81; in Wisconsin, 68; Iowa, 86; in Minnesota, 98; in Kansas, 40; in Nebraska, 75; in North Dakota, 51; in South Dakota, 79; in Colorado, 44; in Wyoming, 12; in Montana, 15; in New Mexico, 3; in Utah, 10; in Idaho, 17; in Arizona, 7; in North California, 46; in South California, 40; in Oregon, 26; in Washington, 89; in Alaska, 2; in Cuba, 7.

How many of these men have ministered to single congregations? Answer, **1,045**.

How many have ministered to two or three congregations each? Answer, **474**.

How many have extended their labors over yet wider fields? Answer, **262**.

In how many years could one man have done the work of these missionaries? Answer, **1,298** years.

How many congregations and missionary districts have been supplied by these missionaries? Answer, **2,302**.

How many of these missionaries have preached in foreign tongues? Answer, **198**—38 to German congregations; 92 to Scandinavian congregations; 22 to Bohemian congregations; 2 to Polish congregations; 8 to French congregations; 1 to Mexican congregations; 13 to Italian congregations; 6 to Spanish congregations; 6 to congregations of Finns; 3 to Danish congregations; 8 to Armenian congregations and 1 to a congregation of Greeks.

How many Sunday school and Bible class scholars are gathered together at these mission stations? Answer, about **123,000**.

How many new schools were organized by these missionaries during the year? Answer, **125**.

How many missionary churches report revivals of religion during the year? Answer, **134**.

What are some of the fruits represented by numbers? Answer, conversions, **125, 100, 70, 63, 60, 55, 52, 50, 47**.

How many converts in all are reported by the missionaries of the Society? Answer, **4,800**.

How many were added to the churches? Answer, **6,616**.

How many of these on confession of faith? Answer, **4,180**.

How many new churches have been organized this year? Answer, **51**.

How many have come to self-support? Answer, **40**.

How many houses of worship have been completed? Answer, **49**.

How many parsonages have been built? Answer, **80**.

How many young men are preparing for the gospel ministry? Answer, **39**.

What has been the cost of this work for the past year? Answer, **\$534,921.17**.

Have the Congregational churches raised enough to pay for this work? Answer, they have not. They have suffered a debt of **\$180,698.97** to

rest upon the treasury of the National Society. This money has been loaned to the Society and must be paid.

What conclusions are inevitable from all these facts?

ANSWER

1. The work of the Congregational Home Missionary Society and its auxiliaries is a vast and widespread benefit to the entire nation.

2. Its retrenchment at any point would be a positive loss of important agencies in the Christian civilization of America.

3. All thoughtful lovers of their country will be ready by all reasonable sacrifice to unite in preventing so great a disaster.

4. The first duty of the friends of home missions is to remove the burden of debt, and the second duty is to supply the treasury of the Society and its auxiliaries with a steady inflow of funds for the maintenance and enlargement of American Home Missions.

Special Attention

We commend to the special attention of our readers one or two articles of the current number. The problem of outstations and neighboring churches in dying need of fellowship, is one to tax and that does tax many missionary pastors and their churches. Rev. E. D. Parsons contributes a graphic picture of the situation at Mankato, Minnesota, and shows us how one difficult problem has been solved or

has been put in the way of solution. His story is full of suggestion to churches of some strength which may be thus surrounded by neglected communities or discouraged households of faith. What more gracious ministry can such a church attempt, both for its own good and its neighbors, than to stretch out the helping hand of Christian fellowship?

The readers of the HOME MISSIONARY have more than once been brought into touch with the hopeful spirit of Dr. Kingsbury, superintendent of Idaho and several empires besides. He is by nature an optimist of optimists. His communication found on another page, was not written for publication. It is the outpouring of a burdened heart, in close touch with missionary needs among which he lives and moves, yet which he is forbidden so much as to lift his hand to help because of debts and insufficient receipts at New York. Added to the lack of money is the lack of men and the two are apt to go together. How long shall this cruel distress continue to wear out the bravest hearts among our missionary leaders and to withhold the bread of life from thousands who are perishing with hunger! We have ventured to print Dr. Kingsbury's letter without his knowledge or consent, in the hope that through its atmosphere of mingled hope and despair our eastern friends may catch some true glimpse of the missionary situation as it is to-day.



WANTED—MONEY AND MEN

BY REV. J. D. KINGSBURY, D.D.

I AM on my way to Denver. I am after men. Several churches are in a critical state and great loss will come if there is an interval between pastorates.

Our beloved constituents do not, perhaps cannot, understand the growth that is inevitable in a good field. Enlargement of the work is a natural and unavoidable necessity and that is cause for thanksgiving.

Take our work at Council, Idaho. The P. & I. R. R. went up from Weiser to Council—seventy miles. Council has a little cluster of shacks but is the terminal town. It would of necessity be the supply point for all the region. It is the gateway to the "Seven Devils" and the Payette Lakes. We sent in Foster. He was a pioneer, versatile, robust with courage, hope, grace, piety. Out of the rough heterogeneous population made up of prospectors, adventurers, etc., he gathered a church.

The early work was heroic. It had elements of the frontier which were wild, picturesque, comic, tragic, but the little church grew and housed itself in a meeting-house and parsonage. It reached out with mission work to White School-house, Upper Valley, Mickey, Indian Valley (which had been organized before), Upper District, Midvale, Meadows, West District, Hornet Creek. No other denominations. It was our work. Foster was bishop of the realm and our Society was foster mother to the whole people.

A little company of strong workers was trained in Council and the work was a model of Congregational organization, taking Methodists, Baptists, Christians and Nothingarians and fusing them into one body, with loyalty of purpose building the Kingdom of Heaven.

This country had an area of great size, fifty miles wide—seventy-five miles long—running into valleys, canyons, up the mountains, over table lands and the Central church ministers to all. Now the P & I. R. R. has bought rails and is extending its road to Meadows and Largo and the country is alive with the stir and stimulus of enlargement.

That work at Council, by pastor, by local workers under him, by trained workmen and women at Council, covers this whole territory.

Foster the organizer, hero, pioneer and messenger of God to do the work of the Mother Missionary Society—a wonderful example of the need, energy, efficiency of the work we are doing—work which makes alive the dead wastes of the mountain and wilderness; work that has no ally, no competitor. The field is our own. To neglect it is to relegate the renewed realm to godlessness and vice. *Would God our Eastern* friends could *know* the power, opportunity, necessity of our missions in the new fields!

Now the tender pathos. "Minnie" the gentle, earnest, loving wife of Foster, through exposure in the rude shack where they lived and overworked and her frail body worn by the hard service and long rides over the rude trails, grew faint, and sinking, gradually went through the golden gates before her life was half spent.

We buried her at Christmas time. The little camp and all the realm was in tears. Freighters, ranchmen, prospectors, miners, sheep herders, saloon men and Magdalens wiped away the fast flowing tears. Sweet, silent tribute to a sacrificing life, giving, serving and making the world better to the last.

The little church was nearly built when she entered it the last time and sat for an hour in prayerful thought, her tears flowing freely because she knew she might not see the dedication. There was a tender pathos in her words as she said: "My people will worship here in prayer and song." The little city was still on the day we buried her. Even the saloons were closed. Love ruled in all hearts. Tears flowed down cheeks of hardy men. Her death was a holy benediction.

Foster with his four little girls lived and worked. Broken, weary but sustained, bearing up and going forward. He said, "I don't know how to preach since Minnie left me, but the people hold me up and say, 'You never preached so well.'"

Two years and his heart turns from the place. To him a change seems a necessity. Now this is one of the places I must fill. To vacate for a time is impossible if we hold the work. That is one example.

Another is Huntington. You know it was three years ago in neglect and ruin. It has been steadily growing until now they are

nearing self-support and are full of hope and trust and faith in God.

They were so slow that they yielded their house of worship to the use of the Methodists. But a faithful trustee made one condition that the preacher should not introduce Methodism. The crafty Methodist went on honestly for a time but when he thought the time was ripe, he said one day to the trustee: "Well, we might as well settle it now. Is this church to be Methodist or Congregational?" The trustee answered on the instant: "It is to be Methodist one day and after that Congregational. You will give notice there will be Congregational preaching here next Sabbath!" "By whose authority?" said the Methodist. "By my authority" said the trustee. "And if you will not give the notice, I will give it myself." There was Congregational preaching from that day on.

By happy coincidence that church with Eastern Oregon came under me at that time. The pastor now leaves Huntington. I must have a man. "Time would fail me" to tell of Ontario, Sandy, Challis, Potsimaroi, Ulysses and all the rest.

EVANGELISM AND BENEFICENCE

BY CHARLES ADDISON NORTHROP

IT LOOKS AS IF THE LONG STATIONARY STREAM OF GIVING WOULD FLOW MORE FREELY IF EVANGELISTS WERE TO BECOME A PRACTICAL WORKING FORCE IN MEN ALREADY CHRISTIANS. AND CERTAINLY, IF MEN COME INTO THE KINGDOM WITH FULL SURRENDER UNDER, THE REVIVED CONSCIOUSNESS OF ITS NECESSITY AS IT IS NOW PROPOSED TO PRESENT IT, THE SURRENDERED LIFE WILL SURELY CARRY LARGER AND MORE INTELLIGENT GIVING. IF THE YOUNG PEOPLE NOW IN AND OF THE CHURCHES WHO ARE BEING TRAINED IN KNOWLEDGE OF THE WORLD'S SPIRITUAL NEEDS, CAN GET AND MAINTAIN A CLOSER WALK WITH GOD, RECRUITS FOR THE ARMY OF GIVERS WILL BE RALLYING TO THE STANDARD.

IS NOT GOD'S HAND TO BE SEEN IN THE SYNCHRONIZING OF THESE TWO MOVEMENTS, THE MOVEMENT FOR A MORE CONSECRATED LIVING AND THAT FOR A MORE CONSECRATED GIVING?

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED

BY DON O. SHELTON

HOME mission study is gradually coming to take its rightful place in the work of young people's societies. The number of such classes promises to be much larger this year than previously.

The Missionary Committee of the Philadelphia Christian Endeavor Union plans to give home mission study the right of way during the coming fall and winter. At the general fall conferences of the committee a prominent place in the programme was given to the discussion of the topic: "Why Study Home Missions." In New York City also home mission study classes will be formed by a very large number of societies and will begin their work early in October.

Have you formed a home mission study class?

Now is the opportune time.

A text book is available. The "HELPS FOR LEADERS" are ready. The new home missionary library, the first of its kind to be published, can be secured.

The Young People's Department of the Congregational Home Missionary Society will cheerfully furnish full information regarding literature and methods.

Form a class for home mission study, even though but two or three members can be secured in the beginning.

Such study will foster a deeper interest in the work of the local church. It will develop an interest in the broad work of the Christian churches in America. It will strengthen and intensify the purpose

OBSERVATIONS of the individual Christian. It will lead to more conscientious giving.



In an illuminating article in a recent issue of the *Christian Herald*, Mr. John Willis Baer considers the subjects of emigration and immigration. Mr. Baer desires that both these great problems shall be considered not only seriously, but constructively, by the governments of the world. He would be gratified if President Roosevelt should take the initiative in calling an international conference for the consideration of such important topics as the following, suggested by a writer in the *Fortnightly Review*.

First. To encourage a high moral, physical, political, and educational standard of admission into any country.

Second. To guard against the spread of disease from one country to another.

Third. To check undue activity on the part of transportation agents.

Fourth. To maintain a world-wide system of police identification and restraint of criminals.

Fifth. To persuade each nation to live up to its full responsibilities in the care of its deficient.

Sixth. To induce the amelioration of politics or economic wrongs in given areas. Such influences are driving people from one country to another to the discomfort of the latter.

As a means of practically solving some of the leading problems connected with the great alien invasion, Mr. Baer suggests (1) a more careful distribution of the people who are coming to America and (2) aggressive evangelization. He closes his instructive article with these vigor-

ous words:

"Unless the question is thoughtfully considered and the problem solved, the alien invasion into this country of ours 'may be the rift within the lute, which slowly widening, will make the American music mute.' Instead, however, of placing undue emphasis on the menace of this invasion, I consider it a mission, not only for the loyal disciple of Christianity, but a mission of every loyal American. We must Americanize the immigrant, or he may Europeanize us. We must lift him up, or he may pull us down. Our hope lies in God, a strong heart, a clear head, and an outstretched hand. Let the American people put their ears to the ground, and they will hear the tread of the feet of men and women from other countries in the world who are coming to our shores. Coming, to help make America a greater America! Let us throw over them when they have been naturalized, the Stars and Stripes, and over Old Glory the blood-stained banner of the Cross. Let us give each 'newcomer' a man's chance."



Rev. Dr. Charles J. Ryder, secretary of the American Missionary Association, contributes to the September number of *The American Missionary*, an appreciative and commendatory article on the recent Silver Bay Missionary Conference.

He keenly and intelligently sympathizes with the young life of the churches and sees large possibilities in the movement for the arousing of deep missionary interest among young people. Dr. Ryder, who is a most helpful and highly valued friend to all young people who have the privilege of

knowing him, ends his excellent article with these words:

Those of us who have been long interested in the missionary activities of our churches should thank God and take courage and go forward. This movement of the young people means great things for the future. We must prepare ourselves for some serious readjustments for they have visions that we have not had; ideals that we have not reached are before them. They are striving to fulfill these visions and to realize these ideals. Some things that we have thought especially important, and perhaps have been so in the past, will be brushed aside. Paul found this true in his experience, but he rose, as we must, to the conditions essential to the coming of the Kingdom of Christ, and wrote: "Forgetting those things which are behind," let us press forward to those that are before.



At the closing session of the Home Mission study class at the Summer Conference at Silver Bay, Lake George, members gave expression of their estimate of the value of mission study. One said:

Mission study is valuable because it helps us to lift our thought-life above the treadmill of the commercial world; to feel the importance of doing one's appointed work; not for money, but for the joy of the working.

Another expressed her sense of the value of the class, as follows:

1. Through mission study I have been given courage to use my own voice in public.

2. It has given me a vision of opportunities for missionary work.

3. It has made me realize as never before that the only life worth living is one of prayer and Bible study.

IT is hard to see how a man can be an American patriot and not an enthusiast for home missions. Study history and you will find home missions bound up with all that is noblest in our past. Look around you and you will see the severest problems of the present. Scan the future and you will see in home missions the only hope for our Country's continued safety and prosperity. These noble men and women on home mission fields have tasks as difficult as ever confronted a hero: Shall we not give them all possible cheer and support?—
PROFESSOR AMOS R. WELLS.

HOME MISSION APHORISMS

BY JOHN A. SHEDD

New York City

GOD has packed His American storehouses with riches of righteousness for every foreign child of His, but a home missionary carries the key.

There is no boundary line between true patriotism and home missions.

The United States census is both an awful and an opportune home missionary argument.

"Home" to an American is wherever the flag flies.

The small college is a great blessing; the parable of the mustard seed is still true.

Ask yourself the question: "If it were not for faithful mission work, somewhere, far away; sometime, long ago, what would I be to-day?"

We think that home missionaries are merely touching a few foreigners; they really are handling the future of our whole country, a century in advance.

Every foreigner coming here has a noble title and a rich inheritance awaiting him; he ought to become a Christian American, but he has small chance of obtaining his rights unless a home missionary helps him.

The church without the missionary spirit may not be dead, but it is sick; it needs the Great Physician.

When the twentieth century says: "I am building a church and a school," I seem to hear the voice of the twenty-first century reply. "Thank you, you have saved me the trouble of erecting two jails."

If but few can be sowers in the fertile fields of missions, all can at least pay for a little seed.

All honor to the Pilgrim Fathers of the past, but do not let us forget the pilgrim fathers of to-day.

Who will stand at the judgment and say: "Lord, I gave too much for Thy missions?"

REMINISCENCES OF JOSEPH WARD

By REV. EDWARD D. DISBROW

Farmington, New Hampshire

THERE is no better illustration of the variety of Christian apostleship than is to be seen in comparing the temperament and disposition of David Brainerd and Joseph Ward, the first and latest great American missionaries.

A man of affairs, a man among men, and a prophet of intense faith in mankind as well as in God, was Dr. Ward. His constant prayer and desire was for God's kingdom here. The following texts were favorites of his: "Speak unto Israel that they go forward," "Go in and possess the land," "I Am hath sent Me." His great hopefulness made him sympathetic with youth, and caused him to take intense interest in the business, social and state affairs in the new territory of Dakota.

He believed in enjoying all that is good in this life, while he longed for things better to come. His

life companion and co-worker was a noble woman who was accustomed to luxury and the highest New England culture, and although their earlier work in Dakota was marked by great hardships, they knew also how to endure luxury (so as not to

suffer from it, and how to use it in building up Christ's kingdom. Rich art, music and literature made their commodious home a delightful place, where hospitality was realized in the highest sense.

They knew how to share the good things of life in an ideal way.

Once while sitting in a barber's chair I overheard a reputed infidel say: "I take no stock in what is called Christianity, but

if Dr. Ward is a Christian I believe in that kind for while my family was sick with an infectious disease, no one came near us, but a person who brought each day's supply of food to our back gate every night after dark, and it was sometime after we



*Your friend
Joseph Ward.*

were released from quarantine, before we knew our benefactor to be Dr. Ward." It was a typical comment on the good deeds of Dr. and Mrs. Ward.

Because of his breadth in religion several Catholics joined his church. This so troubled the local priest that he asked Bishop Ireland to send him a special mandate to stop his people from going to Dr. Ward's church. Now Bishop Ireland and Dr. Ward, each being statesmen and having a common interest in the development of the Dakotas, were great friends, so Bishop Ireland wrote back to the priest, saying: "It is good for your people to go and hear Dr. Ward. You had better go and hear him yourself occasionally." I have seen on the same platform in his church in Yankton, Bishop Marti of the Catholic church and all the pastors of the other churches, likewise in the Episcopal church, Bishop Hare, with all the other pastors, brought together by President Ward to discuss temperance and public purity.

This broad interest made Joseph Ward very influential. When the people of South Dakota were ready to form a state, they placed him at the head of the committee to draw up the constitution. The citizens take just pride in their constitution, as one of the very best.

When they were to build a state insane asylum he was made a member of the committee to superintend the construction. The city of Yankton, wishing to secure the Chicago and Northwestern railway, made Dr. Ward chairman of the committee to purchase the right-of-way. And even when the State Agricultural Society held a fair in Yankton, not understanding Dr. Ward's principles they attempted to honor him, by making him a judge of the horse races. All these offices and honors, with many others, of great remuneration (not accepted) were not sought by him, but thrust upon him because of the confidence the people

had in his efficiency and honor.

At times, when there was need, he would justly administer the fiery judgments of a prophet of the Lord. At the time when the governor and legislature of Dakota were unduly influenced to move the Capitol from his beloved city of Yankton to Bismarck, on the following Sunday Dr. Ward preached to an audience, in which was the governor, and the legislature, taking for his text, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."

It is seldom that the scriptures are so published as the thirty-seventh Psalm was published in the papers the following Monday. It could be seen placarded all over Yankton.

Joseph Ward was an educator. He believed the school should go with the church. One of his first works in Yankton was to secure a school building, which I think was the first school building in the state. In this he was the first teacher. He was largely influential in getting a sixteenth of all the government land in the Northwest set apart for school purposes. Because of this, as you travel over that country, there are everywhere evident excellent school buildings, and the average salary of the school teacher, even now, is higher than in the older states. Dr. Ward was a great believer in education for two reasons: For a broadening of soul, so one could appreciate life, and to equip the man for the fullest capacity of service. For the first reason, he caused vocal and instrumental music and art to be taught in the college, with science, literature and philosophy, not so much to develop musicians and artists, as to round out the whole man and make him efficient. Boys and girls of many nationalities were changed in character, from their crude and uncouth condition, to

refinement and culture fit to grace any parlor in the land. For the second reason, he caused them to look upon life as a great opportunity for service. He taught the young men and maidens who came under him, not to look for ease, and never to whine at hardship, and I cannot recall to-day a single man or woman who was educated under President Ward, who is living at ease or looking for a life of comfort, though many of them could do so. This view of life made him a great teacher, inspiring a spirit of world-wide sympathy and large purpose in the children of old Yankton College, who consider it an honor that they were privileged to live in touch with this great man.

On the bell of Yankton College

are engraved these words, by Rev Charles M. Sheldon:

At morning, noon and evening dim,
My voice shall sound
The world around,
Christ for the world, the world for Him.

The young men and women who passed through that institution under Dr. Ward, had the same sentiment engraved on their hearts, for the motto of the college is:

Christ for the world we sing
The world to Christ we bring.

Go forth with this inspiration and cheer, to fulfill a like sentiment uttered by our Master, to preach the gospel to every creature. The broad and deep influence of Joseph Ward gaining in impetus and volume with the added years is an answer through Jesus Christ to his prayer, "Thy Kingdom Come."

LAYMAN'S PART IN THE SPIRITUAL AWAKENING

BY THE LATE J. C. SHERBURNE,

North Pomfret, Vermont

THE gospel is the word which I wish to bring to this conference; the gospel, the significance of which unlearned and ignorant men may comprehend and which the wise and learned and mighty men must receive as a little child in order to enter into the Kingdom of Heaven.

The gospel is a free gift, its mystery cannot be studied out nor reasoned out nor comprehended. The gospel is the great leveler; upon its broad platform all men are free and equal.

The preaching of the gospel is the most important work for the preparation of a spiritual awakening or revival of religion. The preaching of the gospel is the preparation.

In the agricultural world to-day cultivation of the soil occupies the chief place. Intense cultivation is the modern expression. This is but a thorough preparation of the soil for a harvest.

Two thousand years ago seeds were sown by the wayside and on stony places and among thorns, but they yielded no in-

This article formed the substance of a memorable address by Mr. Sherburne at Quechee, Vermont, on June 7, 1905. During his impassioned appeal for heroism in Christian life and work he fell backward into the pulpit, dead. He was an aged, devoted, and highly useful servant of Christ, and his last words contain a pathetic and unusually forceful message which needs to be taken to heart by the young people of the churches.

crease, because of the lack of preparation. The seed falling upon good ground gave an abundant harvest. The other sowing was a failure.

Listen to a quotation which I make from a great religious journal of recent date: "Wales is blessed with great evangelical preachers, and while

they figure not in this great evangelical movement, they have prepared the way for it by their earnest, orthodox and faithful expository preaching."

The laymen are responsible in large measure for the preaching of the gospel in the pulpit, or the lack of the preaching of the gospel in the pulpit. In conversation with the late Rev. C. S. Smith, for many years the very efficient secretary of the Vermont Domestic Missionary Association, I quoted this proverb, "Like priest like people." "No," he replied, "like people like priest." If the laymen hunger and thirst after righteousness, if the laymen look to the pulpit to be fed with the bread of life and are given a stone, the incumbents of such pulpits will find soon their occupation

gone. "And a stranger they will not follow, for they know not the voice of strangers."

The layman is not only responsible for the preaching of the gospel in the pulpit, but the direct command comes, "Go and tell what great things the Lord has done for thee." "Go ye into all the world and preach the gospel to every creature." "And they shall hear my voice." Living the gospel is probably the most effective way for the layman to preach the gospel for preparation for a spiritual awakening.

The laymen are a mighty force for the advancement of Christ's kingdom on the earth, because they are strong in numbers, they embrace all classes, they support the institutions of the church. They build the churches and the parsonages and pay the salaries and support the missionary enterprises at home and in the dark corners of the earth. Abraham Lincoln said: "The Lord must love the common people because he has made so many of them." I think the Lord loves the laymen of the church because he has given in so large a measure the administration of material affairs into their hands.

The laymen are the conservators of the faith. There have been departures from the doctrines of Jesus, the preaching of the apostles and the saints and martyrs in all the ages; so far as I know, these departures from the faith have not been led by laymen.

Activity is good in the preparation for a spiritual awakening, but standing is sometimes better. The words of the great apostles are especially applicable to us laymen at this time when there is so much confusion in the church and in the world. "Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the spirit which is the word of God."

The gospel is a strenuous message. It cannot be expressed in terms of sweetness and light. It is rather a war cry from which the great apostle drew his military expressions. The gospel calls for self-denial, for the wearing of the yoke and bearing the burden, it calls for persecutions, for the taking up of the cross, for the giving up of life if need be. There is nothing appeals to men and women like heroism. Paul and Luther and Cromwell, and Knox and Edwards were heroes and they preached

a heroic gospel and won men to Christ as did the fathers in the church. Napoleon, in the shadow of the pyramids, to inspire the heroic in his soldiers cried: "Forty centuries look down upon you."

This is but an echo from a writer of scripture, who, to inspire faith in his followers, appealed to the heroic manifested in the great cloud of witnesses. Men covered with the sweat and grime of the world, engaged in the great battle for bread, the men whom we call the masses will never be won and brought into the Kingdom of Christ by men who wear soft clothing and live in king's houses.

There is nothing appeals to men like heroism, and this, I think, is the reason the Bible is so full of the heroic in the law and in the gospel. I can mention only a few instances. Moses and Joshua and David were not only great leaders of men but were great fighters as well. The life of Jesus was full of heroism in his conflict with the devil; he called him devil, he said also to those who would silence him by argument, "ye are of your father the devil." He found it necessary to make a scourge of small cords and drive them all out of the temple. "I have overcome the world," he said. These are but a few of the many instances of the heroic in the life of Jesus. Paul was one of the greatest heroes the world has ever known. He fought to win. He did win. Let me give you his words, when, as an old man, he summed up his life's work: "I have fought the good fight, I have kept the faith." The old hymn expresses the heroic:

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And smiled through bloody seas?

The fathers understood their Bibles and human nature also, and preached a heroic gospel, and did not complain that men did not go to church. Young men will go to a cockfight nowadays instead of church unless they hear something better than soft nothings or are offered two kernels of wheat in a bushel of chaff. Men and women want to do some great things, and they need to be informed that they will find opportunity in the gospel service. Men looking for a soft job in the Christian life will not find it, and if we tell them so, they know better, and we do not deceive them very much anyway.

Listen to this heroic call: "There is no man that hath left house or brethren or father or mother, or wife or children, or lands, for my sake and the gospel's, but he shall receive a hundred fold now in this time, houses and brethren, and sisters, and mothers and children, and lands with persecutions, and in the world to come, eternal life."

(Concluded on page 186)

FROM THE FRONT LINE

A Prize Creed

SOME months ago the *Ram's Horn* offered a prize of twenty dollars for a brief creed not exceeding one hundred words that should be acceptable to all evangelical churches. The following offered by Rev. Eben Herbert of Thayer, Missouri, was the winner:

I believe in God as revealed in the Scriptures; in Jesus Christ as the Saviour, and the Holy Spirit as the Divine Assistant of all men; that while all are lost and helpless by nature, whosoever will may have Salvation through faith in Christ, and the help of the Holy Spirit in holy living.

I believe in the Bible as divinely inspired; in the ordinances of baptism and the Lord's Supper; in the resurrection and a coming judgment day when the eternal destiny of all mankind shall be finally decided according to the deeds done in the body.

Continued Progress at Matanzas

Rev. E. P. Herrick, our veteran Cuban missionary reports:

We have not been without tokens of the divine favor. Early in the quarter a Cuban widow came from the Roman church asking for instruction and guidance. She sought the truth and found it, was baptized and united with the church and went on her way rejoicing.

A young man whom I visited during his long illness in the hospital has united with the church. The seed sown appears to have taken root.

The opposition of Rome is incessant. They have induced some of our girls to absent themselves. Calumny, misrepresentation, vituperation, are some of the weapons used by our foes. The women teachers in the schools fill the children with prejudices and work upon their superstitious fears. We need to be as wise as serpents and as harmless as doves to prosecute this work in a priest-ridden community.

During the quarter the church has chosen its second deacon. He is a school teacher exemplary in character and conduct, and we consider ourselves fortunate in having secured so good a man to fill the position.

Certain members who were absent from the mid-week service recently gave the pastor a satisfactory reason. "We took the New Testament with us and visited a family who listened with interest to the reading of God's word and to our explanations. That is the reason we could not come." Not all absentees had an equally good reason for their absence. Several persons are now pledged to unite with us at an early date. We look forward hopefully believing that He whose we are and whom we serve will be to us in the heat of a tropical summer, the shadow of a great rock in a weary land.

A Breath from the Spirit

Rev. Charles A. Jevne of Buchanan, North Dakota, tells with a grateful heart of the Spirit's work in his field.

During the meetings many Christians came into deeper experience of the spiritual life and many who had never before spoken in public spoke a good word for Jesus Christ. One of these, a fine old Christian gentleman, said to us one night: "Yes, I know I ought to speak for the Master; the Lord has touched my heart all right, but I don't think he has reached my lips yet." But the next night the Lord did reach his lips and he spoke a faltering but loyal word. And so it was with many another Christian. Some engaged in personal service for the first time. Throughout the whole community there was a sense of the presence and power of the Spirit. At least fifteen were brought to Christ by these meetings.

In the Path of the Tornado

Rev. John Schaerer of Curtiss, Wisconsin, now completing his fortieth year of missionary service, has had a long delayed experience of the destructive power of the western tornado.

On the third of June it came, accompanied by hail, and many buildings were damaged or destroyed. The church was partially wrecked. The tower and bell are now lying on the ground; windows and doors are broken in; the church will need to be replastered, and \$400 will scarcely cover the repairs that are needed. The Norwegian Lutheran church, half a mile west, is a total ruin as well as the

crops of the farmers, cut to pieces by hail. One woman was killed and the community will be poorer by \$50,000 in the vicinity of Curtiss alone.

Going to Church

Most of the readers of THE HOME MISSIONARY we fancy know very little of the difficulties of church attendance even when the desire and will to go are good. For example listen to Rev. J. B. Thompson of Dean, South Dakota. Says he:

Many of my people milk from twelve to twenty-two cows on a Sunday morning and usually the hired help is not available on that day. There are four, six, eight or ten miles between them and church. Sunday is always the hardest day in the week and mercy to their beasts often demands a day's rest for them. Yet sometimes I am greatly encouraged amid all these drawbacks. For example, two or three families that have not attended for years are regular in their coming at present. The other day I went once more to ask a man, the father of four children, to let them come to Sunday school, when he surprised me by saying that the whole family were planning now to attend both church and school. But few people at the East know the difficulties which have to be overcome in carrying out such a resolution.

Valuable Fruit

Rev. George Willet of San Luis Obispo, California, gratefully reports what many will regard as a rich fruitage of evangelistic work:

On Sunday last we received into fellowship thirteen members on expression of faith. Most of these are young people, several of them being students of the State Polytechnic school and we can hardly expect that our church will receive any great help financially, or otherwise, from them. Yet we can rejoice in the feeling that under God, we have been instrumental in starting them on the Christian life perhaps to do the work of His Kingdom elsewhere and in future years. We are hoping that we may soon be able to gather in some of maturer years as we are sure that there are some who are now not far from the Kingdom of God.

A Lesson from the Garden

Thou knowest not which shall prosper this or that. Rev. E. P. Hughes of Ashland, Oregon, finds this scripture to be as true in spiritual as in natural husbandry. He says:

The quarter covered by this report shows work done as faithfully as possible and with some results visible, but yet more I trust beneath the surface. Lately I planted some potatoes in my garden and was rewarded by a generous growth; but some hills failed to show anything above the surface. My patience however was at last rewarded and the backward hill came forward even though very late. I have noticed sometimes that as much variety was to be seen in progress of the spiritual as is witnessed in the vegetable world. In due season we shall reap if we faint not.

Jerome Once More

Many readers have followed with increasing interest the progress of this church and its institutional methods. The following is the latest from this unique field, now in charge of the Rev. Edmund Owens:

Jerome like most mining camps is undergoing a great change in its population. Recently most all the foremen of the Verde Copper Company have been changed. This state of affairs causes great uneasiness on the part of the men; for, invariably, every new foreman brings with him a new set of men to displace the ones already at work. This condition also affects business and the church. Under these uncertainties men who willingly contributed to the support of the church when their positions were not uncertain, now desire to withdraw their support, for they know not what moment they will have to move.

The Congregational membership of our church is small, while our allied forces composed of Episcopalians and Baptists are three to our one. While they are a great help in many ways, especially in financial support, they are naturally not as much in perfect sympathy with the progress of the work. And it is almost impossible to get them to change their membership. The great need, then, I find is a strong constituency of our own who will be in hearty sympathy with every thing Congregational and toward that end we are going to strive.

The free reading room furnishes a splendid place for men who are waiting for work, to spend their time. Dozens of them come in every day. Here they find a warm, comfortable room supplied with the latest books, magazines and papers. We are glad they come here instead of going to the numerous wicked places there are here about.

Capturing a Church

We hope, for the honor of Christian courtesy and fellowship, incidents like the following, reported by one of our best missionaries and confirmed by one of our best superintendents, are exceedingly rare:

My work for the past two months has been somewhat exceptional inasmuch as the—— neighbors had taken advantage of a vacancy in the pastorate to capture and appropriate to themselves our church and people. A man of their own order had been sent there and I found him using our church and even disputing our prior right to the same. He has held a so-called church meeting at which men of his own following had been elected to fill almost all of the offices and evidently the plan was to make a complete "steal all along the line." He claimed he had the people with him. This, however, was not so as in a few weeks we had evidence of the loyalty of those among whom our home missionary society had been working for some thirteen years. Having won the people back to their first choice I proceeded to secure for them a permanent pastor, in which I was successful. This man is now on the field with a bright prospect of a useful future.

Light and Shade in the Spanish Work

Rev. Joseph Thacker of Los Angeles, California, needs all the courage he can get in his difficult work and he seems to be a man able to find it wherever it exists. He says:

There are some dark features about this work to which one cannot shut his eyes: but again there are occasional bright rifts in the clouds to cheer us on. One of these is the steady persistence of our Mexican helpers in Pomona and Santa Ana. Many of them seem to be proof against all discouragements incident to the work. They keep right on, which means that they must sometime be repaid for their faithful sowing of the seed. One incident is particularly encouraging. It was a poor, old, homeless Mexican woman who started the building fund in Pomona which has now reached the sum of \$500 for the new chapel. This poor woman managed to raise turkeys enough to give the first two dollars. After awhile two more dollars were forthcoming by the same means and

a few days ago she added two dollars to this from the same source. One cannot realize all that this means until they have seen the way that some of our Mexican friends live.

Growth under Difficulties

Heathenish opposition to Christian effort can be found this side of Africa by a long distance.

These few lines from our Slavic missionary, Miss Bartunek of Pennsylvania, reflect some of the difficulties of missionary endeavor in the heart of a Christian commonwealth of our own country.

There has been growth in our Sunday school in McKeesport this last quarter. Regular attendance has been kept too. It was very difficult to teach a class having every Sunday different scholars. I was thinking what could be done to get a hold on the children, so they would be anxious to come every Sunday. Reading of the Sunday school badges and pins I thought I would try that. So I promised them to the children and met with success. Often the thought came to me that the children do not know much about the lessons, but on review Sunday we were all surprised how much they really did remember. The Sunday school here is very hard and trying to teach, for while the children inside would be good, the outsiders disturb us a great deal. They throw stones at our door, climb up into the windows, open the door and scream and sometimes call the other children out. Last Sunday a stone flew clear to the organ where I was playing. I often wonder if the heathen children would do such things to others. Grown up people are on the street, but they never try to prevent this. They really rejoice when we are disturbed. But this all proves how much more needs to be done for this people.

A Trial of Faith

Mrs. Therese Hovan, Slavic missionary at Allegheny, Pennsylvania, gives the following incident which is often repeated in our foreign work, of a young girl finding the way to Christ over difficulties which constitute the severest possible trial to faith:

During this quarter I made one hundred and twenty visits, held three women's sewing meetings and did a number of

services for the people. The people coming to this country often need our help in many ways, which we cannot refuse, seeing them in a poor and helpless condition. Our work lately has been more encouraging. The meetings were attended by a large number, especially the Sunday evening meetings, and the Christian Endeavor meetings were very lively and enthusiastic. Every member of the Society feels the responsibility of the meeting, and one by one take earnest part.

One girl has been lately converted. In a wonderful way she was brought to Jesus. It is not very long since she began to

attend our meetings. She liked to come, but as soon as her parents and friends heard of it they began to be against her, and did all they could to keep her from attending. Her parents wrote to her she should never come home and never call them her parents if she goes to our meetings. It was very hard for the girl to have her parents so much against her, but she said: "I love my parents, but I have to listen to the Lord, and when my father and my mother forsake me, then the Lord will take me up." She is filled with the Holy Spirit, and from the fullness of her heart she speaks in our meetings.

GLEANINGS

WYOMING has had a prosperous year. Superintendent Gray reports a gain in Sunday school enrollment over the previous year of 276; of average attendance a gain of 111; of Sunday school benevolences \$28; of church benevolence a gain \$351; a net gain of church membership of 159, which is an average of ten and one half to a church. The General Association held at Wheatland in October was one of marked interest.

☛ **REV. S. F. GALE** of Florida, with the co-operation of Rev. P. G. Woodruff, General Missionary, and a large force of missionary pastors, has been holding summer rallies in the western end of the state. It has been an evangelistic work. More than thirty points are scheduled for meetings and valuable results are anticipated

☛ **REV. E. P. OWEN** of Paruna, Oklahoma, says "Congregationalism with its broad sympathies, its honest desire for the unity of Christians and its placing of a practical Christian life above technicalities and creeds, is winning its way in this part of Oklahoma."

☛ **REV. DAVID B. GRAY** of Portland, Oregon, is so greatly impressed with the growth and missionary needs of that city that he is moved to say, "If I could make some wealthy man see things as I see them,

he would feel that in no place in the world could \$20,000 be put to better use in the Master's service than in enlarging our work in this city and vicinity.

☛ **REV. ANTON PAULU** of Vining, Iowa, reports that all stores in that town are now closed on Sunday and the saloon, he hopes, forever. Husbands who used to come to church with their wives will no more go to saloons instead of going to church and their wives will not be obliged to stay at home to save their husbands from getting drunk.

☛ **REV. F. OSTEN-SACKEN** of Antigo, Wisconsin, sends his last quarterly report to the Society and the church after two years of aid strikes for self-support. Hearty thanks are voted to the Society and hearty congratulations are tendered to the church.

☛ **REV. J. C. LUKE** of Carbondale, Pennsylvania, has recently taken into church membership a total of thirty-seven persons and others are to unite in the near future. The Sunday school has doubled its size in one year.

☛ **REV. TIMOTHY THIRLOWAY**, making his closing report after five and a half years at Belle Fourche, South Dakota, thus recapitulates his work: "I commenced here with a divided church that had been without a pastor for nine months. It

had a membership of twenty-four divided among twenty-five families; a Sunday school membership fifty with an average attendance of thirty-four. To-day there is a membership of forty-seven in forty five families; a Sunday school of ninety with an average attendance of sixty. We have also made large additions to the parsonage and extensive repairs on the church and paid all indebtedness"

¶ REV. HENRY W. STEIN, of Springfield, Missouri, has received fourteen new members into his church as fruit of special efforts.

¶ REV. ANNETTE B. GRAY, of Wyoming, has been supplying the churches at Lusk and Manville during a vacancy in the pastorate. During her stay of three months a number have been received into the church and twenty-two baptisms solemnized.

¶ THE CHURCH at Torrington, Wyoming, Rev. J. M. Babcock, pastor, has recently seated its building with chairs and replaced the windows on the north side which were destroyed by hail.

¶ DURING the six years' pastorate of Rev. E. B. Tre Fethren, Ipswich, South Dakota, thirty-seven baptisms have been solemnized and sixty-five have been admitted to the church. The pastor has officiated at thirty marriages and twenty-seven funerals and has helped at five golden weddings. In this time he has made 6,825 calls. The church property which was worth \$1,000 has increased in value five fold.

¶ REV. E. J. MOODY is now established at El Reno, Oklahoma, with his family and is making for himself and the church a large place in the community.

¶ A CHURCH has recently been organized at Verden, Oklahoma, which is a new town. Only a tem-

porary tabernacle has been erected but work has commenced on a permanent church edifice.

¶ DRUMMOND, Oklahoma, under the lead of Rev. W. E. Todd, has erected a beautiful church building. It is the only one in the place. A fine pipe organ was imported from Ohio.

¶ REV. W. B. STOVER, of Alva, Oklahoma, has with his own hands repaired, painted, and otherwise improved the church building during the summer months. A reading room and rest room have been fitted up.

¶ AT GAGE, Oklahoma, a tornado completely destroyed the church building. There is no insurance against wind, but the people will rebuild.

¶ REV. J. E. BODINE, of Hastings, Oklahoma, is a recent recruit from the United Brethren of Michigan. In a little more than three months he has more than doubled the membership, receiving fifteen on one Sabbath.

¶ REV. E. B. CHAMBERLAIN, of Sharon, Vermont, writes: "Although as an aged minister I am entitled to THE HOME MISSIONARY free, I send you two dollars toward the expense of publishing it. I am blind but I enjoy hearing it read very much."

¶ BETHLEHEM, Newark, New Jersey (colored). During the immediate past the embarrassing problems confronting the welfare of the church have been very distressing. However, under the care of the Rev. T. M. Shipherd of Belleville Avenue Church, the church property is to be sold at auction and the Congregational Union of the North New Jersey Conference will buy it in at the mortgage value. This implies that the Union will have for a time a controlling interest in the church and in directing its affairs. With

the new adjustment and such backing and a colored settlement near at hand, a deserving people will see new life.

☛ **FOUNTAIN SPRINGS, Pennsylvania.** Rev. H. J. Deiss, pastor, has received thirty-four into membership, reduced the indebtedness \$450, and received an increase of \$100 to his salary. This is a recently revived Congregational parish.

☛ **HAWLEY MEMORIAL, Monterey, Pennsylvania.** Congregationalism ministers to two very different classes: Mountain Whites and Southern Episcopalians, in perfect harmony. "I think the following things have been accomplished," says Pastor H. W. Dowding: "The church is more Congregational, a greater harmony, a larger spiritual life, a strong financial interest and a property in perfect repair. If only a half dozen families of Congregationalists would summer here, it would give the work a standing which it sorely needs. A Congregational church without a Congregational constituency is the problem."

☛ **PARK CHURCH, Philadelphia.** "Over \$537 were made for the new building by children since January, 1905. Where is a school to beat such busy bees?" Dr. C. B. Adams' "Vespers" are unique at 6.30 p. m., Sundays. Gems from "Spohr's Last Judgment" were among the choice musical renderings. With larger accommodations Park Church will easily do a larger Congregational work.

☛ **WILLIAMSPORT, Pennsylvania.** This thriving parish has lost two

helpful factors during the summer: Deacon J. E. Dayton and Trustee J. E. Leamon, and yet, "apart from these losses there has been no reason for discouragement. We have a good deal more than held our own in the last six months," writes the Rev. D. E. Burtner. "We have been able to meet our obligations as they have come with very little delay."

☛ **A MISSIONARY Problem:** A new broom went to a difficult charge that had been previously weeded out by a careful worker. No sooner did he take the reins than all the old offenders and many others of their kind were reinstated or otherwise added to the church roll. Burrs will do mischief anywhere. To-day the broom fails to sweep clean. Is stuffing a church roll *identical* with establishing a church?

☛ **A GRATEFUL recipient:** "I found last year's missionary barrel very helpful, indeed. I do not wish to step in before those who are more needy; but, if there is enough to reach me, I and my family would like to be included." This is from a hustler who asks not for a larger field or for more salary or for educated people but for "the hardest place you have after I finish here."

☛ **CARBONDALE, Pennsylvania,** under the Rev. J. C. Luke's guidance, has raised within the year more than \$2,000, and, with the aid of the Church Building Society, has financed the indebtedness. This church is the mother of Wyoming Valley Congregationalism and in the near future will celebrate its seventy-fifth anniversary.



WOMEN'S WORK AND METHODS

"For we are made for co-operation."—MARCUS AURELIUS

The Sunnyside Missionary.

*"The inner side of every cloud
Is bright and shining;
I, therefore, turn my clouds about,
And always wear them inside out,
To show their lining!"*

SEVERAL months ago I was asked to write a letter on "Missionary Boxes." I have hesitated to do it, fearing, if I told half that I know on that subject, I should have hurled upon me the wrath of the powers in New York; for after hearing my story they would be deluged with calls for a poor home missionary church.

I realize that a letter is more interesting if you know just who the author is, so I will tell you who I am. I am the wife of the very *best* home missionary minister in the world. He is also a rich man as he is a "real estate" man, and is selling lots "over there" constantly, and he is not afraid to "boom" them, for all that he has has long been invested there, and it all belongs to our Father who is "rich in houses and lands."

I am also the mother of the brightest and dearest (no maternal prejudice) children that God ever gave.

We have the happiest and sweetest (not the largest) of homes located by the foot hills of ——— not far from ——— and nearly three thousand miles from ———.

Now about missionary boxes——. Picture a mother lying helpless for months with no hope of ever doing for the dear ones again. Sickness had been drawing on the missionary purse for years, and now the mother's prayer was: "Do let me live until the "box" comes so that I

can see that my dear ones are provided for." The heart of faith *knew* but the mortal eye asked to *see*. God heard the prayer, and such a box it was! Not just the necessities, but Oh, the luxuries and the comforts! And you could *feel* the love and the prayers and the very Spirit of God. Dear sisters I have heard right straight from Heaven that that loving work was accredited against your names in the Great Book.

Picture once more a home where sickness had come again and again and, although there was no "starvation" there was a deep felt lack of the "needful," and none of the "wants" and the longing to look presentable could be met. A dear friend wrote: "Can our church send you a small box this fall?" Can you realize the load that dropped from that mother's weak and burdened heart? And when the box came, such a happy home as it was! Oh, how much you poor wives and children have lost out of your lives if you have never opened a "box." It is *pleasant* (I think) to have a full purse, but my dear sisters, it is *blessed* to have to get so quiet and near to God that you can whisper in His ear just what you need; and then when it comes, and so much more than you dared pray for, there is a lesson learned of faith and trust that money cannot give. Dear sisters, I want to impress upon you, that every time you pack a missionary box you are doing a work that mothers will bless you for and angels smile upon.

Yes we *do* have our trials. Home missionary fathers and mothers have just the same longings and aspira-

tions for their children as those in our wealthy pastorates. It is a trial when our dear little daughter cannot have a piano and take piano lessons, and we often wonder if the way will open for her future to be what we long to have it. But God can clothe the mind as he does the body. Boys can, and our boy will (I believe) work his way through, for he has the grit to do it. It has been hard many times to hear-- "I do wish we could take the *Youth's Companion* and some magazines, all we have is one missionary journal" (my boy is human). But now, thanks to a dear friend of home missions, the boy has all the magazines he can read and every morning, as he takes his early breakfast, he has one propped up in front of his plate.

I must confess that many a time I have consigned to the ashes a circular announcing a "wonderful sale of books," for the reason that I could not bear to see the longing look and hear the "good man" say, "That is a fine chance to get books, but--wife, I guess the Lord still wants me to read the Old Book."

It is not as pleasant to have your husband get up at four o'clock on Monday morning and do a large washing as it would be to have him attend the Minister's Monday Club. You do long to have your husband get a summer vacation, and attend conventions and annual meetings. But after all, does it really count, only in the physical? There is a vacation coming, and my husband will soon attend all the annual meetings (and I think he will be a prominent speaker) and my angels there will be playing the golden harps. Life isn't very hard after all. Let us join hands, both wealthy and home missionary churches and sing, "Praise God from whom all blessings flow."

MRS. GRATEFUL.

An Historic Society

In the year 1820 Miss Elizabeth Stillson took charge of a private school for young women in Greenwich, Connecticut. She was a woman of missionary instincts and organized a society among her pupils for the benefit of the Osage Indians. Miss Stillson died in 1824, but the seed which she planted developed, after her death, into the Stillson Benevolent Society. The earliest efforts of this society were devoted to missions in Greece; but for the past sixty years most of their funds have been contributed to the Home Missionary Society.

Their methods of raising money are not new but they have been remarkably productive. The annual fair is a marked feature, conducted as fairs usually are, and patronized with great enthusiasm by the community. A particular feature of this annual festival is a bountiful supper which has proved a great inspiration to Christian fellowship. The contribution of this society to the home missionary treasury rarely falls below five hundred dollars and during the past sixty years amounted, in the aggregate to more than \$30,000.

The Connecticut Union

The Woman's State Union of Connecticut held its Twentieth Anniversary in the First Church, Hartford, May 24th. Both sessions were well attended. The Union reports 162 Auxiliaries and an increase in gifts over previous years. The Executive Committee marked the anniversary by the gift of about forty-five volumes to constitute a Home Missionary Library for the use of Auxiliaries. In response to a request made by the Committee the Auxiliaries made a special offering at the meeting, amounting to \$767.

N. Y. Home Miss. Soc., C. S. Fitch, Treas., 225.61; Arcade, 5; Briarcliff, 132.81; Brooklyn, Mrs. C. L. Darrow, 1; Canaan Four Corners, 9.30; Canandaigua, S. S., 47.71; Churchville, 14.40; Crown Point, 1st, 8.60; Homer, Miss E. F. Phillips, 10; Madrid, 17; Massena Center, Mrs. E. R.

Sutton, 5; New York City, O. W. Coe, 50; Dr. J. F. Land, 5; West Camden, Mrs. H. M. Green, 2.

NEW JERSEY—\$322.92; of which legacies, \$183.24.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas., Philadelphia, Central, 24 68.

East Orange, Trinity, S. S., 15; "K" 100; Hanover, Estate of Julia A. Mitchell, 183.24.

PENNSYLVANIA—\$60.82.

Philadelphia, Central, 27.50; Scranton, Plymouth, 22; Sharon, 1st S. S., 7; Welsh Hill, Bethel S. S., 4.32.

GEORGIA—\$19.53.

Cedartown, 1; Demorest, 16.03; Liudale, 2; Seville, Williford and Asbury Chapel, .50.

ALABAMA—\$22.27.

Caddo, 2.72; East Tallassee, Liberty, 2; Hackleburg, 7.25; Haleyville, 2.30; Sulligent, 6; Ten Broeck, Union Hill and Tip, New Hope, 2.

FLORIDA—\$26.

Avon Park, Rev. S. J. Townsend, 5; Interlachen, 1st, 1; Sherman, St. Paul's, 20.

TEXAS—\$15.

Dallas, 1st, W. H. M. S., 15.

OKLAHOMA—\$10.14.

Received by Rev. J. H. Parker, Coldwater Birthday Offering, 2.97.

Grant Co., Pleasant View, 1; Okarche, 1st, 6.50; Seward, 3.57.

ARIZONA—\$7.50.

Prescott, C. E., 7.50.

TENNESSEE—\$10.

Nashville, Union, Fisk University, 10.

OHIO—\$43.25.

Cincinnati, W. J. Breed, 25; Olmsted, 2nd, C. E., 13.25; Springfield, Lagonda, Ladies' Miss. Soc., 5.

INDIANA—\$7.

Indianapolis, Rev. A. G. Detch, 3; Michigan City, Scand. Miss., 2; Terre Haute, J. H. Black, 2.

ILLINOIS—\$151.50.

Received by Rev. M. E. Eversz, D.D., Park Ridge, German, 3.50; Amboy, A Friend, 23; Delavin, R. Hoghton, 25; Morrison, R. Wallace, 100.

MISSOURI—\$98.19.

Kansas City, Clyde, 46.71; Thayer, 7.06.

Woman's H. M. Union, Mrs. A. D. Rider, Treas. Kansas City, Clyde, 4 08; 1st L. U., 14.30; S. W. Tabernacle, L. U., 3 10; Maplewood, 3.60; Meadville, 3.44; Neosho, 4.80; Old Orchard, W. A., 1.80; St. Louis, Comp on Hill, 2.60; Immanuel, 5; Memorial, .80. Total, 44.42

WISCONSIN—\$3.15.

Ogdensburg, Bethany Evan. Free Scand., \$1.65; Wood Lake and Doctors Lake, Swedes, \$1.50.

IOWA—\$12.48.

Iowa H. M. Soc., Miss A. D. Merrill, Treas., \$12.48.

MINNESOTA—\$117.16.

Received by Rev. G. R. Merrill, D.D.: Minneapolis, Pilgrim, add'l, .25; Plymouth, 69.75; total, 70; Brooks, .31; Ceylon and Chain Chain, 5; Climax, .70; Crookston, 4.01; East Brainerd, Peoples, 2; Eldred, .56; Erskine, .71; Feltton, .48; Fertile, 10; Hackensack, .43; Maple Bay, 1.03;

Mentor, .50; McIntosh, 1st, 1.50; New York Mills, 1.50; Nymore, 5.38; Plummer, .60; Turtle River, 2.61; St. Paul, University Ave., 2.50; Waterville and Morristown, 3.50; West Duluth, Plymouth, 3.75.

KANSAS—\$5.

McPherson, a Friend, \$5.

NEBRASKA—\$165.16.

Neb. H. M. Soc., by Rev. L. Gregory, Treas., Blair, 0.50; Chadron, 17.50; Campbell, 2.40; Fairmont, L. Goodrich, 5; Red Cloud, 23.30; Seward, 35.85; total, 93.64; Alliance, Zion German, 2; Almeria, 11.60; Butte and Baker, 3.50; Curtis, 0; Dustin, S. S., 4.45; Franklin, M. L. Wilson, 5; Friend and Turkey Creek, German, 3; Moulton, 13.20; Ravenna, 4.65; Sutton, 11.33; Wymore, 3.70.

NORTH DAKOTA—\$113.25.

Received by Rev. G. J. Powell, Adler, 2.18; Cray, Ladies' M. S., 5; Fargo, Ladies' M. S., 1st, 50; Elbow Woods, Indian Ladies' Soc., 2; Niagara, 1st, 50; Sentinel Butte, 3.12; Wahpeton, Ladies M. S., 25; Washburn, 2.75; Marvel and Olivet, 8.20; Oriska, Rev. O. P. Cnamplin, 5.

SOUTH DAKOTA—\$52.08.

Received by Rev. W. H. Thrall, Wakonda, 1.83; Academy, 38; Alcester, 6.05; Canova, 1.10; Carthage, Pilgrim, 4; Dover, 2.

COLORADO—\$117.04.

Received by Rev. H. Sanderson, Denver, 2d, 11; 3d, 15; Eastern Assoc., 3.40; Prairie Temple, 1; Rev. P. Rasmussen, 1; Mrs. P. Rasmussen, 1; Wellington, S. S., 2.20; Rye, S. S., 2.50; total, 37.10; Boulder, 1st, 26.10; Canon City, Miss C. Aldrich, .25; Cortez, 2.50; Montrose, 50; Rocky Ford, J. C. Randall, 1.

WYOMING—\$53.

Received by Rev. W. B. D. Gray, Cheyenne, 1st, S. S., Easter offering, 38; Dayton, 6; Rock Springs, 1st, S. S., 4.

Woman's Missionary Union of Wyo., Miss E. McCrum, Treas., Douglas, 5.

MONTANA—\$25.00.

Woman's H. M. Assoc., Mrs. W. S. Bell, Treas., Billings, Ladies' M. S., 5; Red Lodge, Ladies' M. S., 20.

CALIFORNIA—\$637.52.

Received by Rev. J. L. Maile, Claremont, 75.92; Los Angeles, Eastside, 26.75; Ontario, Bethel, 134.92; Ramona, 10; Sierra Madre, add'l, 1.50; W. H. M. U., 133.38; by Mrs. E. C. Norton, Treas., Pico Heights, 5; for Spanish work; total, 387.47; Los Angeles, 1st, 200; Rosedale and Wasco, 25.05; Sherman, 1st, 25.

OREGON—\$19.40.

Astoria, 5.50; Portland, Ebenezer, German, 8.40; Salem, Central, 3; Willard, 2.50.

WASHINGTON—\$207.

Kirkland, 1st, 4; Myers Falls and Bossburg, 3; Seattle, Plymouth, 200.

TURKEY—\$5.

Van, Turkey, Miss G. M. McLauren, 5.

Receipts in July, 1905.

Contributions	\$5,765.67
Legacies	12,992.04
Interest	\$18,757.71
Home Missionary	316.00
Literature	69.26
	22.09
Total	\$19,165.06

AUXILIARY STATE RECEIPTS

OHIO HOME MISSIONARY SOCIETY.

Receipts in July, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Atwater, 16.85; Barberton, 10; Burton, personal, 1; Centennial, 2.63; Claridon, personal, 1; Cincinnati, North Fairmount, 1; Storrs, 2.50; Columbus, 1st, 150; Croton, 2.50; Cleveland, 1st, 17.63; Greenwich, 3.70; Jefferson, 22.50; Lock, 4.05; Marietta, 1st, 180; Monroe, 2nd, 1; Mount Vernon, 20; North Bloomfield, 1; Oberlin, 1st, 29.56; Parkman, 7; Richmond, 2; Thompson, 5; Weymouth, 2.50; Windham, Miss Johnson, 10. Total, \$493.43

Ohio Woman's Home Missionary Union, Mrs. George B. Brown, Treas. Bellevue, W. M. S., 4; Cincinnati, Walnut Hills, W. M. S., 8.50; Cleveland, Hough Ave., W. M. S., 14; Elyria, 1st, W. A., 20; Hudson, W. M. S., 6.20; Huntsburg, W. M. S., 5.60; Ironton, W. M. S., 23.10; Kent, W. M. S., 5.50; Lindenville, W. M. S., 2.50; Litchfield, C. E., 5; Lyme, W. M. S., 2.72; Medina, W. M. S., 7; New London, W. M. S., 1.72; Springfield, 1st, W. M. S., 25.20; C. E., 10; Unionville, W. M. S., 8; Wellington, W. A., 4; West Millgrove, C. E., 75; for Bohemian work; Unionville, S. S., 5.

O. H. M. S. \$158.79
General Total \$657.22

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in May, June and July, 1905.

J. William Rice, Treasurer, Providence.

Central Falls, Legacy from the Estate of Stephen L. Adams, 1,066.66; Kingston, 70; Newport, United Ch., 15.83; Pawtucket, Park Pl. Ch., 3; Providence, Plymouth Ch., 5.

Total.....\$1,160.49

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in May, 1905.

John W. Ihff, Treasurer, Chicago, Ill.

Abingdon, C. E., 5; Bunker Hill, 24.25; Chicago, 1st, 5.50; Mayflower, 12.22; Creston, 3.06; Danvers, 12; Evanston, 1st, 217.20; Harvey, 5.00; Highland, 4; Mattoon, C. E. 8; North Dakota, 12; Oak Park, 1st, 51.02; 3rd, 13.20; Oneida, 4.57; Park Ridge, 1st, 6; Princeton, 48.08; Quincy, 1st, 311.08; Rockford, 1st C. E., 6; Seward, Win. Co., 14.25; Somonauk, C. E., 2.20; West Chicago, 32.35; South Chicago, Rev. G. H. Bird, 20; Joliet, Rev. S. Penfield,

5; Ministerial Bureau, 5.

Illinois W. H. M. U., 768.58. Total.....\$1596.64

Receipts in June, 1905.

Aurora, 1st, 37.80; Belvidere, 6.90; Champaign, C. E. 25; Dixon, 20; Chicago, Evanston Ave., 9.10; Warren Ave., 0.48; Douglass Park, 8.52; Granville, 44.77; and 30.25; Marseilles, 125; S. S., 5.43; Roodhouse, S. S., 3.10; Richmond, 4; Shaw, S. S., 2.50; Seward, 1st, 6; Champaign, Professor, I. O. Baker, 10; Ministerial Bureau, 5.

Illinois W. H. M. U., 66.95. Total.....\$424.80

Receipts in July, 1905.

Chicago, 1st, 28.34; Warren Ave., 5.08; Pilgrim, 12.50; Elgin, 1st, 66.71; Evanston, 1st, 71; Ivanhoe, 75; Lyonsville, 17.70; Millburn, 13.57; Morton Park, 5.50; Oak Park, 1st, 15.50 and 100; Payson, 39.73; Prophetstown, 13; Ravenswood, 45; Wilmette, 21; Chicago, Arthur Millard, 20; Blue Island, C. M. Heffron, 50; Beverly Hills, Mrs. Shonts, 5; Elgin, C. V. Seaman, 5; Dr. C. L. Morgan, 15; Englewood, C. M. Avery, 2; Ministerial Bureau, 5; Interest and Rent, 80.52.

Illinois W. H. M. U., 41.01. Total.....\$801.30

APPOINTMENTS

August, 1905.

Not in commission last year.

Blodgett, E. A., Flagler, Colo.
Coffin, Joseph, Atlanta, Ga.
Ford, Jesse, Baxley, Ga.
Gasque, Wallace, Gilmore, Ga.; Greenaway, Bran-
don, Winona, Minn.

Holmes, Clarence L., Meckling and Lesterville, So.
Dak.

Parr, Walter R., Anderson Ind.
Schwabenland, John C., Cedar Mills Ore.; Stadler,
Karl, Michigan City, Ind.; Symons, Henry, Twin Val-
ley, Minn.

Weatherby, Wade H., Grand Saline, Texas.

Re-commissioned.

Bartunek, Antonio, McKeesport and Duquesne, Pa.;
Baskerville, Mark, Spokane, Wash.; Burnett, William,
Valdez, Alaska.

Cunningham, Robert A., Nassau and Marietta, Minn-
danford, J. W., Hopkins, Minn.; Doyle, A. A., Kern,
Cal.

Edwards, Jonathan, Washtucna, Wash.
Franzen, Herbert L., Little Ferry, N. J.
Goodwin, Samuel H., Provo City, Utah; Griffith,
Thomas L., Cambria, Minn.; Grob, Gottfried, Sutton,
Nebr.

Heald, Josiah H., Gallup, New Mex.; Henderson, T.
H., Touchet, Wash.; Hülkerbaumer, Richard, South
Milwaukee, Wis.; Hilliard, Samuel M., Myron and
Cresbard, So. Dak.; Hodges, H. A., Weatherford,
Okla.; Hughes, William A., Maltby, Wash.; Humph-
reys, Oliver M., Gage, Okla.

Jones, Harry H., Eden and Jensen, Fla.
Kershaw, Charles H., Herndon, Va.; Kilbon, George
L. W., Letcher and Loomis, So. Dak.; Knudson, Albert
L., Los Angeles, Cal.

Larson, Anton R., Columbia So. Dak.
Moore, John W., Wheatland, Wyo.
Polson, August, Lincoln, Nebr.; Pope, George S.,
Mission Hill, So. Dak.; Preiss, John M., Eureka, Wash.
Schermerhorn, L. V., Park Rapids, Minn.; Stahmer,
Heinrich C., Crete, Nebr.; Stanton, J. B., Denver,
Colo.; Steele, J. T., Harmony, Bethel and Deer Creek,
Okla.; Stockwell, Cyrus K., Alexandria, Ind.

Tillman, W. H., Atlanta, Ga.; Treka, Charles J., St.
Paul, Minn.; Thirloway, Timothy, Turton, So. Dak.;
Thom, A. A., Bowdle, So. Dak.; Tomlin, David R.,
Spearfish, So. Dak.

Umsted, Owen, Newport, Wash.
Whalin, J. C., Lake Park, Minn.; Woodcock, A. C.,
Bagley, Minn.

RECEIPTS

August, 1905.

*For account of receipts by State Auxiliary Societies,**see pages 185-6.*

MAINE—\$1,000.

Maine Miss. Soc., by W. P. Hubbard, Treas., 1,000.

NEW HAMPSHIRE—\$34.

N. H. H. M. Soc., by A. B. Cross, Treas., 20; Benning-
ton, C. F., 2; Goffstown, 3.50; Orford, 8.50.

VERMONT—\$25.

Georgia, Mrs. J. L. Loomis and W. T. Loomis, 10;
Greensboro, S. E. French, 5; Vermont, A Friend, 5;
Windsor, Mrs. A. E. Wardner, 5.

MASSACHUSETTS—\$1,727.98; of which legacies, \$550.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas., 15.77;
Beverly, Estate of Mrs. Mary E. Mason, 500; Bradford,
1st, 30.75; Bradford, 1st, C. E., 126.60; Bridgewater, W.
F. Leonard, 5; Brighton, Mrs. M. S. Keene, 10; Mrs.
A. F. Spaulding, 10; Cambridge, Pilgrim, 10; Cherry
Valley, Mrs. A. J. Johnson, 1; Dedham, 1st, 86.36; East
Bridgewater, Mrs. H. R. Richards, 2.50; Greenwich, A
Friend in Cong. Ch., 1; Haverhill, Mrs. M. M. Tib-
betts, 5; Holyoke, Mrs. M. E. Knowlton, 2; Mrs. E.
Smith, 50; Jamaica Plain, C. T. Bauer, 10; H. A. Jos-
lin, 25; Lancaster, W. H. Blood, 10; Leverett, Miss H.

Field, 1; Marshfield, Mr. and Mrs. J. H. Bourne, 10
Massachusetts, Friends, 25; Two Friends, 2; Northamp-
ton, 1st, Dorcas Soc., 50; North Attleboro, Mrs. J. H.
Burt, 5; No. Weymouth, Mrs. L. M. Gurney, 2; Roslin-
dale, F. W. Mitchell, 10; Roxbury, C. F. Fish, 10; Mrs.
E. M. Leach, 5; Shrewsbury, Estate of Sarah S. Hast-
ings, 50; Sterling, C. B. Kingsbury, 1; Sturbridge, F.
Hutchins, 2; S. E. Hyde, 10; A Friend, 1; Sunderland,
97; Swampscott, H. C. Childs, 5; Taunton, G. H. John-
son, 1; C. M. Johnson, 1; E. P. Rand, 10; Walpole, L.
J. Gould, 2; Wayland, Friends, 50; Westford, Union, 30.

Woman's H. M. Association (of Mass. and Rhode Island),
Miss L. D. White, Treas.,
For Salary Fund,\$432.00
Milbury, 2nd,15.00

Total.....447.00

CONNECTICUT, \$4,530.85; of which legacies, \$1,282.80.,
Andover, 8; Bloomfield, 6; Boardman, 6.26; Danbury.
Cash, 10; Jewett City, 2nd, 8.28; Milford, 1st, 6.40; New
Canaan, 20; New Haven, Estate of Lucv M. Bradley,
1,652; New London, 1st Ch. of Christ, Mission Study

Class, 10.75; North Stonington, 45; Norwich, Broadway, 1.00; Old Lyme, 1st, 35.40; Orange, 25.10; Plymouth, Mrs. G. L. G. rdou, 1; Ridgefield, 1st S. S. Primary Dept., 11; J. E. Holmes, 2; Salisbury, 11.81; Southington, 20.09; Suffield, Estate of Susan A. King, 1,384.75; Thomaston, Legacy of Mrs. R. A. W. Smith, 50; Warehouse Point, Mrs. M. I. Pitts, 5; Willimantic, Estate of Jennie A. Ford, 106.05; Windsor, 1st, C. E., 6.

NEW YORK, \$757.84; of which legacy, \$478.18.

Angola, A. H. Amcs, 5; Binghamton, 1st, 50; Brooklyn, Rev. and Mrs. W. S. Woolworth, 10; Clarkson, Mrs. A. J. Palmer, 7; Coventryville, A. McIntyre, 5; Currytown, Mrs. H. V. Quick, 10; Elba, Mrs. A. P. Rice, 5; Maine, 5.12; Pitcher, 7; Syracuse, Estate of Mrs. Mary B. Pelton, 478.18; Warsaw, 8.80; Woodville, C. E., 5.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas., Canandaigua, \$161.74

NEW JERSEY, \$172.50.

East Orange, Swedes, 2.50; Upper Montclair, Christian Union, 1.70.

PENNSYLVANIA, \$38.15.

Blossburg, 2nd, 3.50; Hartford, 5; Mahanoy City, J. G. Morgan, 2.65; Philadelphia, Kensington, 15; Pittsburg, Swedes, 5; S. S. Puritan, 2; Titusville, Swedes, 5.

MARYLAND, \$15.

Baltimore, 2nd, C. E., 15.

ALABAMA, \$5.33.

Received by Rev. A. T. Clarke, Calera, 75c; Clanton, 1; Deatsville, 1.13; Verbena, 1. Total....\$3.88

Mobile, 1st, 1.45.

ARKANSAS, \$10.50.

Gentry, 10.50.

INDIAN TERRITORY, \$2.10

Holdenville, 1st, 2.10.

OKLAHOMA, \$7.82.

Cashion, 1.05; Okarche, 1.25; Hennessey, 2.22; Lawton, 3.30.

OHIO, \$48.

Kingsville, Mrs. S. C. Ke'logg, 18; North Madison, 2; Windham, 28.

INDIANA, \$3.

Indianapolis, Rev. A. G. Detch, 3.

ILLINOIS, \$725; of which legacy, \$700.

Chicago, Estate of Rev. Henry Willard, 700; Geneseo, A Friend, 25.

MISSOURI, \$163.62.

Carthage, A Friend, 100; Honey Creek, 10.30; St. Louis, Pilgrim, 53.32.

WISCONSIN, \$3.25.

Clintonville, Scand., 2.25; Gleuwood, Swedes, 1.

IOWA, \$25.

McGregor, J. H. Ellsworth, 25.

MINNESOTA, \$2,641.61; of which legacy, \$2,400.

Kasota, Swedes, 3; Mazeppa, 1st, 15; Winona, Estate of George F. Hubbard, 2,400.

Woman's H. M. Union, Mrs. A. W. Norton, Treas., Akeley, 2; Austin, 16.05; Benson, 5; Big Lake, 2.50; Cottage Grove, 5; Detroit, C. E., 2.50; Dodge Center, 5.70; Duluth, Pilgrim, Young Ladies, 10; Edgerton, 5; Excelsior, 3.60; Faribault, 32.46; C. E., 25; Lake City, 3; C. E., 7.37; Marshall, 12.50; Minneapolis, Pilgrim, 25; 1st, 5; Junior League, 10; 5th Ave., 25; Lyndale, C. E., 9; New Ulm, 1.50; Junior C. E., 100; Ortonville, 1.73; Pelican Rapids, 10; St. Paul, Atlantic A Friend, 2.50; Merriam Park, Olivet, 8.60; Springfield, 2.00; Wabasha, 3.50.

Total \$238.61

Less expenses, 15.00

Total.....\$223.61

NEBRASKA, \$32.04.

Alliance, German, 2.60; Hemingford, 10.09; Omaha, Cherry Hill, 6; Mrs. C. A. Parker, 2.25; Trenton, 1st, 2.

NORTH DAKOTA, \$52.14.

Received by Rev. G. J. Powell, Fargo, 1st, 13.70; Gardner, 2.60. Total.....\$16.39

Carrington, Miss A. C. Edwards, 3.75; Crary, 1st, 15; Getchell, 17.

SOUTH DAKOTA, \$10.06.

Received by Rev. W. H. Thrall, Aurora, Friends, 22.50. Ashton and Athol, 3; Eureka, German, 5; South Shore, 5; Valley Springs, 4.50.

COLORADO, \$124.81.

Received by Rev. H. Sanderson, Fondis, 1; Hayden, 10. Total.....\$11.00

Colorado Springs, 1st, 93.75; Denver, Pilgrim, 3.20; Fort Collins, Rev. P. Burkhardt, 5; Loveland, German, 10.16; Ots, 1.70.

MONTANA, \$20.

Helena, 1st, 20.

NEVADA, \$5.

Logan. Mr. and Mrs. O. G. Church, 5.

CALIFORNIA, \$261.09.

Received by Rev. J. L. Maile, Los Angeles, Rev. G. A. Rawson, 10; Pasadena, Westside, 125.60; W. H. M. Union, by Mrs. E. C. Norton, Treas., 80. Total, 215.60. Barstow, 1st, 4.54; Etiwanda, 3.50; La Canada, 5; Los Angeles, O. S. Adams, 5; Norwalk, Bethany, 11.45; Santa Ana, 1st, 16.

OREGON, \$16.30.

Tone, 5.50; Park Place, 9.30; Tualatin, 1.50.

WASHINGTON, \$13.85.

Aberdeen, Swedes, 3.85; Endicott, 3; St. John, 7.

Contributions \$5,081.76

Legacies..... 714.10.98

Interest \$12,402.74

Home Missionary..... 1,083.06

Literature..... 31.81

Total.....\$33,612.36

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in August, 1905.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Amherst, South, 8.32; Andover, West, 15.37; Berkeley, 3; Blackstone, 17; Boston, Italian 8.14; Income of M. Brumbecomb, 20; Carver, 1st, 17; Chelmsford, Central, 1; Concord, Trinitarian, 20.17; Edgartown, 35.22; Fitchburg, Finns, 12.08; Finns, The Cape, 9.12; Framingham, Saxonyville, 20; Gloucester, Bethany, 52.50; Granville, We-t, 5; Greenwich Village, 10; Hatfield, 44.26; Holbrook, Wintrop, 58.55; Ipswich, South, 100; Lawrence, South, 11.75; Maynard, Finn, 2.50; Melrose, Highlands, 14.09; Middleboro, North, 33.05; 1st, 10.05; Newton, 1st, 133.41; North Easton, Swedish 9; Oxford, 1st, 30; Phillipston, 6; Pittsfield, French, 20; Prescott, 1st, 7.75; Quincy Finns, 9.25; Income of D. Reed Fund, 48; Randolph, 1st, 109.86; Rochester, North, 3; Rockport, John Butman, 5; South Hadley Falls, 37.10; Springfield, Olivet, 10.40; Swedish, 5.50; Sturbridge, 21.75; Tarrytown, Mrs. E. D. B., 3; Tolland, 7.71; Uxbridge, 1st, 26.50; Wakefield, 35.48; Waltham, Trinity, 41.38; West Springfield, Park St., 37; Whitinsville, Mrs. M. F. W. Abbott, 32; Extra Cent

a Day Band, 14.20; Income of D. Whitcomb Fund 12; Worcester, Plymouth, 37.18; Designated for C. H. M. S., Mattapan, Miss F. A. Bowles, 5; West Springfield, 1st, 10; Whitinsville, Mrs. M. F. W. Abbott, 10.

Woman's H. M. Assn., Ella A. Smith, Asst. Treas.

Salary for Italian Worker, 70;

Summary.

Regular \$1,330.54

Designated for C. H. M. S. 34.00

W. H. M. A. 70.00

Home Missionary50

Total.....\$1,435.04

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in August, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Berlin, 2nd, S. S., Special for Italian Work, 35; Italian Mission, 5.55; Bristol, 1st, 27.14; Columbia, 10.69;

APPOINTMENTS AND RECEIPTS

for C. H. M. S., 10.75; Ellsworth, 9; Greenfield, 23.73; Haddam, 1st. 8; Middletown, 1st. 18.98; New London, 1st. 45.63; North Woodbury, 27.26; Old Saybrook, 6.50; for C. H. M. S., 6.50; Plainfield, 5.33; Plantsville, Miss Dorothy Pease, 5; Plymouth, 8.75; Sharon, 13.57; Simsbury, 14.96; Southington, 5.81; Stonington, 1st. 11.75; Warren, 1; West Avon, 4.84; Woodbury, 7.61; Woodstock, 1st. 24.24.

M. S. C. \$334.33
C. H. M. S. 17.20

Total \$351.53

OHIO HOME MISSIONARY SOCIETY.

Rev. C. H. Small, Treasurer, Cleveland.

Receipts in August, 1905.

Barberton, 10; Burton, 10.80; Charlestown, 2.81; Cleveland, Euclid Ave., 55; Edinburg, 19.90; Friend, 20;

Lenox, 5; C. E., 5; Marblehead, 10; Medina, Fund Int; 45.50; Nelson, 5; No. Fairfield, S. S., 5; Painesville, 1st 20; Steuben, 3.50; Twinsburg, 12.

Total 229.51

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in August, 1905.

Mrs. E. F. Grabill, Treasurer, Greenville.

Bronson, W. H. M., U. 9; Galesburg, W. H. M. U., 20; Grand Rapids, Barker Mem'l, W. M. S., 2; Highland, W. H. M. S., 5; Litchfield, W. M. S., 21; Mancelona, W. H. M. S., 20; Stanton, W. H. M. S., 9.50.

Total \$86.50

Young People's Fund.

Grand Rapids, Barker Mem'l Jr. C. E., 2; Rochester, C. E. 5; Romeo, 10; Total \$17.00
Total for Home Missions \$10.50

LAYMAN'S PART IN SPIRITUAL AWAKENING

(Concluded from page 173.)

It is up to the laymen to restore the heroic in the Christian service if they would see a genuine revival of religion.

There is nothing in the world that appeals to men and women like a fight, and this is why the race courses and athletic fields and the prize ring draw such crowds of people. Charles Sprague wrote fifty years ago in description of a sick man in his easy chair: "Let but two dogs at his window chance to fight, he shuts his Bible to enjoy the sight." The fighting quality that is in all men needs to be turned in the right direction and we will have heroic Christians. Men will not enlist under the gospel banner if we display the white feather and are ready to pull down the flag. They will enlist to fight but not to surrender.

I am not sure the American people are ready for a revival of religion however great the need. The Russian people went into the war unprepared. Is not there too much preaching of doctrines that divide instead of doctrines that unite.

Maybe there must come the wind and the flood which will destroy the buildings whose foundation is the sand. "Whoever heareth these sayings and doeth them is like a wise man who built his house on the rock." Hearing and doing the gospel are what we laymen need before we can do much service in bringing in the better day.

We may build monuments founded on theory, on the philosophy of the hour, or on anything that masquerades in the name of science, or on silver and gold and precious stones, and displace scripture with our dreams and deceive the simple and if possible the very elect, yet such building is but the fabrics of a vision as fleeting as the vapor that vanisheth. In the coming spiritual awakening the layman's part will be building on the eternal foundations: God, "with whom is no variableness nor the shadow of turning;" Jesus Christ, "the same yesterday and forever;" the gospel, "heaven and earth shall pass away, but my words shall not pass away;" the Bible "the grass withereth and the flowers fadeth, but the word of our God shall stand forever."

The great need of the American people to-day is the gospel, but we cannot preach the gospel unless the gospel is in us. We cannot carry the gospel to men and women of the world unless we have the gospel to carry. I do not think a little individual work on our own account and in our behalf would come amiss along the lines we have been discussing. We cannot remember many things so I leave with you one word never needed so much in the world as now and which men of sound mind are beginning to realize—that word is the GOSPEL the GOSPEL, the GOSPEL.

Rudolph Lenz
Printer

62-65 Bible House
New York

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

HENRY C. KING, D.D., *President*
 JOSEPH B. CLARK, D.D., *Editorial Secretary*
 WASHINGTON CHOATE, D.D., *Corresponding Secretary*
 DON O. SHELTON, *Associate Secretary*
 WILLIAM B. HOWLAND, *Treasurer*

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman*
 THOMAS C. MACMILLAN
 EDWARD N. PACKARD, D.D.
 Rev. WILLIAM H. HOLMAN
 WILLIAM H. WANAMAKER
 Rev. LIVINGSTON L. TAYLOR, *Recording Secretary*
 S. P. CADMAN, D.D.
 FRANK L. GOODSPEED, D.D.
 SYLVESTER B. CARTER
 GEORGE W. HEBARD
 C. C. WEST
 GEORGE P. STOCKWELL
 Rev. HENRY H. KELSEY

Field Secretary, REV. W. G. PUDEFOOT, South Framingham, Mass.
Field Assistant, MISS M. DEAN MOFFATT.

Superintendents

Moritz E. Eversz, D.D., German Department, 153 La Salle St., Chicago, Ill.
 Rev. S. V. S. Fisher, Scandinavian Department, Minneapolis, Minn.
 Slavic Department, Cleveland, Ohio

Edw. D. Curtis, D.D.	Indianapolis, Ind.	Rev. G. J. Powell	Fargo, N. Dak.
S. F. Gale, D.D.	Jacksonville, Fla.	Rev. H. Sanderson	Denver, Colo.
Geo. R. Merrill, D.D.	Minneapolis, Minn.	J. D. Kingsbury, D.D.	(New Mexico, Arizona, Utah and Idaho),
Alfred K. Wray, D.D.	Carthage, Mo.		Salt Lake City
Rev. W. W. Scudder, Jr.	West Seattle, Wash.		Los Angeles, Cal.
Rev. W. B. D. Gray	Cheyenne, Wyo.	Rev. John L. Maile	Forest Grove, Ore.
Harmon Bross, D.D.	Lincoln, Neb.	Rev. C. F. Clapp	412 South 45th St., Phila., Pa.
Rev. A. T. Clarke	Fort Payne, Ala.	Rev. W. S. Bell	Helena, Mont.
Frank E. Jenkins, D.D.	Atlanta, Ga.	Rev. J. Homer Parker	Kingfisher, Okla.
	Tex.	Geo. L. Todd, D.D.	Havana, Cuba
W. H. Thrall, D.D.	Huron, S. Dak.		

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, Secretary	Maine Missionary Society	34 Dow St., Portland, Me.
W. P. Hubbard, Treasurer	"	Box 1052, Bangor, Me.
Rev. A. T. Hillman, Secretary	New Hampshire Home Missionary Society	Concord, N. H.
Alvin B. Cross, Treasurer	"	Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Richie, Treasurer	"	St. Johnsbury, Vt.
F. E. Emrich, D.D., Secretary	Massachusetts Home	609 Cong'l House, Boston, Mass.
Rev. Joshua Coit, Treasurer	"	"
Rev. J. H. Lyon, Secretary	Rhode Island	Central Falls, R. I.
Jos. Wm. Rice, Treasurer	"	Providence, R. I.
Rev. Joel S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer	"	Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St. New York
Clayton S. Fitch, Treasurer	"	Fourth Ave. and 22d St. New York
Rev. Charles H. Small, Secretary	Ohio	Cleveland, Ohio
Rev. Charles H. Small, Treasurer	"	Cleveland, Ohio
A. M. Brodie, D.D., Secretary	Illinois	153 La Salle St., Chicago
John W. Iliff, Treasurer	"	"
Homer W. Carter, D.D., Secretary	Wisconsin	Beloit, Wis.
C. M. Blackman, Treasurer	"	Whitewater, Wis.
T. O. Douglass, D.D., Secretary	Iowa	Grinnell, Iowa
Miss A. D. Merrill, Treasurer	"	Des Moines, Iowa
William H. Warren, D.D., Secretary	Michigan	Lansing, Mich.
Rev. John P. Sanderson, Treasurer	"	Lansing, Mich.
Rev. Henry E. Thayer, Secretary	Kansas Congregational Home Missionary Society	Topeka, Kan.
H. C. Bowman, Treasurer	"	Topeka, Kan.
Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
Geo. H. Morgan, Secretary	Congregational City Missionary Society	St. Louis, Mo.
Rev. W. W. Newell, Superintendent	"	St. Louis, Mo.
Lewis E. Snow, Treasurer	"	St. Louis, Mo.

LEGACIES—The following form may be used in making legacies:

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as

Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS—The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

Presby Hist Soc
1319 Walnut st

A MATTER OF HEALTH

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

MENNEN'S

**Baby
Knows**



Borated Talcum

**Toilet
Powder**

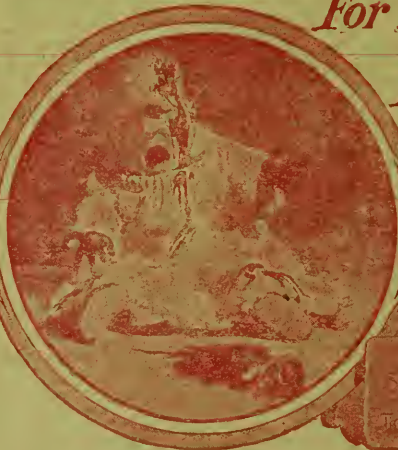
*Beautifies and
Preserves the
Complexion.*

*A positive Relief
for Prickly Heat, Chafing
and Sunburn.*

Be sure that you get the original. For sale everywhere or by
Mail 25c. Sample Free. Try Mennen's Violet Talcum.
GERHARD MENNEN CO., Newark, N. J.

HAND SAPOLIO

*For The Toilet
and
Bath*



**HAND
SAPOLIO
FOR
TOILET & BATH**

**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

ARD

Nov.

50 Cents a Year

1905

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 6

CHRISTIAN
CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

Entered at the Post-Office, at New York, N. Y., as second-class [mail] matter

PRESBYTERIAN HISTORICAL SOCIETY.

CONTENTS

For NOVEMBER, 1905.

THE NEBRASKA FRONTIER (Illustrated.)	
Rev. A. E. Ricker	187
A PROMISING GERMAN PLANT (Illustrated.)	
Rev. William H. Lawall	194
EDITOR'S OUTLOOK	197
The Border Land of Nebraska—The American Board at the West—The October Delay	
TO THE CONGREGATIONAL PASTORS OF AMERICA (AN APPEAL.)	199
To the Rescue. Will You Help?	200
TIMELY TRUTHS TERSELY TOLD	
The Rarity of the Gospel. John H. Andress	201
The Downward Trend. Joseph C. Noyce	201
Is the Spirit of Heroism Dead? Charles W. Preston	202
Nebraska and Self-support. H. C. Herring	203
Fresh Baptism of Brotherliness. C. H. Patton	203
THE FLORIDA CASE	204
OUR COUNTRY'S YOUNG PEOPLE. Conducted by Don O. Shelton	
Observations	205
What Others Do—What Can We Do—Ernest Bourner Allen	206
Heroes of the Cross in America. Chas. J. Ryder	207
Opening of the Fall Missionary Campaign in Philadelphia. Geo. D. Orner	209
FROM THE FRONT LINE	211
Means to Ends—Promise at Birmingham, Alabama—Formalism Yielding—Four Hundred and Fifty Square Miles—The Memory of Dr. Schauffer—Three Sermons and Thirty-five Miles a Sunday—A Modern Babel—Inquiring Mormons—Bum Lambs—New Life at Alva—The Coming of the Railroad—Not Too Young for the Church—Trial by Fire—Paying and Giving—The Free Will Offering—A Long Service—A Men's Society.	
WOMEN'S WORK AND METHODS	216
The New England Woman in the Southwest—A Timely Suggestion—A New Thought—The Missionary Box—Gems.	
APPOINTMENTS AND RECEIPTS	219
WOMEN'S STATE ASSOCIATION	222

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE, NEW YORK CITY

HEROES OF THE CROSS IN AMERICA

..BY..

Don O. Shelton



The First Home Mission Text
Book in the Foward
Mission Study Series

For Mission Study Classes
in Young People's Societies

For Women's Home Mission
Unions

For General Reading



302 Pages. Handsomely
Bound. Illustrated. Cloth, 50
Cents. Paper, 35 Cents. Postage
10 Cents Extra.

Some Interesting Comments

Just now, when the attention of the world is focused on Oregon and Marcus Whitman, there is a growing appreciation of those rugged pioneers who coveted the western country for God. Don O. Shelton, who is held in such esteem in the Young Men's Christian Association, seized the right moment to present in "Heroes of the Cross in America," a group of biographies of five American pioneer missionaries, David Brainerd, John M. Peck, Marcus Whitman, John L. Dyer and Joseph Ward. **These men had the woods enning of Kit Carson, the faith and endurance of Paul and the loving spirit of David Livingstone.** It is a well written book, full of interest, as well as information. FRANK W. OBER, Editor *Association Men*.

The book is extremely interesting. It will appeal at once to the general reader, young or old, because it has the human touch that always tells; and to those who make its subjects a study it will reveal the secret of true happiness, of service, and of nobility of character. **Nowhere in the same number of pages can one find more matter that makes for righteousness, for true Americanism.** Pastors who wish to awaken a revival spirit in their churches could not do a more effective thing than to secure the reading by their members of such a book as this.—THE REV. HOWARD B. GROSE, *Editorial Secretary Baptist Home Mission Society*.

A mission study text-book, but **full of living human interest.** Pastors and young people will find the volume an excellent basis for definite home mission study.—THE MISSIONARY REVIEW OF THE WORLD.

It fills a long unoccupied place in our missionary literature. **Its appeal to the heart along personal biographical lines is at once direct and decisive. I shall certainly use it soon as a text-book with our young people.** It ought to be in every Sunday school library. Every young people's society ought to secure copies and circulate them among its members.—THE REV. ERNEST BOURNER ALLEN, *Toledo, Ohio*.

Questions, literary references, and lists of topics for discussions make it **a serviceable text-book.**—THE OUTLOOK.

The marginal titles are a great boon to students as well as to the general reader, while **the questions for study following each chapter invite and almost compel a careful reading.**—THE REV. DR. J. B. CLARK, *Author of "Leavening the Nation."*

A BOOK NECESSARY TO THE
STUDENT OF HISTORY AND
THE STUDENT OF MISSIONS

LEAVENING THE NATION

THE STORY OF AMERICAN PROTESTANT HOME MISSIONS

By JOSEPH B. CLARK, D.D.

Secretary of the Congregational Home Missionary Society

12 mo, illustrated, 362 pages, net \$1.25

Student's Edition, Red Paper Covers, 50 Cents

LOWELL COURIER-CITIZEN

"WILL MAKE a standard history of home missionary work. The book is popular in its style, and will be found to be extremely readable."

LOUISVILLE COURIER-JOURNAL

"A VALUABLE book written with the most generous spirit of love, not prejudice."

JAMES S. DENNIS D.D., Students' Lecturer on Missions, Princeton, 1893
and 1896.

"I KNOW of no book on Home Missions so informing and valuable to an earnest reader as 'Leavening the Nation.' A careful and thoughtful perusal cannot fail to put one into historic sympathy with the missionary enterprise, and awaken an intelligent comprehension of its immense import. It is a happy combination of history and heroism, and patriotism and pious achievement, of expansion in its best light, and the noblest aspects of the making of a great nation."

FOR SALE BY

THE HOME MISSIONARY

287 Fourth Avenue,

New York.

WING PIANOS

Are Sold Direct From the Factory, and in No Other Way

You Save from \$75 to \$200

When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our whole-sale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from \$75 to \$200. Isn't this worth saving?

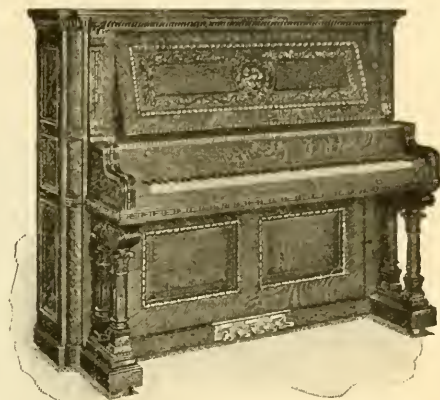
SENT ON TRIAL

Anywhere **WE PAY FREIGHT**
No Money in Advance

We will place a Wing Piano in any home in the United States on trial, without asking for any advance payment or deposit. We pay the freight and all other charges in advance. There is nothing to be paid either before the piano is sent or when it is received. If the piano is not satisfactory after 20 days' trial in your home, we take it back entirely at our expense. You pay us nothing, and are under no more obligation to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you.

Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and with absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange.

A guarantee for 12 years against any defect in tone, action, workmanship or material is given with every Wing Piano.



Small, Easy MONTHLY Payments

In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

Mandolin, Guitar, Harp, Zither, Banjo—
The tones of any or all of these instruments may be reproduced perfectly by any ordinary player on the piano by means of our Instrumental Attachment. This improvement is patented by us and cannot be had in any other piano. WING ORGANS are made with the same care and sold in the same way as Wing Pianos. Separate organ catalogue sent on request.

YOU NEED THIS BOOK

If You Intend to Buy a Piano—No Matter What Make

A book—not a catalogue—that gives you all the information possessed by experts. It tells about the different materials used in the different parts of a piano; the way the different parts are put together, what causes pianos to get out of order and in fact is a complete encyclopedia. It makes the selection of a piano easy. If read carefully, it will make you a judge of tone, action, workmanship and finish. It tells you how to test a piano and how to tell good from bad. It is absolutely the only book of its kind ever published. It contains 166 large pages and hundreds of illustrations, all devoted to piano construction. Its name is "The Book of Complete Information About Pianos." We send it free to anyone wishing to buy a piano. All you have to do is to send us your name and address.

Send a Postal To-day while you think of it, just giving your name and address or send us the attached coupon and the valuable book of information, also full particulars about the WING PIANO, with prices, terms of payment, etc., will be sent to you promptly by mail.

The Book
of Complete
Information
about
Pianos

WING & SON

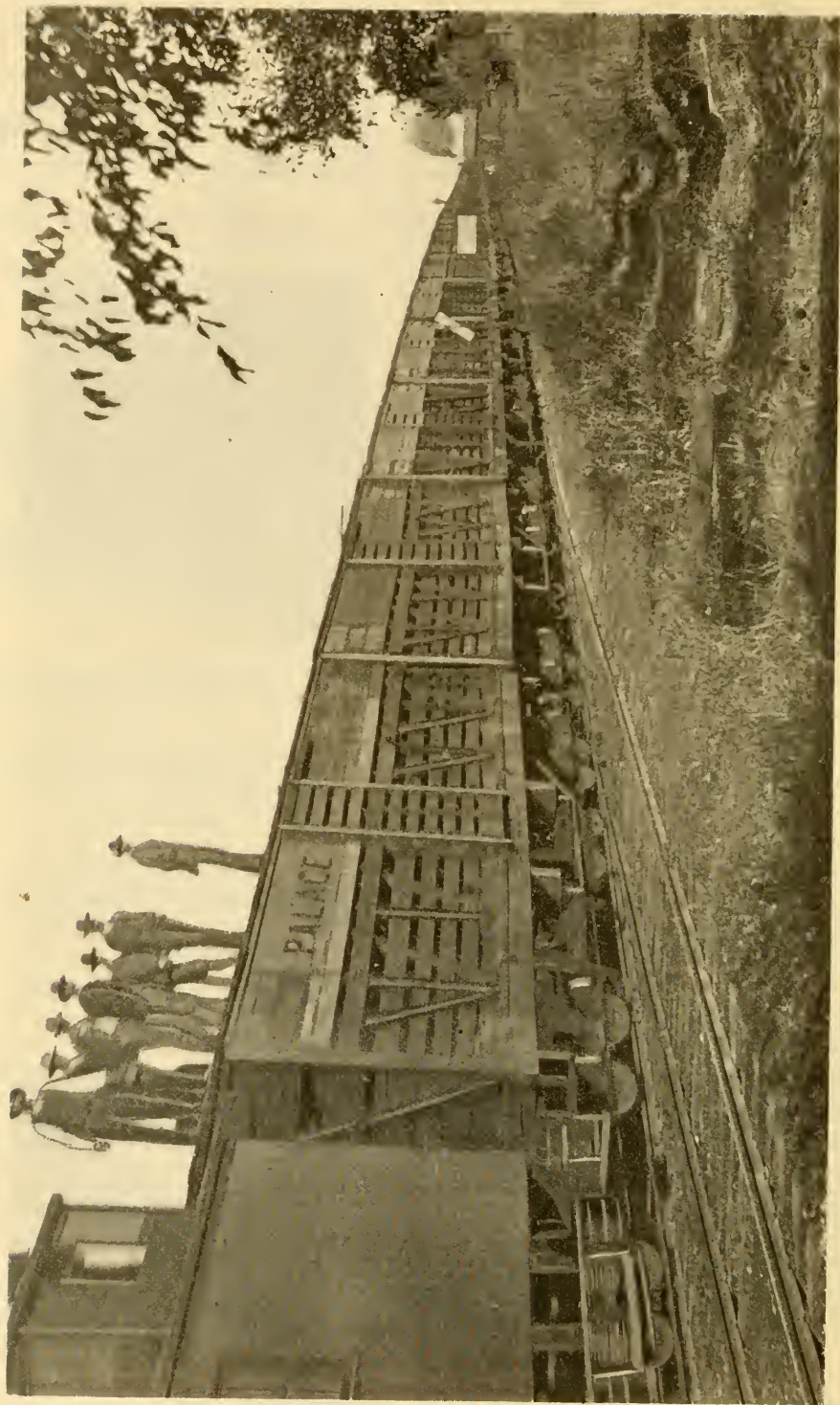
351-382 West 13th Street, New York

1868—37th YEAR—1905

**WING
& SON**
351-382 W. 13th
St., New York

Send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.

Cut or tear out this coupon and mail to us after writing your name and address at bottom. We will promptly mail book and other information.



CATTLE TRAIN OF FIFTY-TWO CARS FROM THE SAND HILLS

THE HOME MISSIONARY

VOL. LXXIX

NOVEMBER, 1905

No. 6

THE NEBRASKA FRONTIER

BY REV. A. E. RICKER

Aurora, Nebraska

"NOW LET US CLIMB NEBRASKA'S LOFTIEST MOUNT,
AND FROM ITS SUMMIT VIEW THE SCENE BELOW."—*Poem, 1854.*

NEBRASKA has claims to distinction. Eighty years before the Mayflower anchored in Plymouth bay, European feet traversed her river valleys and greedy conquistadors ravished her Indian villages. As early as 1673, when New Haven, Connecticut, was thirty-five years old and John Eliot was yet fulfilling his splendid mission to the Indians of New England, Marquette, the Jesuit, made a map showing, with surprising accuracy, the river courses and rolling prairies of Nebraska territory.

To her antiquity may be added her superb position and natural wealth. Within her borders—which all New England is not large enough to fill—meet the rich agricultural soil of the Mississippi valley and the elevated tablelands of the Rocky mountain watershed. Farm products and cattle combine to make Nebraska richer than mines of precious metals do her western neighbors.

Sixty-five per cent of her area is cultivated and more than sixty-five per cent of her farmers own the soil

they till. Their farms average 271.4 acres, with an average value of about \$5,000. Nebraska farm property in 1900 was set down at \$747,950,000. In 1904 her corn crop was 266,959,194 bushels; wheat, 31,825,850; oats, 66,810,065; other cereals 16,782,975; hay, 5,308,790 tons, besides live stock worth \$138,828,187, and manufactured products reaching 152,629,508. Then you must not forget "our cows"—541,361 of them—whose music in the milk pail was to the tune of \$11,000,000. Nebraska's hens also cackled over a nest of 19,700,000 dozen eggs, and a dressed poultry product of 4,158,957 pounds. The staples of Nebraska are the necessary food products on which the world lives.

But there are two Nebraskas; one farm land, the other cattle country. The former, 50,000 square miles in extent, is divided into 121,000 farms as productive as the Louisiana Purchase affords. The latter, 26,000 square miles in area, though it has fertile valleys and "watered gardens" is simply "our pasture." Approach us from Iowa, and, in blue



RANCH LIFE IN THE SAND HILLS

jeans, standing among gang plows, self-binders, press-drills, listers and cream separators, we smile you a farmer's welcome. Come to us from Wyoming, and we drop our lariats and branding irons, ride out on saddle-ponies to open the wire gate, bring you to our ranch house, where all that it affords is free to you, and you may admire our sleek herds of white-faced cattle (Herefords) to your heart's content. This cattle country is itself a diversified land.

First: The sand hills, treeless, grass covered sand-dunes, with interspersed hay valleys and often shallow lakes; abundant water, hay and range make it the paradise of cattle men. It probably occupies in the western part of central Nebraska some 19,000 square miles.

Second: Beyond this region is the high, buffalo-grass table land, wide in extent, with river valleys, like the Lodge Pole, Platte and Niobrara, and between them elevated

plains often cropping out in lofty buttes of grotesque shapes; like "Court House" and "Chimney" rocks, and Scott's Bluff, the highest point in the state, 6,000 feet above sea level.

Third: The Pine Ridge and Bad Lands—a rough triangle embracing the White River and Hat Creek valleys, in the three northwestern counties of the state. The Pine Ridge is a fine range of wooded, rock-crowned hills, rising 1,000 feet above the White River valley, from whose heights is a splendid vista—away to the Dakota Black Hills on the northern horizon. Here, too, are the Bad Lands—vast bed of an ancient lake, or sea—rich depository of geologic ages, fossil collections which have enriched the museums of the world. This vast grazing country of cheap lands and generous privileges was a wonderland of opportunity to the men who knew it.

Twenty-five years ago, in Chey-

enne county, a quiet, silent man from Pennsylvania was "freighting" on the Black Hills "trail." A dark-eyed maiden from Tennessee, then living with her parents in Sidney, won his heart. They "took up claims" 100 miles north on the Running Water (Niobrara), and now a splendid ranch home is theirs. Irrigated meadows, cutting annually 400 tons of hay, ample gardens and pasturage, a herd of 500 glossy-black galloways, provides royally for a family that now would make glad our good President Roosevelt's heart.

Again: From Texas came a young man to the elevated grass lands of Sioux county, 200 miles beyond the last homestead claim. He gathered the nucleus of a herd, established himself in a comfortable home and, like Jacob of old, gave himself patiently to building up. Now he lives in the finest residence in western Nebraska, owns controlling stock in a national bank, on his ranches run 10,000 head of cattle, and in a recent business transaction, as a part of his consideration, he wrote his personal check for \$75,000.

All have not prospered on such a scale, but scores of men who went into those grazing lands poor, twenty or thirty years ago, are now proprietors of extensive ranches. This western cattle country is Nebraska's frontier. It is, and will for years remain, a genuine frontier. This is so for the following reasons:

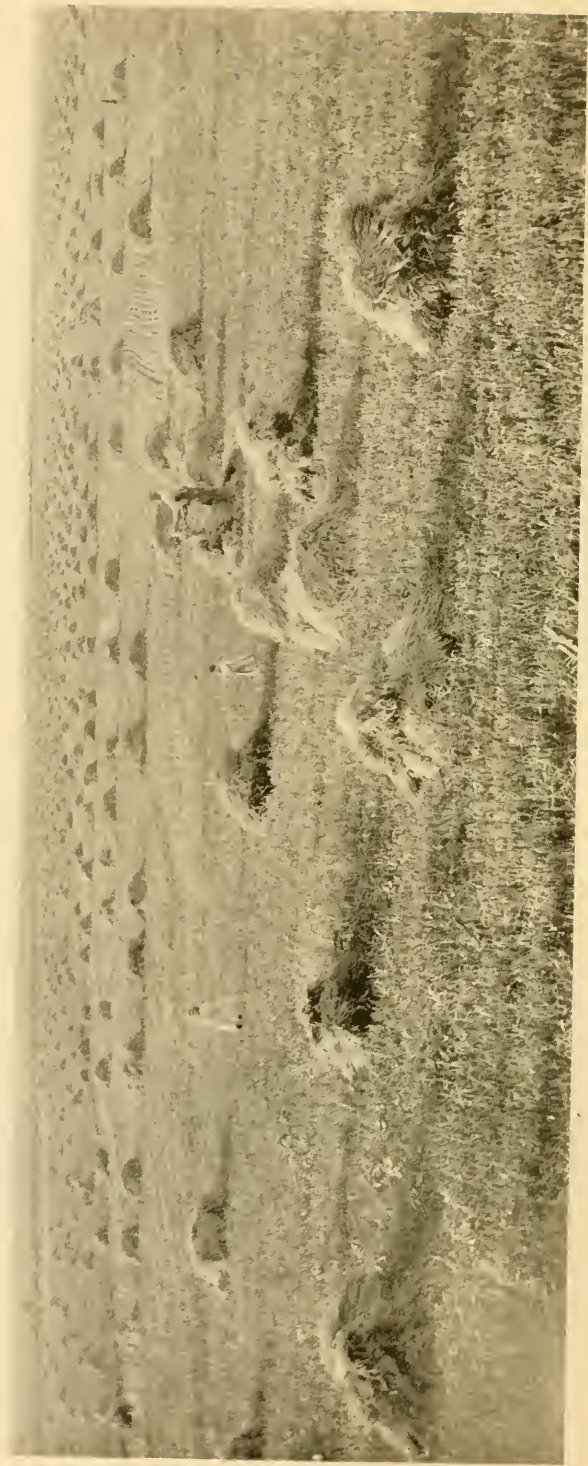
First: From the method of its settlement. Separated by formidable distances from centers of population, it was entered, in advance of schools and churches, by hardy, restless men, bent on making money. Having isolated themselves from social and refining privileges and brought up their families while herds increased and land was acquired, it is not strange that they are materialistic in spirit and their children weak in sacred history and the catechism.

Second: The sparse and scattered population. Where pastures are measured by miles and herds are large, dwellings must be far apart, social advantages few and meetings of any kind sustained with difficulty.

Third: The long distances between towns large enough to sup-



THE WEALTH OF THE SAND HILLS



NEBRASKA WHEAT

port Christian institutions, from Broken Bow (pop. 1,375) to Hyannis (pop. 200), on the Burlington railroad, is 131 miles, and the largest settlement between has 150 people. From Hyannis to Alliance (pop. 2,535) is fifty-eight miles and nothing between could be called a town. This is the situation even on the railroad. Away from the railroad even the post offices are in private houses. Organizing and sustaining churches, or affording any adequate Christian ministration under these conditions is a problem the Nebraska Home Missionary Society has studied earnestly and long.

Fourth: The size of this frontier field. It is nearly as large as Massachusetts, Vermont and New Hampshire combined. To Crawford from Broken Bow, just spanning our frontier, is 247 miles, and from Lincoln, the home of Superintendent Bross, it is 419 miles. North and south,

the span is 208 miles. These conditions make evangelization in our frontier so difficult the danger is that all denominations will mass their forces in nearer and cozier fields, leaving the cattlemen and their families in spiritual destitution.

In this situation the local churches are too few and scattered to minister to more than a fraction of the population. Along the two lines of railroad that cross our frontier, the Northwestern and the Burlington, approximately 530 miles of rail, are eighteen churches of our order and in some instances 140 miles between churches. Off these roads are a very few others. Here, the noblest of our pastors, contending with vast difficulties, preach often, as do missionaries, Stocking at Burwell, Noyce at Brewster, and Evans at Taylor; at numerous out stations and mission Sunday schools, are



BRANDING CALVES IN THE SAND HILLS

rendered valiant and fruitful service with ability and devotion beyond praise.

But to the methods of the local church must be added that of the itinerant missionary. Through its veteran superintendent and his assistant missionaries, our sister society in the Sunday school field, have visited county after county, organized and fostered Bible schools, preached and conducted institutes, evangelized and wrought for the Master in a service that has

To the worker she said: "It's impossible to organize a Sunday school in D—. It's too wicked. For my part I won't be mixed up with such people." Her husband, not a Christian, said: "If you could organize a Sunday school over there, you could raise the dead." Yet, unabashed, the worker entered, succeeded in gathering on that first Sunday twenty-four children and two women. Others had promised to help. A Sunday school was organized. At the close of the first



CRAWFORD, NEBRASKA—CHURCH AND PARSONAGE

proved to be singularly practical, economical and efficient.

Located twenty miles from the railroad, in the western edge of our frontier, was the community of D—. Four years ago there was no church, no Sunday school, no religious meeting of any kind. Fourth of July had just been celebrated with horse racing, drinking, gambling, and topped off at night with a rollicking dance. In similar manner Sundays were spent, and every Saturday night brought its dance. A few miles away lived a woman who was the only Christian in the vicinity.

quarter the missionary and his wife were present, a program was given in which the children spoke temperance pieces and fifteen Bibles were presented to children who had learned the golden texts for that quarter. An institute and an evangelistic campaign resulted in the conversion of the saloonkeeper's wife and others. Christian day-school teachers and the new recruits were enlisted, and from that day the Bible school and preaching services have been sustained, the old coarse amusements and profanity have largely disappeared and the

whole community has been morally revolutionized.

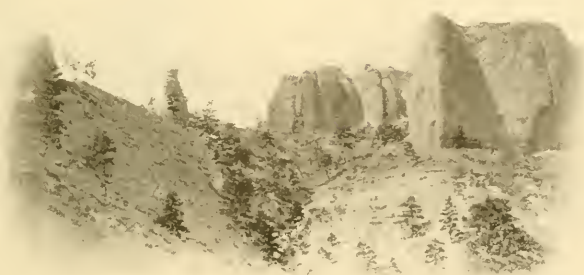
Our own general missionary, Rev. N. L. Packard, having been at work here less than a year, writes of whole counties where our home missionary and his little frontier church afford the only religious privileges.

In one such case the missionary and his wife, whose field embraces the larger part of four counties, stretching for sixty miles along the railroad, and whose preaching stations are legion, have for five years wrought with patience and fortitude, enduring sand-hill fleas, isolation and hardship, as good soldiers of Christ.

In the county where there is no regular minister, three nights of meetings by the general missionary resulted in conversions and five accessions to the church. In another woefully destitute community Sunday school and bi-monthly preaching were established, and a ten days' evangelistic campaign in a sod school house resulted in the conversion of parents and young men, so that homes were transformed, a new frame school house was built, a church organized and Christian standards once again established. But the pitiful thing is that such Christian ministry at present

touches but a few isolated points in the great Sahara of need.

Our plea is that the gospel of light and healing be imparted to the vast neglected regions beyond. We must not neglect this people. They are vigorous and thrifty. Their wealth is increasing. They have conquered the obstacles of pioneer settlement and learned the secret of adaptation. Their power for good or ill in the days to come will be to our glory or our shame. One important modern improvement of the telephone was invented by a sand hills man. A boy on our frontier was influenced by a Congregational home missionary church to the higher life, gained an education, and is now at the head of the department of agriculture in one of the strongest state universities in the middle west. What splendid dividends do home missionary investments pay! In the exigency of our present crisis we pray for aid. Answer that cry now, so that our Nebraska farmers and stockmen may be evangelized, their splendid energies and abilities, together with their vast and rapidly increasing wealth, devoted in the spirit of Christian stewardship to the service of the Kingdom of God, and what a superb contribution shall we then be able to make to the world-wide conquests of our Lord!



SENTINEL BUTTE CRAWFORD

A PROMISING GERMAN PLANT

BY REV. WILLIAM H. LAWALL.

Brooklyn, N. Y.

[Through the following sketch we are happy to make our readers acquainted with a small but plucky band of German Christians known as The German Congregational Luther Church, of Brooklyn. Most of the members are foreign born, and have been trained from childhood in the Lutheran Church. It is much to the credit of that church that many who may be said to have been born in its communion, come ultimately to yearn for a deeper and more spiritual faith than its forms supply. It is thus that these brethren have come to associate themselves under a new name. Without the slightest solicitation from any source they have elected to be Congregationalists, and have subscribed without hesitation to our Council creed. Beginning in a small tenement, soon out-grown, they have obtained the title to a larger house for which they have paid in part, and which furnishes in its parlor floor and basement a meeting place for worship and Bible study, and, in its upper rooms, a home for the pastor and his family. A spirit of independence marks this movement; no appeal is made for missionary help though self support is maintained at the cost of a severe struggle, and the people are happy in their self-denying work. In a true missionary spirit they are reaching out by personal effort after the neglected children which abound in the neighborhood of their cuhrch home. The pastor, Rev. Mr. Lawall, is well suited to such a people, being a graduate of the Bible Institute of Chicago, and charged by nature as well as by training with the evangelistic spirit. Only a few months ago this little band was recognised as a church and its pastor installed by a Congregational council, in a service that is remembered still for its tenderness and spiritual fervor. Ed.]

THE German Congregational Luther Church had its origin in April, 1904, in a small frame house on Pacific street, Brooklyn. Its object was to do gospel work among the poor and neglected Germans of South Brooklyn. The en-

terprise was undenominational for almost one year, when it thought best to join the Congregational denomination. After a few months' existence a more commodious house was purchased for better accommodation. The church then consisted of fifteen active members, and the Sunday school averaged only twenty-five in attendance. Since then the work has steadily developed. The largest attendance at Sunday school has been one hundred and six and the average attendance since September, 1904, has been seventy-three. A Ladies' Aid Society began with eleven members, and now consists of twenty-five ladies, all exceedingly helpful and interested in the work.

During the months of July and August, a company of mothers and children were taken to Rockland Lake, N. Y., camping there for the



REV. W. H. LAWALL, PASTOR



BROOKLYN ANNIVERSARY DAY, JUNE 8, 1905

READY FOR THE MARCH

season. More than forty of these people were entertained, remaining two weeks at a time. In this undertaking, one Brooklyn paper, the *Standard Union*, assisted with a contribution of \$100. Most of these children taken out to camp, have been found and brought into the Sunday school by house to house visitation.

One German family was found on Bergen street, who had not been visited by a pastor, nor been to any church for twenty years. The mother of this family sent her children and then joined the church herself, bringing her husband and five others who came into the church through her influence. Two families with eight children were found living in two rooms on Warren street. Some trouble caused one of these families to put the other out. The ejected family had nothing but the clothing on their back and the father was a hard drinker. A place was found with another poor family

where they could stay, beds and bedding were found for them, food was begged for them and some employment found for the women. Later on they rented several rooms, were enabled to buy some furniture on installment, and the father has considerably improved, thus partly providing for his family, and the children attend our Sunday school.

Another instance where Sunday school children brought in children of a family in Butler street, who had neglected to send their children to any Sunday school. Through careless living the father became severely ill, was sent out to Flatbush Hospital, and only through the pastor's timely attention, the man's life was saved. This man now gratefully attends service every Sunday and has improved his mode of living.

In another case where the father had been a heavy drinker, his employer said to the pastor: "Since this man attends church he is a

a changed man; he now can strike the work on the anvil without fail." He supports his family properly and improvement is noticed everywhere. These are only a few of the many experiences the pastor has had since April, 1904.

The building in which church is held, and the pastor and family reside, was bought, but has a debt of \$4,000. Up to date all interest, and also all expenses connected with the building have been paid. No assistance has been received from any other church or society. The ladies' aid, the Sunday school and

church members raising all funds necessary to defray the minister's salary and all expenditures connected with the work.

We firmly believe the work is of a standing character, not built by man alone.

The present building is not well enough adapted to the need. There is a necessity for better accommodations to do better work. To gain that point a church building is necessary. We are trusting the guidance of God for an opening and pray that the day may soon come when the way shall be clear.



THE SUMMER CAMP ON THE HUDSON



EDITOR'S OUTLOOK

The Border Land of Nebraska

NEBRASKA has its own frontier. The fact is amply demonstrated by Mr. Ricker in the opening article of this issue, and abundantly confirmed by the testimony of Messrs. Andress, Noyce and Preston, who know whereof they affirm. The missionary conditions found in the Sand Hills of Nebraska do not differ, in kind or degree, from those which Ohio and Illinois presented in 1825, but which have long since disappeared before the persistent advance of home missions.

Yet, between Nebraska of to-day and the Northwest Territory of eighty years ago, there is a difference, and a vital one. Nebraska, as a whole, has had half a century of home missionary culture. A strong body of churches has been developed under the lead of several missionary boards, until to-day, this state shows nearly 3,000 evangelical churches, with a property of six and one-half million dollars, and a religious force of about two hundred thousand communicants, or nineteen per cent of the population. In this splendid fruitage, our church has had its share. In a few months, it will be fifty years since the American Home Missionary Society, began its work in the Territory of Nebraska. During this half century, it has invested more than \$650,000 in its Nebraska work; and there are few states that have paid back a richer dividend of intelligence and moral strength for the capital invested.

It is with the deepest interest, therefore, that we catch the first notes of a rising purpose on the part of Congregational Nebraska, to celebrate its fiftieth year by a declara-

tion of independence. We hail the good omen, and wish it a glorious fulfillment! It adds to our pleasure also that the National Society, with its large stake in the success of this movement, is relieved of the duty of sounding that note of warning against precipitancy which has sometimes been mistaken for a policy of obstruction. One of Nebraska's leading pastors, Dr. Herring of Omaha, himself strikes that warning note in a communication to *The Congregationalist* which we reprint on another page. His words deserve repetition, as indicating on the part of the churches of Nebraska, a purpose to avoid precipitancy, and a hope, in which we heartily join, of being able to raise, not only enough for its own present and prospective work, but something over for the regions beyond. Says Dr. Herring:

We are quite unwilling to take such a step, if it shall mean the decrease of income and the loss of churches. But we are also unwilling to be longer a burden upon the denomination at large, and we do not believe that we need to be. Moreover, it is our hope and purpose that from the beginning of self-support, something shall go for work beyond our borders.

The American Board at the West

The meeting of the American Board in Seattle will become historic as the first gathering of the churches in the interest of foreign missions on the Pacific coast. Historic journeys across the continent have been many, from that of Whitman and Spalding down, but it may be doubted if any of them have been more rich in suggestion or more enlightening in effect than the swift passage of the American Board Pullman Special, through the heart

of the home missionary zone, to the shores of Puget Sound. By way of contrast, the pack horse, the mule train, the prairie schooner, the stage coach, the canal, the five months wearisome progress reduced now to as many days; all such contrasts stagger the imagination; and yet, though they seem to belong to a far distant past, to more than one of these missionary tourists they might have been a personal experience and memory.

But physical contrasts are no greater or more startling than the moral changes which have swept so rapidly over every mile of territory traversed by the Seattle Special. Such contrasts were not unobserved. Already we have testimony from letters received and from printed statements that the estimate of home missionary culture has risen to a new value. Indeed, one ride across the continent is worth more as an eye opener to the supreme value of all missionary effort, than the study of statistics or the reading of many books. We are mistaken if this ride, through states that were once, and not so long ago, unpeopled wilds, but now blossoming with the richest fruits of home missionary labor, has not proved a revelation to many minds, in no way lacking intelligence or historic knowledge. The interdependence of home and foreign work has also been taught anew by many impressive object lessons. We are glad to believe also that the horizon of our home missionaries has been broadened by this visit and some of the artificial distinctions between home and foreign workers have faded away.

The appeal of Secretary Patton for a fresh baptism of brotherliness is but one token of that kindly spirit

which was begotten at Seattle and has spread from that mount of privilege to all parts of the land. Dr. Patton has not overdrawn the picture of suffering and despair under which our home missionary workers are just now living their life and fulfilling their mission. Dr. Patton is a good witness. From his pastoral experience east and west, no one knows better the supreme importance of the home work to every interest of the country. The Home Missionary Society deeply appreciates his touching appeal in behalf of his brethren at the front. It was needed; it is timely; it will be fruitful; and the writer has our cordial thanks.

The October Delay

Some account is due to all our readers for a delay of nearly twenty days in the appearance of the October HOME MISSIONARY. The matter for that number was in the printer's hands on time. But a printers' strike, reducing the force of a large office to three men, who required guarding day and night to protect them against the solicitations of their striking brethren, sufficiently explains the belated result. In justice to our printer we desire to add that he has done everything in his power to relieve the situation, and to his energy we owe the appearance of any October issue whatever. Conditions are now somewhat improved and we hope in the future to avoid the repetition of this experience. Its only comfort is the receipt of many inquiries from interested friends who have missed the prompt appearance of their monthly magazine. Who has said that missionary literature is not read? We have abundant testimony to the contrary.

TO THE CONGREGATIONAL PASTORS OF AMERICA]

(AN APPEAL)

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
Fourth Avenue and 22d Street, New York

OCTOBER 2, 1905

DEAR BROTHER:

Your home missionary work in our Southern and Western fields is imperilled by the burdened condition of our Treasury.

The payment of missionary dues is being delayed, to the great discomfort and, oftentimes, distress of the heroic men and women who are dependent upon your aid. The winter months for which preparation must be made in all these missionary homes are near.

We, therefore, appeal to you and through you to your church to come to the aid of this work by a generous special offering to meet the existing emergency, and to enable the present management to pass over the direction of the Society to the new organization another year, untrammelled by a heavy debt, or without a further large contraction of the work.

*We suggest that Sunday, October 15th, be made the date of such an offering by the churches for this cause. If that Sunday be not practicable, we ask that on **SOME OTHER SUNDAY** in the near future such an offering be made.*

Envelopes prepared for this special contribution and folders briefly describing the financial need of the Society will be furnished. Please let us know how many of these you will require.

The hearty and prayerful help of the pastors in the way indicated will, we believe, lift this burden of debt and make it possible for this great home mission cause to go forward with enlarged blessings to the country.

Very sincerely yours,

WATSON L. PHILLIPS,
Chairman of Executive Committee.

WASHINGTON CHOATE,
Corresponding Secretary.

TO THE RESCUE—WILL YOU HELP?

ON another page will be found an appeal for THE DEBT. This is not an appeal for that debt; but for the daily bread and comfort of four hundred faithful, waiting and suffering missionaries and their families. All that the Society can offer them for services rendered is the following letter:

Dear Brother:

I write to express our very great regret at the delay in the matter of sending your draft. This is due not to any oversight on the part of this office, but because of the financial condition of the Society. We appreciate the embarrassment which you must experience as the result of this unavoidable delay, and we want to assure you that we are doing every thing possible to secure the funds for the payment of our draft to you, as well as to the other brethren, who are, with yourself, thus embarrassed.

We shall send your draft at as early a date as possible.

Sincerely your,

Washington Choate,

Corresponding Secretary.

Four hundred men, about one-half of our national force, are waiting; some of

them since the first of September, more of them since the first of October; all of them having rendered their report of missionary service well done and approved. All of these are in deep personal distress; bills unpaid; credit imperilled; ashamed to look their people in the face, because they owe them money which they cannot pay. The cold months are coming on. Fuel and other winter comforts must be bought. Children must be clothed and made warm. Why should these faithful men and their families be treated as martyrs, when every Congregational church in America owes them a generous support, as well as a heavy debt of gratitude!

Now what will YOU do? What will you do, AT ONCE, for these deserving servants? The return mail will not be too early for a generous response. Every day adds to the heart-breaking distress of these faithful men. No gift for their relief can be too large for their deserts, and none can be too small to be appreciated. Let every reader of this page sit down quickly and ask himself: "How much owest thou thy Lord" in the person of these suffering ministers.

TIMELY TRUTHS—TERSELY TOLD

The Rarity of the Gospel

THE magnificent distances, the isolated homes, the scarcity of churches and the difficulty which many find in attending religious services make the northwestern portion of Nebraska a veritable frontier. The territory covered by our Northwestern Association is about 100 by 125 miles large and contains seven active churches with two others that are inoperative. All of these but one are now depending upon the Home Missionary Board for a part of their support. There is a vast amount of territory which these churches are unable to serve. Many homes are twenty-five or thirty miles distant from any church and children have grown to manhood and womanhood without having been inside of a church or ever having heard a sermon. Yet these people are intelligent, free hearted and hospitable and are thus deprived of religious privileges by force of circumstances rather than from choice. They look to the pastor of the nearest church, frequently thirty miles distant for consolation and help in time of bereavement, and their young people sometimes come to him to perform the marriage ceremony. Two or three incidents will illustrate the readiness with which they avail themselves of religious privileges when offered.

I was conducting some revival meetings in a country church twenty-five miles from the nearest town in the Sand Hills region. The little sod school house was crowded with about forty persons, many had come a distance ten and twelve miles to attend these meetings. A little girl about twelve years old sat almost within reach of

my hands and held a baby in her arms. When the invitation was given to all who would accept Christ to stand with Christian people, she looked much interested. I asked her if she wanted to stand. She said, yes, but that she could not with the baby. I took the baby in my arms and went on with the service while she stood as a witness to a new found Savior.

In another series of meetings at another place a woman said; "O, if only Jack would come in for just one meeting." Jack was her husband and was on a ranch twenty-five miles away. He came in for just one night, and accepted Christ.

This summer while going out for camping trip with my family, we stopped for the night at a ranch house just over in South Dakota. The ranchman learned in the evening that I was a minister and said: "I wish I had known it in time, I would have jumped on my horse and rounded up the neighbors, and we would have had a preaching over at the school house. We don't often get to hear preaching. It has been several years since the last time.

John H. Giddress

CHADRON, NEBRASKA.

The Downward Trend

The Nebraska frontier is represented not by mining camps, nor by logging camps, but mainly by isolated communities and lonely homes on the vast prairies. The adult population is made up largely of those who have seen better days. Stock-raising, which is the principal occupation, calls for a certain

amount of Sunday work, especially during winter. "With us one day is about the same as another," is the common remark among those who at the East were taught to remember the Sabbath day to keep it holy. Surrounded by such influences children easily fall into irreligious habits.

Yet a good deal is being done to offset this downward tendency. Sunday school missionaries and home missionary pastors have invaded these strongholds of neglect, until, in many communities, a much higher moral tone prevails than existed a few years ago. There are fewer Sunday round-ups, and decidedly fewer shooting affairs. Just what credit is due to home missionary pastors it is hard to say; but it is certain, they assist in, organizing and keeping in touch with a large number of Sunday schools; that they gather little bands of Christian people together here and there, until finally a church is organized; that they introduce the home department of the Sunday school into hundreds of families, thus encouraging systematic Bible study; that Christian literature with its elevating influence, is often introduced into a worldly home, and that here and there, the young people are induced to attend some Christian academy where latent faculties are speedily developed in a favorable atmosphere.

The great need of the frontier is strong men to occupy these outposts. It is a mistake to think that weak men will do out there. Preaching that is more than mediocre is required to draw the people five or more miles to church. And something more than preaching too is necessary. For some communities seem to need more than anything else a man to go in and out among them in whom every body has confidence as a friend and adviser. A man or a woman having on the armor mentioned in the sixth chap-

ter of Ephesians and baptized with the Holy Spirit, is a tower of strength and a beacon of light.

J. B. Royce.

BREWSTER, NEBRASKA.

Is the Spirit of Heroism Dead?

We Christian ministers are criticised as loving an easy comfortable position, and shrinking from the truly self-sacrificing life. Surely such criticisms are unjust to one of the most earnest, consecrated, self-sacrificing bands of men and women in the world. And yet, right here in the center of our country is a very mild but fair test of the truth or falsity of the criticism. Here is a region known as the "Sand Hills." It is not adapted to agriculture, but the hills are grass-covered and excellent for stock-raising. This region is being settled by such enterprising, intelligent, substantial people as Iowa, Illinois, Ohio, and New England cannot afford to lose. More great-hearted, independent, honor-loving people are not to be found. The character of the region is forming. It will be one of the grandest or of the worst. There will be nothing half way about it. The destiny of souls and of communities is at the crisis point. They can be led to a splendid development. But it means long, hard drives for the Lord's messenger. It means calling on scattered families. It means being the one help that keeps these in touch with spiritual life. O, the joy these calls give on both sides! It means preaching three times on Sunday and as often as one pleases in some school house or sod dwelling between Sundays. This only calls for a very mild and delightful type of heroism. Right here are three adjoining fields from twenty to thirty miles

across. One is served by a young man who feels that he must leave and continue his education. Another is begging for a pastor, and has been doing so for more than a year in vain. The third has just said one of the tenderest good byes that could be imagined to its pastor and his invalid wife. No other denomination is working here. If the young man leaves there will be a region seventy-five miles across with no gospel ministry. There is no one to give the young people Christian marriage, or the old Christian burial. Several letters of inquiry have been received. With a single exception the queries have been in regard to salary, advantages, and comforts. The one exception did not materialize. All have "passed by on the other side." Still we refuse to believe in the death of heroism. Some of God's heroes will yet wake up and fill these fields. Some of God's heroes in the pews will awaken and supply the necessities of life to those who go to the front.

C. W. Preston.

THEDFORD, NEBRASKA.

Nebraska and Self Support

The State Association goes to Chadron this year, 450 miles from Omaha, on the Chicago and North-Western Railway. The attendance will necessarily be small, but there will be resolute grappling with the problem of state self-support.

The State Advisory Board has mapped out a campaign which contemplates the raising of \$10,000 for home missions for the year ending April 1 next. If this demonstration of strength can be made it is believed that we will be warranted, when we meet for the semi-centennial of the founding of Congregationalism in Nebraska next May, in

resolving to go alone. We are quite unwilling to take such a step if it shall mean the decrease of income and the loss of churches. But we are also unwilling to be longer a burden upon the denomination at large, and we do not believe that we need to be. Moreover, it is our hope and purpose that from the beginning of self-support something shall go for work beyond our borders.

A. C. Herriug

OMAHA, NEBRASKA.

Let Us Have a Fresh Baptism of Brotherliness

From the Congregationalist.

If I should write that in traveling over Montana and Idaho I had run across a talented and consecrated Congregational minister utterly heartbroken and discouraged because of the failure of his fellow-ministers in the East to stand behind him in his heroic endeavor, because he was left to struggle alone in dire poverty against overwhelming odds, I presume a dozen hearty responses would appear in the next issue of *The Congregationalist*, assuring that brother he could have anything he wanted in the way of sympathy and help. Several churches would at once take up collections for the man, and some benevolently inclined individual would start a fund in *The Congregationalist* to which several hundred other benevolently inclined individuals would promptly and cheerfully contribute. If I write that practically all our ministers in Montana and Idaho are in this plight, I wonder if the response will be proportionate to the greater need.

This is exactly the case. I have just met these men in their state meetings. I have talked with them personally. I have traveled with their superintendents and I have obtained a first-hand knowledge of what it means in these frontier fields for the C. H. M. S. to have its receipts steadily decline during the past few years. It means a tragedy out here. These men who have come from our best homes, educated in our best colleges and seminaries, choosing the mining camps and the ranch towns for their fields, thought they had a great patriotic and missionary denomination behind them. To-day they solemnly face the fact that they have been forgotten, deserted, con-

sidered of no account by the pastors and people of the East.

Is it any wonder they are heartbroken, that they begin to question if Congregationalism is of any account? I saw them sitting there in the Idaho Association crying over the situation, and I cried with them. Dr. Kingsbury, their superintendent, every inch a bishop and father, pleaded with them so tenderly to hold on and not be discouraged. He said: "You have behind you the prayers of the Eastern churches and underneath you the arms of the everlasting God." I said to myself, "I am not so sure of those prayers." I doubt if the Eastern churches are doing much praying for these men except in a very general way. If they did the situation would be remedied speedily. This is a severe indictment, but who can challenge its truth? Out here they have about come to the conclusion that Congregationalists have quit, that we have come to the very end of aggressive Congregationalism, that henceforth it is to be every church for itself. That is their interpretation of the situation. It may be wrong. I believe it is. But we can hardly blame them for feeling so.

I write these things the more freely because my province now is the foreign work. I have been talking of the glorious triumphs of Christ abroad through the American Board, and these dear brethren have smiled through their tears and said: "We will rejoice in your success. It is our success, and we will have a hand in it if we are to continue at all." They believe the greater work will help the lesser, that the missionary spirit in the churches will tone up all the churches are doing. They are the right sort, these Congregational pastors out here. But when are our pastors in the East going to do the square and brotherly thing by these men? I believe our pastors have it in their power to change the whole missionary situation at home and abroad in one year. If we can't place this glorious missionary enterprise on its feet for the sake of Christ, let us at least do it for the sake of our brethren. I plead for a new baptism of brotherliness.

Cornelius H. S. Sillar

THE FLORIDA CASE

AT the annual meeting of the Society in 1903, a committee consisting of Rev. A. H. Bradford, D. D., Dr. Merrill E. Gates, Thomas Weston, Esq., Rev. Samuel Lane Loomis, D. D., and Rev. Frank J. Goodwin, was appointed to consider the Florida conditions. This committee gave a full hearing to the society's critics, and after a thorough investigation, approved its work in Florida, and recommended the careful consideration by the Executive Committee of the relation of the superintendent of Florida to the churches of the state.

In compliance with this recommendation, a prolonged and thorough investigation of the relations of the Superintendent and churches of Florida was made by a sub-committee of five—Rev. William H. Holman, Rev. John De Peu, Rev. F. L. Goodspeed, Ph. D., Rev. W. L. Phillips, D. D. and Edward P. Lyon, Esq.

The inquiry extended through

seven days. Representatives of the disaffected Florida churches were invited to attend and present their grounds of complaint and criticism of the Superintendent. No restrictions as to time or number of representatives were made. The pastor of the First Church, Tampa, attended with his witnesses, and at the close of the investigation expressed himself as satisfied with his opportunity to be heard, and declared he had introduced all the evidence he wished to offer. This report was adopted by the Executive Committee.

The report of the committee, of which Dr. Bradford was chairman, was presented to the annual meeting of the Society at Des Moines, 1904, and unanimously accepted.

The reports of the two committees, above referred to, have been printed together, and can be had on application to the Congregational Home Missionary Society.

With this statement of the case, we regard the matter as closed.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED
BY DON O. SHELTON

AN important part of the home mission frontier of to-day is in our great cities. A new, vigorous, aggressive, pastoral, evangelistic crusade is a crying need. The immense, thickly-populated region in great cities that are now so largely deserted by the churches require renewed consideration and activity on the part of Christian people. The command of the Master seems to have been reversed, and, instead of a church going into the world to preach the Gospel, we witness, to a deplorable degree, churches whose attitude toward the masses seems to be rather one of half-hearted invitation: Come, and hear the Gospel.

OBSERVATIONS

hear it was afforded by one dilapidated church building bearing no name or schedule of services; another church building in somewhat better repair, but there was no bulletin indicating either the name of the church or the hours of its services; and a struggling starveling mission for colored people.

But my main object is not to make out a case for this neglected section in St. Louis. It is rather to direct the attention of those who have the highest interests of our nation at heart to the almost utter neglect of vast multitudes of people by the Christian church of to-day. Two or three unaffiliated and scantily supplied missions in small, uninviting, dimly-lighted rooms, are wholly inadequate to carry the Gospel light effectually to twenty thousand or more people who are submerged in the darkness of ignorance and sin. Should the Christian church to-day act as though it were oblivious of the fact that people in the neglected sections of our great cities have souls? Do they not require the Gospel? Has the church no mission to them? Is it sufficient for great churches to maintain elaborate services in beautiful, but remote, buildings, and permit these thousands to go down to their graves Christless and in the bondage of sin?

Any one of our great cities affords illustrations of the scant effort being made to reach people in the more congested districts. The most recent instance of the wide-spread desertion of the people by the churches that has come to my notice is afforded by St. Louis. While passing through that city recently I walked from my hotel fifteen blocks in one direction on one street and the same distance in a neighboring parallel street back to the hotel. Many of the cross streets within this section are thickly populated. The sidewalks in front of the humble and impoverished homes were crowded with men and women and children. Within an area four blocks in width and fifteen blocks in length there is a population great enough to make a small city. And yet, within this territory, there was no indication of an aggressive effort on the part of the church to reach the people with the Gospel. The only sign of even an attempt to give the people an opportunity to

I do not name St. Louis because I think that city affords an especially glaring instance of neglect, but because I think the district referred to is a typical illustration of the failure of our home mission boards to deal in an intelligent and comprehensive way with conditions in congested

parts of our great cities. Many of our churches, rich and strong and aristocratic, do their work at a distance from the people who are in greatest need. Many of the churches seem to be wholly without the power of initiative and attack, but are (to use a phrase quoted by Hugh Price Hughes) "beating a retreat before the masses."



I believe that laymen in the churches can render invaluable aid in extending the influence and power of the Christian church into these neglected sections. It is possible for strong and well-to-do churches to found Sunday schools and to maintain bright, vigorous Gospel meetings in many of these unevangelized communities. In our churches are lay-workers abundantly capable of doing this essential and invaluable preparatory work for the salvation of these communities. And the laymen need the work for their own salvation. Let us seek out in our great cities the places of direst need; organize and utilize our available forces; encourage and train our laymen for this fundamental and imperative task of the church!



The need of alertness and vigorous evangelistic zeal on the part of Congregational churches is apparent from the significant fact that thirty-nine per cent of all the Congregational churches in America, or 2,300, did not, in 1903, report a single addition to their membership on confession of faith.



Intimations of an encouraging nature, relative to a deepening interest in evangelistic work, are coming to us. The young people's societies of the Oranges, New Jersey, opened their fall campaign with a large rally in the First Congregational Church, Orange. The subject of the chief

address was "Young People and New Spiritual Life in the Churches." In Massachusetts, conferences in the interest of evangelism and missions are being planned by young people's leaders.

The National Congregational Evangelistic committee expects, in the near future, to send young people's societies in Congregational churches a special and important communication relative to evangelism. It is of the utmost importance that the young men and women of the churches be rallied for aggressive evangelistic campaigns during the months that are before us.

D. O. S.



WHAT OTHERS DO!
WHAT CAN *WE* DO?

THAT irrepressible and unfusible optimist, Mr. Don O. Shelton, demands that we, you and I, should talk together a little while each month about what is done, what to do, for the great home missionary work by our young people. I obey!

May I ask you, then, to share with others any plans you have found effective, any conquests you have made, any bit of modern home missionary heroism you have seen? What are *you* doing in *your* society to develop missionary interest? Notice I do not ask what your *society* is doing, though we should like to know that, but what *you* are doing. So far as any of the plans and progress you report seem to be adapted and helpful for general publication, we shall try to pass them on. (Write me at Toledo, Ohio, and put "Home Missionary Work" on the lower, left-hand corner of the envelope.)

Many societies are asking: "What can we do? There are many answers, and we shall have "more anon and bimeby," as says Samantha Allen.

(Though she's no relative of mine, the Allen family is honorable!)

Has your society ever assisted in the preparation of a missionary box? Probably the Ladies' Society of your church prepares one. If not, you can start it. For all particulars, write to the New York office (New York, Fourth Avenue and Twenty-second Street). Try to keep in touch with the family, field and work of these to whom your box is sent. Write to them. Study the map. Get acquainted.

Perhaps this introduction to some field may lead to your undertaking the support of it. Or, at least, to your making a definite, regular gift to it. Then you will have a larger interest in it. You will share its difficulties and get acquainted with the workers. It is always easier to help people and places about whom we know something. Did you know that the Home Missionary Society was ready to assign a specific field to your society if you raise from \$50 upwards towards its support? And if your society alone cannot do this, there may be one or more in your town or vicinity which would undertake it, *if you "set the ball rolling"*! Try it. Ask Mr. Shelton what place you can adopt. Get the facts and

publish them. They will be the best ground for your appeal.

You have your home missionary study class started by this time? What, no leader? Ask your pastor, or, better yet, do it yourself. No one will enter the class? *You* will, will you not? Of course you will. Have a fine class of *one*, if you can't get any more. I know you are the "*only* one interested" in your society. If they were *all* interested your work would take another direction. Be glad you have *this* work to do and go at it. Don't forget that study class this year!

What first really stirred and directed your interest in home missions? A verse? Tell us, so that we may arouse others. An address? What did the speaker say? Let us pass it on, if it is brief. A book? Name it. A glimpse of the need? Relate it. Let us share our work, our woes and our worthy plans.

This is to be a delightfully informal page. I meant to greet you all at the outset. Let us shake hands now and get to work. I'm looking for a thousand letters this month.

Yours to Help,

Ernest Bourne Allen

HEROES OF THE CROSS IN AMERICA

BY THE REV. DR. C. J. RYDER

Secretary American Missionary Association

THE commendation which I would speak for "Heroes of the Cross in America," by Mr. Shelton, does not consist in the absence of condemnation. It is aggressive and positive. The book is not almost a good book, but it is entirely so. It accomplished two valuable results: It meets a want and creates a greater. It gives information and stirs an intellectual appetite for more.

The Young People's Forward Movement, out of which Mr. Shelton's book grew and in the development of which it will prove an important factor, is itself unique and interesting.

In analyzing this book it approves itself to one's judgment, especially along the following lines :

First, its purpose clearly stated on the third page of the preface is distinct and worthy. It is "to portray the leading characteristics and most striking experiences of some of the pioneer 'Heroes of the Cross in America.'" A worthy purpose could scarcely be more impressively set forth than this.

Second, the method adopted is clear and fits itself into, not only a readable book, but a reference book. The outline before each chapter and the questions and suggestions at the close are especially valuable.

Third, the matter is also interesting and fairly comprehensive. The heroes of the cross who went south of Mason and Dixon's line and whose consecration and devotion met often with persecution, do not have their story told in this book. There are doubtless good reasons for it, but some time the story of their sufferings must be told and the church north and south must appreciate the record of their heroism and uncomplaining devotion.

It is a long period covered in this book; from 1718, the birth of David Brainerd, to the death of Joseph Ward, in 1889. The book does not contain the record of battles and bloodshed and gathered armies, but the real history, the quiet influences of great and noble lives, making permanent the institutions of a free government and a national religion.

The book is educational, anecdotal, devout and inspirational. The impressive words of Dr. Joseph Ward, on page 233, would furnish a good motto for any study, den, Sunday school, mission band, patriotic club, or Grand Army post: "We are building for all the states and for generations to come. Let us be equal to the occasion, make much of our situation and rise to the height of our possibilities."

We speak for "Heroes of the Cross in America" a still larger reading than that which it has already received, which has been in itself almost phenomenal.

THE OPENING OF THE FALL MISSIONARY CAMPAIGN AMONG PHILADELPHIA YOUNG PEOPLE

CHRISTIAN ENDEAVORERS CONFER REGARDING PLANS

MANY HOME MISSION CLASSES BEING FORMED

By GEORGE D. ORNER,

Chairman Missionary Committee Philadelphia Christian Endeavor Union

THE Missionary Committee of the Philadelphia Christian Endeavor Union formally inaugurated the year's work with a general conference in September, at the Gaston Presbyterian Church. There is, perhaps, no other metropolitan centre where a missionary organization so extensive as that existing in Philadelphia, is required, but the principles underlying successful work among young people in the interests of missions are the same the world over, and a few words as to the organization and methods of this energetic committee may not be amiss.

Philadelphia is fortunate in having drawn into the missionary work several years ago a little group of missionary enthusiasts who have made a careful study of the best methods of work and of their adaptation to local conditions. They have seen their numbers gradually increased until to-day there are nearly 150 trained missionary workers engaged in the union work. Each of the seven branches of the Philadelphia Christian Endeavor Union is in itself a union of some fifty societies with its full complement of officers and committees. The missionary work as a whole is directed by the central union committee, the work being divided into six departments, and one or more members of this committee being placed in charge of each department and being given full scope in conducting and developing the work of their department, the committee as

a whole simply determining the general policy to be adopted by the several departments. In each branch is a union committee, modeled after the central committee, the chairmen of these latter committees being members ex-officio of the central organization. The medium of contact with the local society is the district worker, who is held responsible for the work in three to five societies.

The fall conference is planned largely for the instruction and inspiration of these district workers; an afternoon session being given to a presentation of the plans for the



GEORGE D. ORNER

year, the evening to inspirational addresses. A clever presentation of the duties of district workers was made in the form of a dialogue, the heads of the various departments being introduced at the proper time, and outlining the proposed plans for the year's work.

Recognition has constantly been given to the vital union between prayer and missions. To emphasize this necessity for definite and daily prayer in the life of the missionary worker, one number on the program was given to a recital of instances on the mission field where God has wonderfully answered definite prayer and signally blessed the worker.

Christian stewardship as something vastly beyond and different from tithing, formed the central thought in a most helpful address by the Rev. Jacob S. Sallade. The one was an obligation, the other is a Christian grace and privilege. Stewardship means holding in trust as God's own not only all of one's earthly possessions, but all of one's self.

But it is the study class that has called most attention to the work in Philadelphia. No other line of effort has so increased the interest in missions as has this systematic study under trained leaders, and the interest is vital and lasting. It is furnishing workers whose enthusiasm is intelligent and continued. It is manifested in increased giving and larger service. A conception of the world field as one, has made the study of the foreign field alone during the past years seem incomplete. The leaders believe there ought to be the study of both home and foreign missions in each society each year, but the difficulty of obtaining trained leaders for both courses led to a determination to make "Heroes of the Cross in America," the principal text book for this winter's study. Mr. Don O. Shelton's forcible

presentation of the topic "Why Study Home Missions," left little room for doubt, if any previously existed, of the wisdom of such a policy.

The evening session was given to Dr. A. W. Halsey, of the Presbyterian Board of Foreign Missions, and to Rev. C. A. R. Janvier, formerly of India. Out of the rich experience of a recent trip to Africa, Dr. Halsey spoke of the continent which lies waiting and of the missionary consecration which made him feel that we in America hardly know the meaning of the word consecration. Mr. Janvier began with Asia, the continent of immediate opportunity, and then turned the thoughts of his hearers to their responsibility; a responsibility to know, to give, to go; a responsibility whose greatness is measured only by the wonderful and strategic opportunity everywhere apparent in the East of to-day.

Not alone effective organization, but quite as much careful planning far in advance has made effective the work of this union. Preparation for the study class work of the year was begun last winter and in April two normal classes were formed, whose members are now leading union classes in the various branches. Six of these classes were already in session at the time of the conference, all but one studying "Heroes of the Cross in America." As far as possible classes in individual societies are formed early in October, so as to complete the course before the holidays. To assist the leaders the committee has prepared a pamphlet outlining each session and giving lists of easily obtained and helpful literature on present day work in the various home fields. Any one interested may secure a copy of this pamphlet by sending 10 cents to the representative of the Literature Department, Miss L. V. Orner, Room 807, Crozer Building.

FROM THE FRONT LINE

Means to Ends.

THERE is much in the earnest words that follow to arrest attention. We admit the writer is correct in his plea for a kind of religious effort in Joplin and other parts of Missouri adapted to the peculiar history, and, consequently, peculiar needs of the present generation. Who will respond for such service?

There is need in this district for all the preaching that several men can do. If I were bishop and had a good consecrated evangelist I would put him in a hall in what is known as East Town, and I would have him preach every night and visit the people every day until a chapel could be erected and a pastor located. I would then send him to another point and have him repeat the work. I was born in Missouri, and I think I know the people and the conditions. In order to build up the religious life we need to understand the saying, "In Rome do as the Romans do." In Missouri we must win the people by speaking in the language of Missourians. I went from the West to Ohio, and for three years was constantly misunderstood. Only in the last year or so was I able to preach in the language of the Western Reserve. The churches which are forging ahead in Missouri are those who employ evangelists in the field. Conversions follow their efforts in large numbers. Then a chapel is built, and not long after a strong church springs up. For instance, the Christian denomination in Joplin have 1,674 members, with about 1,100 pupils in Sunday school, 574 more church members than children. The seating capacity of the first Christian church is 700, but they have over 1,100 members. In Joplin there are about 34,000 people, 6,000 of them children, and only 3,100 children and grown-up people in the Sunday school. If we had \$500 towards a pastor's salary there are places in this city where a consecrated man could gather a church in six months which would support him.

Promise at Birmingham, Alabama

It will be gathered from the following that the ministry of Rev. A. S. Burrill has met with success. The welcome given by other churches to

Congregationalism is a most pleasing feature.

Pilgrim Church Birmingham, has held its second annual meeting. There was a good attendance and much enthusiasm over the growth of the church during its first complete calendar year. Progress has been made along every line. Public service has been held every Sunday, and special services on Easter, Forefather's Day, Christmas and New Year's. Special evangelistic and missionary services were held in February and August. The weekly devotional and social gatherings at the homes of various members have been delightful occasions reminding of what the first Christian churches must have been like to which St. Paul often refers as "The church in thy house." A lot for the new church home has been secured and more than subscribed for. The year's record shows an increase in membership of fifty per cent.

Formalism Yielding

Our readers will recall Mr. Osten-Sacken's quiet, but effectual efforts to bring his German Church at Antigo, Wisconsin, out of a formal to a genuine Christian experience. The following reveals some cheering results of the effort.

My people are awaking out of the sleep of indifference and formalism. A few of them have asked for mid-week prayer-meetings, something unheard of here and difficult to accomplish during the winter months, as cold is very severe, the roads and railroad lines often impassable, while the farmers are logging all day and very tired in the evening. However, we started home prayer meetings with a handful to attend first. Only three families were willing to accommodate these meetings. To-day we have an average attendance of over fifty; the people ask us weeks in advance to come to their homes. Many have given their hearts to God who were members of the church for years, but now confess they are unworthy to be called Christians. Twelve of the fourteen converts publicly made confession that, though members of the church, they have never been deserving, but that now their hearts have changed and they believe themselves the children of God. Men, women, and children testify and pray in public, something

never countenanced by the church until now. We have reason to be humble and grateful.

Four Hundred and Fifty Square Miles

A stupendous parish for one man. Yet this represents territory covered in a way by Rev. J. A. Smith, of Bonesteel, South Dakota, including 1,200 souls, with no other resident pastor on the ground.

This field, as a whole, is about ten miles wide and forty-five miles long. I am the only resident pastor actually officiating in this district. There are four new towns with a population of 1,200 in all, and a large rural community outside. Here and there are neighborhood Sunday schools, but what more can one man do? We keep a horse and buggy and drive thirty miles every Sunday, with three preaching services, beside mid-week meetings. It is not easy to tell a company of fifty or one hundred people who earnestly desire pastoral care and would gladly listen to occasional preaching that it is impossible to get to them. But what else can we say? Young men who want work, come out to this new country with its boundless opportunities and you will find it!

The Memory of Dr. Schauffler

Miss Barbara Slavinskje, of Bay City, Michigan, tells of the continued influence of our late superintendent on the Slavic people, whom he loved, and for whom he literally laid down his life:

The past quarter will be a memorable one to all our Slavic workers because of the loss of our beloved superintendent, and our hearts were all saddened by the news of his sudden death. It has had its effect upon the hearts of the people among whom he labored, especially here where the people have often met him. Although not altogether in sympathy with his work, they have had cause to honor and respect him. Some of them have had the feeling that perhaps this work could not now go on, but I have sought to disabuse them of this thought, telling them that our workers have been simply spurred on to greater activity by the thought that Dr. Schauffler's work must not be abandoned.

Three Sermons and Thirty-five Miles a Sunday

Such is the record of Rev. A. H. Smith, of North Dakota. How the people value this laborious service will be seen by the following:

I now have four regular preaching places. One Sabbath I preach at C. in the morning, ride six miles south to a Canadian settlement for service at three o'clock, then back to C. and from there westward five miles to M. in the evening. Next Sunday I reverse the order, making from thirty to thirty-five miles every Lord's Day, and preaching three times. I make the distance on a bicycle. Does it pay? I often hear such remarks as the following: "This is the first preaching service I have attended in thirty months. I have not been to church for a year; you have helped me." "You are the first minister I have met since I have been in North Dakota." "It seems more like living now to attend divine service again." Many of these people travel six to eight miles and one family has to drive sixteen miles to church.

A Modern Babel

The distracting mixture of nationalities and tongues continues at Rock Springs, Wyoming. The new pastor, Rev. F. C. Lewis, recalls his first impression in the following graphic picture.

We came into this field some four months ago and have spent most of the time in getting acquainted with the place and the people. There are many different nationalities, and hence, many cliques. This makes rapid acquaintance difficult. I suppose that out of our six thousand people only about one thousand are native Americans. There are thousands who cannot even speak our language. I recall that in making pastoral visits, in the course of one afternoon, Mrs. Lewis and myself were in the homes of people who had come from the highlands and lowlands of Scotland, from England, Wales, Norway, Sweden, Denmark, and from several states of the Union. Over forty languages and dialects are spoken in our streets. With all this diversity in business, unity in religious matters cannot be readily secured. It goes also without saying that forty saloons and a dozen gambling houses, to say nothing of more evil places doing their deadly work by day and night, do not make for righteousness.

Inquiring Mormons

Rev. R. S. Nickerson, of Vernal, Utah, finds a spirit of religious inquiry among the younger Mormons of that city, which encourages his own hopes and may inspire others.

There are Mormons in almost all our services, and we find a spirit of inquiry on the part of the young people. One young man asked a lady, who is a regular attendant, if those Congregational church people would allow him to come to their church. It is with a great deal of labor that we are finding out who are Gentiles and who are Mormons, and who are looking for something better than Mormonism. Last Sunday, five additions to the church, and others to be received soon. It is a matter of education, and, while it may be slow, we feel that it is sure. The teachers in our Congregational school are doing splendid work and assist very much in the church work.

Bum Lambs

Thoughtful readers will pardon the slang of the ranch after reading the pitiful story of Pastor Blood, of Douglas, Wyoming, concerning a class of men who are simply perishing for the touch of Christian sympathy.

The life led by a sheep herder is a lonely life. He has to stay by his bunch of sheep; every two weeks or so he is visited by the camp mover who brings in meat and supplies. But this life is so monotonous that often men are driven insane. And when these sheep herders do get into town they are apt to fall easy victims to the saloon or worse places. Sheared of their money in a night or a day they go back to their flock for three or six months that they may again have the glory of another day in town.

One evening, when driving in from a ranch with one of our doctors, we heard a singular wail proceeding from the shadow of a hillside. It was the cry of a "Bum" lamb. The bum lamb is one who has become too weak to keep up with his mother as the flock feeds further and further away. There he is left alone to perish with hunger, or to be devoured by the coyote. After I went to bed that night I could hear the despairing sob-like cry of that bum lamb, and wherever I meet the sheep herders and look in their faces I fancy again that I hear the same dull wail. They are exploited, fleeced, thrown out and left. Men take advantage of their weakness and ignorance, and, in

the end, they become "bum." All this need not be so. They should be visited in their loneliness, and, when they come to town, friendly doors should be opened to them. In this county seat I could use five thousand dollars for an open door institution of this kind and for friendly visiting.

New Life at Alva

Alva, Oklahoma, is well supplied with unchurched people and has a splendid normal school. Yet for some reason our church, though equipped with one of the best edifices in the Territory, has not prospered according to its opportunities. But a new day seems to be dawning, and there is much in the following narrative from the new pastor, Rev. W. B. Stover, to revive hope.

I found here a city of nearly four thousand inhabitants, and fully one-half of them not affiliated with any church; no public reading room or library, no Y. M. C. A., and only one boys' class in any of the Sunday schools. I have thoroughly cleaned, varnished and painted the lecture room and have been gathering magazines and papers for a first-class reading room. I have also purchased and made furniture, and will have an amusement parlor with chess, checkers and other games. Already it is quite well patronized, although I did not plan to open fully until later. I am planning also for a gymnasium. The audiences were small, but I began by using a stereopticon for evening services. We cannot seat people who come. Our members are now smiling and hoping and beginning to believe that we can really prosper and do something. I believe that there is a large field here for an institutional church, and that patient, persistent effort will succeed.

The Coming of the Railroad

Such an event is not all a blessing, for with it, especially in its early stages, there come many evils most trying to the missionary's heart. Rev. H. E. Anderson, of Sulphur Springs, Colorado, has this experience to relate:

We are becoming painfully aware of the rapid approach of the iron horse. The unfortunate expression of evil that too often advances with the laying of the steel rail is only too evident here. The saloon and gambling hell are a common sight along

the highways of this country. The greed, lust and unrestrained appetite that we are compelled to witness sickens the heart. Well might we despair were it not for our hope in the transforming power of the truth. Within the last three weeks there have been four deaths from drink; one of these had to be killed by a marshal to save other lives; the three others died from alcoholism. During the same period a man had his skull fractured and another his ribs broken with a sledge-hammer. I carried the man out from the railroad on one of my trips, and, on my return, visited the saloon where they had a poor fellow stretched upon a dirty bed with an ugly wound in his side. To add to all these horrors a pastor was called to officiate at a funeral where a mother had slain four of her children and then killed herself. Such are some of the tragedies of the frontier.

Not Too Young for the Church

In one of his lectures to students Mr. Spurgeon testifies that of all young children he had ever received into his church, not one, so far as he knew, had proved unworthy. Rev. O. P. Perry and his church at Oriska, North Dakota, have taken courage from such high testimony, as the following from the pastor shows:

We have just had a delightful experience in receiving two children, a boy in his thirteenth year and his sister in her eleventh year, into the church on confession of faith. The mother, a church member, wanted them baptized as infants, but I thought that they were too old and too intelligent for that, and had better come on their own faith, if possible. There the matter rested for a time. They are members of my pastor's class, and I found in teaching them that they had a good understanding and were facing right. I gave each a private examination and felt that they were truly Christians who desired to confess Christ and be baptized. The mother has been their faithful teacher. The father, once a member of the Baptist church, was willing that we should receive them to our communion, and the church felt it would be a wrong to deny their wish. So yesterday we received them both in a delightful service from which, we hope, much good may come.

Trial by Fire

Lightning is sometimes a means of grace, and a sudden call to strug-

gle against calamities develops unexpected strength in a church organization. Says Rev. Benj. Iorns, of Henry, South Dakota:

On a Sunday morning last month I was awakened by the cry, "The Congregational church is on fire." It had been struck by lightning and was soon reduced to ashes. By noon I had arranged for a meeting of trustees and deacons at the parsonage. As our two deacons stood looking over the ruins Monday morning, one said to the other: "Well, if this had happened a year ago it would have finished us." "That's what it would," was the reply. "But we don't feel that way now," said the first. One of our members remarked to another when asked what he thought about building anew: "It has got to be rebuilt. I have not had so much interest in the work for over four years as I have just now!" He has since subscribed one hundred dollars toward the new building. Though the crops last year were a failure and it is yet too early to say what they may be this year, the work of raising funds has moved steadily forward. Only four weeks have passed since the fire. Yet we have, with our insurance, over two thousand dollars in sight, and expect twenty-seven hundred before beginning.

Paying and Giving

Rev. H. B. Someillan, of Guana-bacoa, Cuba, has the following to tell, which brings out in strong light some of the difficulties of Protestant missionary work in that island.

It is the practice of the Catholic priests to give each attendant on their free Sunday school from one to two cents a Sunday. In addition to this, one dollar is raffled every Sunday among the children. You can easily understand why I have never dared to take the usual collection in our Sunday school. However, the increasing love of our pupils for the church work has been so manifest of late that a few weeks ago, after a little talk, I made this announcement: "Let other children require, if they choose, one or two cents a day to attend Sunday school. But hereafter, those of us who really wish to be good Christians are going to pay that much or more if possible, and will consider it a great privilege to do so, and we will try to remember that God loveth a cheerful giver." We are now taking our collection every Sunday with great success.

The Free Will Offering

The pastor of a small church in Colorado incloses a check of \$26 for the Society, with story of how it came:

It gives me much pleasure to inclose a draft for \$26.00, our annual offering to the Home Society. Heretofore we have raised our offerings by entertainments of some kind. One year we sold "squares" at a dollar a square. This year the contribution has been more direct and intelligent. Three weeks ago I preached a home missionary sermon and since then and up to yesterday, money has been coming into our treasurer's hands. It has not come altogether from the members, but a good part of it from people attending our services. Quite a few came to me and asked for the privilege of helping. On the evening of the day when I preached the sermon a man came to me with twenty-five cents. I knew this was every cent he possessed, and he handed it to me, saying: "I wish it were more, but it may help a little." My heart was greatly moved. Not a year ago this same man was arrested for house breaking in one of the cities of this state. He seems now to have reformed. He is a tender hearted fellow, and we trust he may be thoroughly redeemed.

A Long Service.

Rev. Richard Bushell, of Seattle, Washington, thus records the story of sixteen years of missionary service in Washington:

I can look back to many changes. Many brethren have been promoted, others have gone to other fields; only two or three are left who started our Association in 1890. Yet many good and faithful servants are doing their very best for the upbuilding of God's Kingdom in this beautiful state. My place has been on "the firing line" all the time. Shingle mills, lumber mills, logging camps, coal mining towns, all kinds of places and people. I have been permitted to point out the way to many souls, have organized many Sunday schools and several churches, have helped to build some church homes, have been enabled to bring comfort to stricken hearts and homes. I thank God for health and strength. He alone knows the hard fare, the poor sleeping places, the sin, sickness, misery and other evils that I have met and seen. Yet, not one Sunday in the past fifteen years have I missed through illness, and only two Sundays have I been away for rest. I have gathered no property, have saved no money. I have a faithful wife who has cared for me forty-one years. Our children are all mar-

ried and only God, my wife and my work are left us.

A Men's Society

We are glad to report and commend the experiment of the Corvallis Church, Oregon, for the benefit of other churches in search of new methods of Christian endeavor. Rev. Mr. Green says:

We had contemplated for some time the organization of a society of men, for the men and for the church. The ladies have their aid society and their missionary gathering, but there was no organization for the men, who felt somewhat overlooked and neglected. Some months ago, however, we succeeded in organizing a society of "Andrew and Philip." For president we were fortunate to secure one of the professors of the college, and for vice-president, one of our resident students, and other officers of equal strength. The object of the society is to rally the men of the congregation and make them a living force in the church. Our meetings are divided into two periods—the study period and the social period, lasting each one hour. The study period is itself again divided into parts, the first part being devoted to the study of some biblical topic, the second part to the study of some great Christian poet. Our meetings are twice a month, the first and the third Friday, and on the last meeting of each month the ladies kindly provide entertainment for the society. Our membership is now twenty-five, which we hope to double very soon. Of the one hundred and thirty-five students who attend church, about one-third are found in our church.

Ordination of Mrs. Powell

Mrs. Katherine W. Powell, of Custer, South Dakota, having rendered pastoral service several years in South Dakota, was recently ordained as a minister, and installed as permanent pastor at Custer. She thus records the event:

Two events have interested our church during the past few weeks—my ordination to the ministry and the renewal of the call to be permanent pastor. The people seem to be deeply impressed with the ordination services. At Dr. Thrall's suggestion a special meeting of the church was called and the question of my continuance in the pastorate was discussed. The result was a renewal call, with a two months' vacation, in all of which the vote of the people was unanimous. I trust I appreciate the confidence shown me by our Association and church and I shall seek to justify it.

WOMEN'S WORK AND METHODS

The New England Woman in the Southwest

BY DR. WILLIAM A. MOWRY

"What, a prairie schooner! Two mules!"

"Yes, a prairie schooner drawn by two mules."

"You do not mean to say that Fannie and her boys made that trip in a prairie schooner, camping out?"

"Yes I do, that is just what she wrote. Another family went with her, the two schooners keeping company. They were twenty-three days on the road, if you call it a road. Some of the way was directly across the prairie with no road to guide them. They left Kansas City in September and had beautiful weather all the way."

"How could she endure it? I should think she would have been entirely prostrated. How did they cook and what did they eat, and where did they sleep?"

"They cooked over an open fire. They ate such food as they could carry with them or obtain on the way. Fannie slept in the wagon and the boys underneath it. She writes that she never enjoyed anything more in her life than that trip. It was delightful; the weather was charming, the air bracing and invigorating, and they were all in excellent health the whole time. Their wagon was a large one and they carried in it their household furniture. Their journey lay southeasterly and was entirely across the State of Missouri. They had selected their location in Baxter County, Arkansas. They endeavored to make their camp each night near some stream of water. They carried books with them, especially the Bible. They

traveled only from ten to fifteen miles a day and hence had ample time for rest and recreation. They rested on Sunday. They read, they sang, they chatted and laughed, they visited from one house to the other (that is, schooner), and were really jolly all the way. They came to think that the prairie schooner was a great institution.

"Out in Iowa they told me that when one saw a prairie schooner going west they said, 'seeking home,' but if it were going east they said, 'sneaking home.' But they were seeking a new home really in the wilderness. They found their home, had their claims staked out, and built their houses, a log hut for each family. The people accused Fannie of being proud and aristocratic, because while most of those primitive log houses had but one window hers had two, one on each side of the house; each a little window of four panes and measuring about two feet in height. These two windows were classed under the head luxuries, and were brought with them from Kansas City."

"But you haven't said anything about Joe, Fannie's husband. Wasn't he with them?"

"No, Joe still continued his business in Kansas City, in order to make money enough to support the family until they could break up sufficient land to make a living from the soil."

But our readers do not know who Joe and Fannie are. They are good eastern people from New England. They have lived in Kansas City many years, but not long enough to lose their eastern principles or home training. Joe was a pupil of mine in school and his father was a good deacon in our church. Fannie was

in my Sunday school class and early united with the Congregational church. They have now lived in Arkansas for more than a year and have had no church privileges, no Sunday school, no religious opportunities outside of their own family. They are in a sparsely settled community, ten miles from the post office and sixty-five miles from the nearest railroad. Last summer it was borne in upon Fannie's mind that they ought to have a Sunday school. There was an unfurnished house near by and its owner said they might hold their first meetings there. Notice was sent out to all the families within a radius of ten miles. Seventy persons were present the first Sunday. They had no seats, and therefore, were obliged to stand through the exercises. They voted then and there to organize a Sunday school. One man offered to give trees from his land sufficient to make boards for seats. They took up a collection at this first meeting sufficient to pay for the sawing of the boards. The boys made the seats, about one-half enough. The second Sunday eighty were present. Since then they have had an attendance sometimes of one hundred, with an average of eighty. They have already within the past three months built a small chapel, one man giving the lumber and each man contributing so many days work in building it.

What a brave company of pioneers! What a life they are leading! What sacrifices they are making, to secure the privileges of the Gospel! They have yet hardly any supplies. They need Bibles, lesson papers, a library, and all sorts of Sunday school material. They are the pioneers of an advanced civilization, which will spread over that section of our country a little later.

A Timely Suggestion

Would it not be possible for the officers of the recently organized

National Federation of Woman's Congregational State Home Missionary Organizations, to occasionally make use of the column of the Woman's Department to explain a little the organizations and some of the success they may be meeting with? Many of our women seem to fully understand the Federation. Still more are partially familiar with it, but by far the greater number as yet know nothing about it. It certainly seems to be a very desirable thing to have some center round which our state organizations can gather, and to which we can refer when asked, "What represents the Home Missionary work of the women of our Congregational churches?"

Our state organizations, as individual links, are all right, but bound into one chain by this federation their working power is greatly increased. It is also desirable as a center for collecting literature, material and methods, from the various states, and as a disseminator of suggestions and help to those who may desire.

Now having begun this good work, should we not all endeavor to make it a success by giving it our hearty and unqualified support? I am sure that Mrs. Firman, of Oak Park, Illinois, President of the National Federation, would be glad to see occasionally in your columns some word from our Federation Committee.

WOMAN WORKER.

A New Thought

A verse of poetry drifted my way the other day and gave me a new thought. So many of us are bound by such chains of care that we have but little, if any, time for direct missionary service—such services seeming to us to be planning for meetings, attending them, taking part, and even possibly contributing to our Woman's Department, and all the time our necessary cares and what we often call our "lack of

ability," prevent us, and so we settle back on prayer, if we don't forget it, and let it go at that.

Now the verse of poetry gave me this fresh thought. The spirit in which we do all these daily tasks have some effect on the results of our prayers. Are we fretful, irritated, unfriendly, thoughtless, fault finding? Will prayer from such a spirit avail? We should always be cheerful, hopeful, kindly, neighborly and happy. From such a life the right kind of prayer will come and will avail. This is the way the writer of this verse said it:

"The weary ones had rest, the sad had joy

That day, and wondered 'how.'

A ploughman, *singing* at his work, had prayed:

'Lord, help them now!'"

S. T.

The Missionary Box

We have been packing the usual missionary box in our church and I have been looking over garments, selecting some sufficiently good to send. And, all the time, I have been thinking. We send these boxes because the small salaries of the missionaries have to be supplemented in this way. Will the time ever come when we women, who try to be so careful about our own wardrobe, shall bestir ourselves to do what we can to secure enough money to allow your society to enlarge the missionary grants, that the missionaries may be able to live on the same plan that we do?

I have been trying to put myself into their places. How would I like, were I on the frontier, to receive a box with Mrs. A's hat, already worn two years, and with Mrs. B's dress, which truly has much wear in it, but which is not quite fresh? I think I should feel it, and I remember being told of missionaries who could not bring themselves to fill out one of the blanks. Some say that considering conditions these boxes must be continued. But are we never going to change the condition and support these good workers a little more generously, so that the box of partly worn things may cease to be? I am glad I know of a few boxes which go with everything *new*. God bless the women that pack such as these!

I thought this all over in my garret with the result that I put back some of my things. I could not feel that they were nice enough to send, and here I am writing to you about it.

H. M. W.

Gems

"He only is great at heart who floods the world with a great affection.

He only is great of mind who stirs the world with great thoughts.

He only is great of will who does something to shape the world to a great career.

And he is greatest who does the most of all these things and does them well."

ROSWELL D. HITCHCOCK.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

September, 1905.

Not in commission last year.

Anderson, Frank, Missoula, Mont.
Benedict, Arthur J., Tombstone, Ariz.
Coffin, Joseph, Atlanta, Ga.
Ford, Jesse, Baxley, Ga.; Frank, Wheeler Hart,
Devillo and Albee, So. Dak.
Gimblett, William H., Litchfield and Marion, No.
Dak.
Holton, Horace P., Kansas City, Mo.
Jackson, Ernest G. H., Pomeroy, Wash.
Longnecker, George W., B. rthold, No. Dak.
Pearson, Daniel J., Wilsonville, Ga.
Reade, Otho E., Lusk and Manville, Wyo.; Reister,
ohn F., Blue Grass, No. Dak.; Rowley, Ralph A.,
akeside and Chelan, Wash.
Sewell, B. F., Lewiston, Idaho.; Spalding, G. B., Jr.,
ted Lodge, Mont.; Streeter, Clayton M., Trinidad,
Colo.

Re-commissioned.

Bainton, Charles M., Walla Walla, Wash.; Barnes,
Robert J., Harvey, No. Dak.; Bascom, George S.,
Eureka, No. Dak.; Bjorklund, Ernst V., St. Cloud, and
saak Rapids, Minn.
Camfield, Lewis E., Academy, So. Dak.; Collins,
George B., Minneha and Newalla, Okla.; Cowman,

Joseph, Tualatin, and Sherwood, Oregon
Davies, James, Garretson, So. Dak.
Edgar, Edwin H., Oacoma, So. Dak.; Evans, James
J., Frostburg, Md.
Fairbanks, Charles G., Dawson and Tappan, No. Dak.
Gasque, Wallace, Gilmore, Ga.; Gorton, Philo, Little-
ton, Colo.; Grabill, D. Q., Park City, Utah
Healey, Franklin D., Chewelah, Wash.; Hess, Henry,
Butte and Napier, Neb.; Hibbard, R. P., Tryon, N. C.;
Hughes, John E., Wessington, Springs, So. Dak.
Jevne, Charles A., Buchanan, No. Dak.; Jones, John
E., Mohall, No. Dak.
King, Charles C., Stone Mountain, Ga.
Miller, Albert C., Lebanon and Logan, So. Dak.;
Moore, George W., Spring Creek, Pa.; Mueller, Rud-
olph C., Medina, and vicinity, No. Dak.
Nelson, Gustave W., Albany, Oregon
Perry, Augustus C., Dawsonville, Ga.
Smith, E. L., Lake Preston, So. Dak.
Tillman, William H., Atlanta, Ga.
Upshaw, William L., St. John's Oregon
Weatherby, Seaborn, Grice, Texas; Woodworth, A.
V., Manvel and Olivet, No. Dak.
Young, Arthur G., Colfax, Abercrombie, Barrie and
Christine, No. Dak.

RECEIPTS

September, 1905.

*For account of receipts by State Auxiliary Societies
see page 220*

NEW HAMPSHIRE—\$870.75; of which legacy, \$850.75.
Bennington, 4.01; Dalton, Rev. H. H. Colburn, 15; Lee,
Lyne, Estate of Louisa H. Horton, 850.75; Pittsfield,
3.99.

VERMONT—\$532.52; of which legacy, \$500.
Burlington, Estate of Mrs. J. F. Hickok, 500; Jericho,
st, 13.24; Middlebury, Mrs. J. W. Holladay, 2; Water-
bury, 12.28; West Glover, C. C. King, 5.

MASSACHUSETTES—\$1,867.79; of which legacy, \$905.11.
Amherst, Estate of Eliza J. Williams, 505.11; L. D.
Hills, 25; Boston, J. M. E. Drake, 5; H. S. Robinson,
5; C. H. Rutan, 100; Rev. E. S. Tead, 25; Mrs. E.
Torrey, 25; E. Torrey, 125; Cherry Valley, P. L. Hol-
brook, 2; Dighton, 1st, 4.92; Haverhill, M. R. Nichols,
10; Haydenville, 8.41; Hinsdale, M. B. Emmons, 10; Hol-
den, Miss N. Perry, 1; Holliston, Estate of Julia A.
Johnson, 400; Holyoke, 1st, 22.75; Lee, S. C. Shannon,
3; A. R. Smith, 10; Lenox, W. D. Curtis, 25; Middleboro,
Mrs. J. N. Copeland, 50; Nashua River, Local Union of
Christian Endeavor, 20; Petersham, E. B. Dawes, 250;
Pittsfield, Miss J. W. Redfield, 10; Salem, A Friend,
Tab. Ch. 25; Springfield, So., 85.10; A Friend, 15; A
memorial offering A Friend, 5; Starbridge, A Friend,
5; Templeton, Mrs. B. Manning, 3.50; Upton, Mrs. M.
W. Claflin and daughter, 11; Waltham, Mrs. M. C.
Roberts, 5; Ware, S. A. Spooner, 10; Whitinsville, A
Friend, 10; Williamstown, P. Carter, 50; Worcester,
Piedmont, 21.

RHODE ISLAND—\$102; of which legacy, \$100.
Westerly, Estate of Ann Riley, 100; Wood River Junc-
tion, 2.

CONNECTICUT—\$4,534.52; of which legacies, \$2,102.62.
Miss. Soc., of Conn., by Rev. J. S. Ives, 17.20; For
Salaries of Western Supts., 675; Bethlehem, 1st, 18.86;
S. S. 4.76; 23.62; T. Bird, 20; Bristol, H. C. Thompson,
100; Connecticut, A Friend, 5; Cornwall, Estate of S. C.
Beers, 95.62; Derby, 1st, C. E., 4.70; East Haven, 17; Frank-
lin, 7.14; Glastonbury, S. H. Williams, 10; Greenwich,

2nd, S. S. 13; Stillson Benev. Soc. of the 2nd, to const.
A. G. Bridge, Mrs. W. Dezenendorf, Mrs. O. Tutthill,
Mrs. S. Radford, Mrs. J. Manendez, Mrs. H. R. Frost
and Mrs. C. A. Baker, Hon. L. Ms., 550; Groton, In lov-
ing memory of M. C. H., 250; Guilford, 1st, 30; C. J.
Sage, 100; Hartford, Mrs. M. A. Williams, 20; Kent, 1st,
8.85; Litchfield, G. M. Woodruff, 10; Meriden, N. F. 1st,
10; New Fairfield, 8.74; New Haven, Mrs. C. T. Dwight,
10; A Friend, 11; New London, 2nd, 230.15; Miss C. W.
Chapell, 200; North Branford, Estate of Luther Chil-
sey, 7; North Stonington, Estate of Minerva Miner,
2,000; Plainville, 40; Somerville, 16.50; Waterbury, Mrs.
G. C. Hill, 10; West Hartford, A Friend, 35.

NEW YORK—\$519.49
Binghamton, 1st, 250; Miss J. Hull, 5; Brooklyn,
United, 24.36; East Bloomfield, 1st, 16.73; Halls Corners,
Miss. M. M. Foote, 10; Lockport, G. B. Thompson, 25;
New York State, Friends, 100; Patchogue, C. E., 6.65; Port
Leyden, A. J. Schroeder, 25; Saugerties, 12.25; Warsaw,
Mr. and Mrs. M. A. Barber, 15; West Bloomfield, S. S.,
4.50; Yonkers, Don O. Shelton, 20.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. New
York City, Primary Dep. Pilgrim S. S., 5.

NEW JERSEY—\$149.93
Dover, Scand. Bethlehem, 1.25; Little Ferry, German
Evan., 6; Newark, Belleville Ave. 69.07; Plainfield, S.
S., 25; River Edge, 1st, 26.61; Somerville, Mrs. M. T. Ly-
man, 10.

Woman's H. M. Union, Mrs. G. A. L. Merrifield, Treas.
Germantown, C. E. 1st, 12.

PENNSYLVANIA—\$41.80.
Received by Rev. C. A. Jones, Ridgeway, Swedes and,
3.14; Audenried, Welsh, S. S., 5; Chanders Valley, Swed-
ish, 2.50; Coaldale, 2nd, 3; Du Bois, Swedes, 3.75; Philad-
elphia, W. B. Lambert, 15; Spring Creek, 3.50; Warren,
Scand. Bethel., 5.

DISTRICT OF COLUMBIA—\$100.
Washington E. Whittlesey, 100.

GEORGIA—\$10.

Port Valley, 1st, 10.

ALABAMA—\$0.06.

Received by Rev. A. T. Clarke, Hackleburg, 3; Woodbine, 3.06.

LOUISIANA—\$5.80.

Hammond, 5.80.

FLORIDA—\$43.71.

Key West, 1st, 13.71; West Palm Beach, J. C. Stowers, 25.

TEXAS—\$18.80.

Dallas, Central S. S., 15; Grice, Pilgrim, 1.30; Tyler, 1st, 2.50.

INDIAN TERRITORY—\$1.

Vinita, Mrs. J. Swain, 1.

TENNESSEE—7.50

Woman's H. M. Union of the Tenn. Assoc., by Mrs. J. C. Napier, Treas., 7.50.

INDIANA—\$3.

Indianapolis, Covenant, 3;

MISSOURI—\$225.08.

Granby, 1st, 1.74; St. Louis, Immanuel, 3.75; Springfield, German, 5.

Woman's H. M. Union, Mrs. A. D. Rider, Treas. De Soto 2; Green Ridge, .50; Kansas City, Clyde, C. E., 5; Westminster, 41.60; Maplewood, 6.25; St. Joseph, 6.70; St. Louis, 1st, Sr. L. M. S., 34.13; Y. W. Assoc., 4; Immanuel, .80; Memorial, 2.40; Pilgrim, W. Assoc., 91.06; Sedalia, 1st, 5; Springfield, 14.25. Total, 214.50

WISCONSIN—\$3.85

Clear Lake, Swedes, 2.35; Merrill, Scands., 1.50.

IOWA—\$40.71.

Iowa Home Miss. Soc., by Miss A. D. Merrill, Treas. 21.83; Lansing, German, 18.88.

MINNESOTA—\$668.88.

Received by Rev. G. R. Merrill, Campbell, 5.87; Minneapolis, Oak Park, 5; Pilgrim add'l, 21; Park Ave., 13.50; Plymouth, 72.50; New Ulm, 15; Tintah, 1.35; Wadena, 3.47. Total, 137.78.

Brownston, 6; Stewart, 2.35; 8.35; Fosston, 3; Garvin, 5.16; Spencer Brook and Athens, Swedes, 7.32; Stillwater, Grace, 2.50.

Woman's H. M. Union, Minn. Mrs. A. W. Norton, Treas; Anoka, 5; Alexandria, 25; Appleton, 5; Cannon Falls, 5; Crookston, 11.65; Duluth, Pilgrim, 44.67; Elk River, 2.50; Fairmont, 7; Faribault, 2.01; Fergus Falls, 6.45; Glencoe, 4.50; Grand Meadow, 5; Hawley, 3.50; Hutchinson, 2.50; Mankato, 0; Marietta, 2; Marshall, 4.40; Minneapolis, Park Ave., 20.02; Forrest Heights, 10; Fremont Ave., 15; Vine, 15; Lowry Hill, 18.80; Pilgrim, 5; Montevideo, C.

E., 5; Moorhead, 0; Morris, 10; New Richland, 5; Northfield, 50; Owatonna, 50; Plainville, 7.50; Rochester, 5; St. Paul, People's 12.50; Atlantic, 2.50; University, 4; Plymouth, 19.17; Park, 4.50; St. Anthony Park, 14; Merriam Park, Olivet, 13.80; Sherburn, 4; Spring Valley, 20; Waseca, 2.50; Winona, 60; Worthington, 13.22; S. S., 2.00; Zumbrota, 0.12; 548.77

Less Expenses

45.00

Total..... 503.77

NEBRASKA—\$150.01.

Nebraska, H. M. Soc., by L. Gregory, Treas. Cortland, Jr. C. E., 3.20; Daily Branch, 3.20; Hastings, 1st, 8; Leigh, 14.80; Lincoln, 1st, 16; Newcastle, 5; Omaha, St. Mary's Ave., 4. Total 44.20

Aurora, Mrs. J. B. Hainer, 10; Grant, 2; Hallam, German, 10; Harvard, 32.60; Lincoln, 9.06; Newman Grove, 15; palisade, 6.25; Sargent, 1st, 10.

NORTH DAKOTA—\$71.50.

Received by Rev. G. J. Powell, Dazey, 8; Fargo, Plymouth, 4; Marion, 3.50; Olivet, 2; Woman's H. M. U. Mrs. J. M. Fisher, Treas. Caledonia, 1.65; Crary, 5; Hankinson, 3.10; Harwood, 15.50; Jamestown, 5. Total 47.75

Elldridge, 7; Fargo, Scand. 1.50; Jamestown, 1st, 0; Lawton, 6.25

SOUTH DAKOTA—\$24.88

Aberdeen, Plymouth, 2.35; Albee, 8.78; Elk Point 5; Pleasant Valley, 6.25; Sioux Falls, German, S. S., 2.50.

COLORADO \$31.63.

Received by Rev. H. Sanderson, Gunnison, Baby Ruth, Spencer, 5; Telluride, C. E. Soc., 10; 15; Bethune, 2; Brighton, Platt Valley, 6.38.

Woman's H. M. Union, Miss L. M. Strong Treas. Buena Vista, 5; Denver, Boulevard, 13.54; Pilgrim, 7.54; Longmont, 10; Manitou, 15; Montrose, 12.40; Pueblo, 1st, 15; Telluride, 25; Whitewater, 5; Total 108.48

IDAHO—\$2.

Challis, 1st, 2.

CALIFORNIA—\$97.75.

Received by Rev. J. L. Maile, Ontario, add'l, 25; Los Angeles, 3rd, 17.75; Ventura, Y. P. S. C. E., 5. Total 47.75

Villa Park, 1st, 50.

OREGON—\$18.

Ontario, 1st, 4; Willsburg, 14.

SEPTEMBER RECEIPTS.

Contributions.....	\$5,877.80
Legacies.....	4,467.48
	\$10,285.28
Interest.....	560.10
Home Missionary.....	34.24
Literature.....	21.05
Total.....	\$10,900.67

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in September, 1905.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Amherst, 2nd, 5.60; Ashfield, 21.84; Assonet, 75; Boston, Romney, 25; Conway, 0.06; Dunstable, 40; E. Bridgewater, Union, 21.04; Easthampton, First, 10.25; Erving, 4.16; Fitchburg, German, 10; Rollston, 20.07; Gardner, 125; Greenfield, 2nd, 20 84; Holyoke, 1st, 50; Polish Work, 7.50; Second 181.20; Kingston, Mayflower, 10; Lakeville Precinct, 20; Leverett, 10; Monson, Swede, .00; Newburyport, North, 12.02; North Orange, 10; Pepperell, 20.76; Pittsfield, French, 10; Readville, Blue Hill, 4.42; Reed Fund, Income of, 127.50; Sandisfield, 3; Shrewsbury 8; Southbridge, 5; South Wellfleet, 5; Springfield, Eastern Ave., 7.24; Stockbridge, 30.50; Wall Fund, Income of, 70; Walpole, 2nd, 0.83; Clarrissa Guild Estate, 600; Waltham, Swede, 7; Westboro, 51.70; West Boylston, 1st, 8.17; West Medway, 40; West Newbury, 2nd, 10; Whitcomb Fund, Income of, 45; Worcester, Piedmont, 3.

Woman's H. M. Assn., Lizzie D. Smith, Treas. Salary

for Italian worker, 35.

SUMMARY

Regular.....	\$1,767.50
W. H. M. A.....	35.00
Home Missionary.....	2.00
Total.....	\$1,804.50

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in September, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Berlin, C. E., Special for Italian work, 35; Berlin, Italian Mission, 3.25; Centerbrook, 2.76; Cornwall, 2nd, C. E., 10; East Canaan, 4.18; Eastford, 23.50; Georgetown, Swedish, 5; Goshen, in Lebanon, 3; Griswold, 15.75; Guilford, 1st, 20; Haddam, 1st, 5; Higganum, 30; Kent, 4.88; Nepaug, 13.36; C. E., 10; New London, 2nd, 250; North Branford, 15.31; Northford, 12; North Stamford, 5; Norwich, Swedish, 1.88 Old Lyme, C. E., 10; Ridgefield, 33.06; Rockville, 65.88; Scotland, 11; South Glastonbury, 5;

APPOINTMENTS AND RECEIPTS

221

Southport, 41.72; South Windsor, 2nd, 17.24; Thomaston, 1st, 10.58; S. S., 25; Thompson, 16.27; Waterbury, 2nd, 596; Mrs. A. S. Chase, Personal, 10; Miss Alice M. Chase, Personal, 10; Watertown, 90; West Suffield, 32.53.
Total.....\$1,445.05

OHIO HOME MISSIONARY SOCIETY.

Receipts in September, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Alexandria, 4; Andover, R. C. McClelland, 5; Ashtabula, 1st, 24.70; Charlestown, 5; Cincinnati, No. Fairmount, Per, 2; E. Greenville, 1; Edinburg, add'l, 1; Hudson, 22; W. A. 16.60; Jefferson, 2.25; Kent, 17.27; Lyme, 16.94; Per, 8; No. Amherst, C. E., 5; Ravenna, 24; Secretary Pulpit Supply, 10; Sullivan, 8.66; Toledo, Washington St., 6.07
Total.....199.74

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in September, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Akron, W. M. S., 4; Alexandria, W. M. S., 1; Barberton, Mrs. Richards, 5; Berlin Heights, W. M. S., 1.40; Burton, Per, 2.50; W. M. S., 2.50; Cleveland, Bethlehem W. M. S., 6; First W. A., 14; Mt. Zion W. M. S., 4.25; Fredericksburg, 4.20; Greenwich, W. M. S., 3.18; Ironton, W. M. S., 5; Marietta, Harmar, 1.70; Marysville, W. M. S., Dime Bank, 5; No. Ridgeville, W. M. S., 50; Painesville, W. M. S., 7.30; Richfield, W. M. S., 2.80; Strongsville, 3.36; Tallmadge, Y. L., 5; W. M. S., 10; Toledo, Central, S. S., 5; 1st, W. M. S., 50; Twinsburg, A Friend, 50.
Total \$193.69
General total 393.43

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in May and August 1905.

Rev. John P. Sanderson, Treasurer, Lansing.

Ann Arbor, 83.35; Armada, 4; Batavia, .87; Bay City, S. S., 15; Brimley, 10; Cedar, 2.10; Chase, 3.08; Detroit, 1st, 500; Woodward Ave., 86.76; Brewster, 13.22; East Paris, 5; Echo, 2; Ellsworth, S. S., 2.50; Freeport, S. S., 2.52; Garden, 5; Gilmore, 1; Grand Rapids, 1st, 50; Hartland, .57; Hersey, 4.50; Honor, 1; Iroquois, 2.50; Lansing, Plymouth, 3.71; Maple City, 2.25; Merrill, 5; Moline, 11.35; Moline, Y. P. S. C. E., 9.20; Muskegon;

Bible School, 4; Newaygo, 2.84; Old Mission, 7.03; Onondaga, 3.90; Oxford, 3.86; St. Joseph, 5; Sandstone, Y. P. S. C. E., 9; Shaftsbury, 20; South Haven, S. S., 8.50; Stanton, 50; West Adrian, 13.00; Wyandotte, 25; Ypsilanti, 25; Rev. S. Vaughan, 6; W. H. M. U., by Mrs. E. F. Grabbill, Treasurer, 457.30.
Total.....6,447.71

Receipts for September, 1905.

Addison, 12; Alba, 1; Berryville, 5; Breckenridge, 2; Calumet, 87.30; Echo, 5; Grand Rapids, 1st, 25; Kalamazoo, Henry Montague, 10; Moline, Jr. Y. P. S. C. E., 5; Thompsonville, 2.84; Wheatland, 10.66; Interest on Permanent Funds 342.62; Miscellaneous, Rev. S. Vaughan, 1.00; Woman's Home Mission Union, by Mrs. E. P. Grabbill, Treas., 125.
Total.....\$635.20

DONATIONS OF CLOTHING, ETC.

Received and Reported at the Rooms of the Woman's Home Missionary Association, Boston, Mass. from April 1, 1905, to Oct. 1, 1905.

Miss L. L. Sherman, Secretary, Amesbury, Main St., Ch., Aux., Cash, 20; Bedford, Aux., 2 boxes, 50.40; Boston, Old South S. C., bbl., 185.17; Boston, Old South S. C., bbl., 264.10; Bristol, R. I., Aux., bbl., 155.12; Brookline, Harvard Ch., L. H. M. S., box, 178.35; Cambridge, 1st, Ch., Aux., bbl., 68.60; Fall River, Central Ch., Aux., box, 305; Granby, L. B. S., Aux., bbl., 52.30; Great Barrington, bbl., 75; Groton, 2 bbls., 165; Haverhill, Center Ch., Aux., bbl., 82; Haverhill, books, 150; Holliston, Aux., bbl. and pkg., 80; Lee, Aux., box, 93.26; Lincoln, Aux., bbl., 53.77; Lowell, High St., Ch., Aux., box, 52.25; Lynn, 1st, Ch., Aux., box, 27.65; Medford, Mystic Ch., Aux., bbl., 90; Monson, Aux., box, 150; Oxford, Aux., bbl., 57.50; Peabody, South Ch., Aux., bbl., 62; Portland, Me., St. Lawrence Ch., Aux., bbl., 45; Providence, R. I., Central Ch., Aux., 2 boxes, 222.30; Providence, R. I., Cental Ch., Aux., 2 boxes, 170.41; Providence, R. I., Union Ch., Aux., box, 190; Randolph, Aux., bbl., 33.33; Roslindale, Aux., bbl., 64.31; Roxbury, Walnut Ave., Ch., Aux., bbl., 143.40; Sharon, Aux., bbl., 88.68; Spencer, Aux., Cash 25; box, 76.60; Spencer, Aux., box, 51.57; Swampscott, Pro Christo Soc'y, box 30; Wakefield, Aux., bbl., 120; Westboro, Aux., bbl., 55; West Boxford, Aux., box, 25.10; Westfield, 1st, Ch., Aux., box, 45.45; West Brookfield, Aux., bbl., 47.17; Westminster, Aux., bbl., 27.75; Winchendon, Aux., box, 80.74; Winchendon, Aux., box, 150.93; Winchester, M. U., Aux., bbl., 127.91.
Total \$4,212.30

Rudolph Lenz
Printer
62-55 Bible House
New York

WOMAN'S STATE ORGANIZATIONS

OFFICERS

1, NEW HAMPSHIRE, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2, MINNESOTA, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3, ALABAMA, *Woman's Missionary Union*, organized March 1877; reorganized April, 1880. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4, MASSACHUSETTS AND RHODE ISLAND, (having certain auxiliaries elsewhere), *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, MAINE, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, MICHIGAN, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7, KANSAS, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8, OHIO, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, "The Republic," Republic St., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, NEW YORK, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Howard F. Doane, 252 West 104th St., New York City; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, WISCONSIN, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grasse, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Erastus G. Smith, 640 Harrison Ave., Beloit.

11, NORTH DAKOTA, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12, OREGON, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 395 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, WASHINGTON, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1880. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14, SOUTH DAKOTA, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

15, CONNECTICUT, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16, MISSOURI, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 2406 Troost Ave., Kansas City; Secretary, Mrs. M. S. Manning, 2203 Elma Ave., Kansas City; Treasurer, Mrs. A. D. Ryder, 2524 Forest Ave., Kansas City.

17, ILLINOIS, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Corresponding Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs. A. O. Whitcomb, 463 Irving Ave., Douglas Park Station, Chicago.

18, IOWA, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. F. Bradley, Grinnell; Secretary, Mrs. H. K. Edson, Grinnell; Treasurer, Mrs. T. O. Douglass, Grinnell.

19, NORTHERN CALIFORNIA, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 11230 Parrison St., Oakland.

20, NEBRASKA, *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 But or Ave., Lincoln; Secretary, Mrs. H. Bross, 2904 O St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, FLORIDA, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

22, INDIANA, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23, SOUTHERN CALIFORNIA, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Montecito; Treasurer, Mrs. Katharine Barnes, Pasadena.

24, VERMONT, *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 150 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, COLORADO, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. W. E. Letford, Longmont; Secretary, Mrs. Burke Turrell, Longmont; Treasurer, Miss I. M. Strong, P. O. Box 177, Denver.

26, WYOMING, *Woman's Missionary Union*, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Miss Edith McCrum, Cheyenne.

27, GEORGIA, *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtiss McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

28, LOUISIANA, *Woman's Missionary Union*, organized April 1880. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2420 Canal St., New Orleans.

29, ARKANSAS, KENTUCKY AND TENNESSEE, *Woman's Missionary Union of the Tennessee Association*, organized April, 1880. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31, NORTH CAROLINA, *Woman's Missionary Union*, organized October, 1880. President, Mrs. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Faduma, Troy.

32, TEXAS, *Woman's Home Missionary Union*, organized March 1890. Secretary, Mrs. Donald Hince, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33, MONTANA, *Woman's Home Missionary Union*, organized May, 1890. Secretary and Treasurer, Mrs. W. S. B. 1111 Sp. C. St., St. Helena.

34, PENNSYLVANIA, *Woman's Missionary Union*, organized June, 1890. President, Mrs. E. E. Dexter, Philadelphia; Secretary, Mrs. W. H. Chapin, Williamsport; Treasurer, Mrs. David Howells, Kane.

35, OKLAHOMA, *Woman's Missionary Union*, organized October 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36, NEW JERSEY, Including District of Columbia, Maryland and Virginia, *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37, UTAH, Including Southern Idaho, *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Mrs. A. A. Wenger, 563 Twenty-fifth St., Ogden Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

41, IDAHO, *Woman's Home Missionary Union*, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello, Idaho.

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

HENRY C. KING, D.D., *President*
 JOSEPH B. CLARK, D.D., *Editorial Secretary* WASHINGTON CHOATE, D.D., *Corresponding Secretary*
 DON O. SHELTON, *Associate Secretary*
 WILLIAM B. HOWLAND, *Treasurer*

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman* Rev. LIVINGSTON L. TAYLOR, *Recording Secretary*
 THOMAS C. MACMILLAN S. P. CADMAN, D.D. C. C. WEST
 EDWARD N. PACKARD, D.D. FRANK L. GOODSPEED, D.D. GEORGE P. STOCKWELL
 Rev. WILLIAM H. HOLMAN SYLVESTER B. CARTER Rev. HENRY H. KELSEY
 WILLIAM H. WANAMAKER GEORGE W. HEBARD

Field Secretary, REV. W. G. PUDDEFOOT, South Framingham, Mass.
Field Assistant, MISS M. DEAN MOFFATT.

Superintendents

Moritz E. Eversz, D.D., German Department, 153 La Salle St., Chicago, Ill.
 Rev. S. V. S. Fisher, Scandinavian Department, Minneapolis, Minn.
 Slavic Department, Cleveland, Ohio

Edw. D. Curtis, D.D.	Indianapolis, Ind.	Rev. G. J. Powell	Fargo, N. Dak.
S. F. Gale, D.D.	Jacksonville, Fla.	Rev. H. Sanderson	Denver, Colo.
Geo. R. Merrill, D.D.	Minneapolis, Minn.	J. D. Kingsbury, D.D.	(New Mexico, Arizona, Utah and Idaho).
Alfred K. Wray, D.D.	Carthage, Mo.		
Rev. W. W. Scudder, Jr.	West Seattle, Wash.		
Rev. W. B. D. Gray	Cheyenne, Wyo.	Rev. John L. Maile	Salt Lake City
Harmon Bross, D.D.	Lincoln, Neb.	Rev. C. F. Clapp	Los Angeles, Cal.
Rev. A. T. Clarke	Fort Payne, Ala.	Rev. Charles A. Jones	Forest Grove, Ore.
Frank E. Jenkins, D.D.	Atlanta, Ga.	Rev. W. S. Bell	St. Phila. Pa.
	Tex.	Rev. J. Homer Parker	Helena, Mont.
W. H. Thrall, D.D.	Huron, S. Dak.	Geo. L. Todd, D.D.	Kingfisher, Okla.
			Havana, Cuba

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, Secretary	Maine Missionary Society	34 Dow St., Portland, Me.
W. P. Hubbard, Treasurer		Box 1052, Bangor, Me.
Rev. A. T. Hillman, Secretary	New Hampshire Home Missionary Society	Concord, N. H.
Alvin B. Cross, Treasurer		Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Richie, Treasurer		St. Johnsbury, Vt.
F. E. Emrich, D.D., Secretary	Massachusetts Home	1 609 Cong'l House,
Rev. Joshua Coit, Treasurer		Boston, Mass.
Rev. J. H. Lyon, Secretary	Rhode Island	Central Falls, R. I.
Jos. Wm. Rice, Treasurer		Providence, R. I.
Rev. Joel S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer		Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St., New York
Clayton S. Fitch, Treasurer		Fourth Ave. and 22d St., New York
Rev. Charles H. Small, Secretary	Ohio	Cleveland, Ohio
Rev. Charles H. Small, Treasurer		Cleveland, Ohio
A. M. Brodie, D.D., Secretary	Illinois	1 153 La Salle St.,
John W. Hiff, Treasurer		Chicago
Elmer W. Carter, D.D., Secretary	Wisconsin	Beloit, Wis.
C. M. Blackman, Treasurer		Whitewater, Wis.
F. O. Douglass, D.D., Secretary	Iowa	Grinnell, Iowa
Miss A. D. Merrill, Treasurer		Des Moines, Iowa
William H. Warren, D.D., Secretary	Michigan	Lansing, Mich.
Rev. John P. Sanderson, Treasurer		Lansing, Mich.
Rev. Henry E. Thayer, Secretary	Kansas Congregational Home Missionary Society	Topeka, Kan.
H. C. Bowman, Treasurer		Topeka, Kan.
Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
Geo. H. Morgan, Secretary	Congregational City Missionary Society	St. Louis, Mo.
Rev. W. W. Newell, Superintendent		St. Louis, Mo.
Lewis E. Snow, Treasurer		St. Louis, Mo.

LEGACIES — The following form may be used in making legacies :

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS — The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

Presby Hist Soc
1319 Walnut St

A MATTER OF HEALTH

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

MENNEN'S



Borated Talcum

**Toilet
Powder**

*A positive Relief
for Itchy Heat Chafing
and Irritation*

Be sure that you get the original. For sale everywhere or by
Mail 25c. Sample Free. Try Mennen's Toilet Talcum.
GERHARD MENNEN CO., Newark, N. J.

HAND SAPOLIO

*For The Toilet
and
Bath*



**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

2120

Dec.

50 Cents a Year

1905

THE HOME MISSIONARY

VOLUME XXXIX

NUMBER 7

CHRISTIAN
CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

127 WEST 41ST ST.
NEW YORK, N. Y.

Entered as Second-Class Matter, June 23, 1879, Post Office at New York, N. Y., under No. 100,000.

PRINTED BY THE AMERICAN BOOK CONCERN, NEW YORK.

HEROES OF THE CROSS IN AMERICA

..BY..

Don O. Shelton



The First Home Mission Text
Book in the Foward
Mission Study Series

For Mission Study Classes
in Young People's Societies

For Women's Home Mission
Unions

For General Reading



302 Pages. Handsomely
Bound. Illustrated. Cloth, 50
Cents. Paper, 35 Cents. Postage
10 Cents Extra.

Some Interesting Comments

Just now, when the attention of the world is focused on Oregon and Marcus Whitman, there is a growing appreciation of those rugged pioneers who coveted the western country for God. Don O. Shelton, who is held in such esteem in the Young Men's Christian Association, seized the right moment to present in "Heroes of the Cross in America," a group of biographies of five American pioneer missionaries, David Brainerd, John M. Peck, Marcus Whitman, John L. Dyer and Joseph Ward. **These men had the woods cunning of Kit Carson, the faith and endurance of Paul, and the loving spirit of David Livingstone.** It is a well written book, full of interest, as well as information. FRANK W. OBER, Editor *Association Men*.

The book is extremely interesting. It will appeal at once to the general reader, young or old, because it has the human touch that always tells; and to those who make its subjects a study it will reveal the secret of true happiness, of service, and of nobility of character. **Nowhere in the same number of pages can one find more matter that makes for righteousness, for true Americanism.** Pastors who wish to awaken a revival spirit in their churches could not do a more effective thing than to secure the reading by their members of such a book as this.—THE REV. HOWARD B. GROSE, *Editorial Secretary Baptist Home Mission Society*.

A mission study text-book, but **full of living human interest.** Pastors and young people will find the volume an excellent basis for definite home mission study.—THE MISSIONARY REVIEW OF THE WORLD.

It fills a long unoccupied place in our missionary literature. **Its appeal to the heart along personal biographical lines is at once direct and decisive. I shall certainly use it soon as a text-book with our young people.** It ought to be in every Sunday school library. Every young people's society ought to secure copies and circulate them among its members.—THE REV. ERNEST BOURNER ALLEN, *Toledo, Ohio*.

Questions, literary references, and lists of topics for discussions make it **a serviceable text-book.**—THE OUTLOOK.

The marginal titles are a great boon to students as well as to the general reader, while **the questions for study following each chapter invite and almost compel a careful reading.**—THE REV. DR. J. B. CLARK, *Author of "Leavening the Nation."*

COPIES SENT POST-PAID ON
RECEIPT OF PRICE. ADDRESS

THE HOME MISSIONARY

287 FOURTH AVENUE
NEW YORK CITY

A BOOK NECESSARY TO THE
STUDENT OF HISTORY AND
THE STUDENT OF MISSIONS

LEAVENING THE NATION

THE STORY OF AMERICAN PROTESTANT HOME MISSIONS

By JOSEPH B. CLARK, D.D.

Secretary of the Congregational Home Missionary Society

12 mo, illustrated, 362 pages, net \$1.25

Student's Edition, Red Paper Covers, 50 Cents

JAMES S. DENNIS D.D., Students' Lecturer on Missions, Princeton, 1893
and 1896.

"I KNOW of no book on Home Missions so informing and valuable to an earnest reader as 'Leavening the Nation.' A careful and thoughtful perusal cannot fail to put one into historic sympathy with the missionary enterprise, and awaken an intelligent comprehension of its immense import. It is a happy combination of history and heroism, and patriotism and pious achievement, of expansion in its best light, and the noblest aspects of the making of a great nation."

FOR SALE BY

THE HOME MISSIONARY

287 Fourth Avenue,

New York.

BUSINESS
and
BENEVOLENCE

are happily combined in the plan of **CONDITIONAL GIFTS** offered by the **CONGREGATIONAL HOME MISSIONARY SOCIETY**.

A guarantee income for life, and the assurance that the principal sum contributed (which is securely invested during the giver's lifetime) will ultimately be used in the work of this great Home Missionary Society, are two chief points which commend the idea to Congregationalists who need a life income and also desire to help in missionary work.

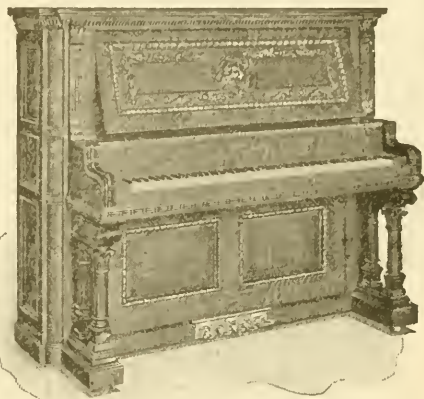
Full details may be had on application to the Treasurer, **WILLIAM B. HOWLAND, 287 FOURTH AVENUE, NEW YORK.**

WING PIANOS

Are Sold Direct From the Factory, and in No Other Way

You Save from \$75 to \$200

When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our wholesale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from \$75 to \$200. Isn't this worth saving?



SENT ON TRIAL Anywhere

**WE PAY FREIGHT
No Money in Advance**

We will place a Wing Piano in any home in the United States on trial, without asking for any advance payment or deposit. We pay the freight and all other charges in advance. There is nothing to be paid either before the piano is sent or when it is received. If the piano is not satisfactory after 20 days' trial in your home, we take it back entirely at our expense. You pay us nothing, and are under no more obligation to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you.

Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and with absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange.

A guarantee for 12 years against any defect in tone, action, workmanship or material is given with every Wing Piano.

Small, Easy MONTHLY Payments

In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges, and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

Mandolin, Guitar, Harp, Zither, Banjo—
The tones of any or all of these instruments may be reproduced perfectly by any ordinary player on the piano by means of our Instrumental Attachment. This improvement is patented by us and cannot be had in any other piano. WING ORGANS are made with the same care and sold in the same way as Wing Pianos. Separate organ catalogue sent on request.

YOU NEED THIS BOOK

If You Intend to Buy a Piano—No Matter What Make

A book—not a catalogue—that gives you all the information possessed by experts. It tells about the different materials used in the different parts of a piano; the way the different parts are put together, what causes pianos to get out of order and in fact is a complete encyclopedia. It makes the selection of a piano easy. If read carefully, it will make you a judge of tone, action, workmanship and finish. It tells you how to test a piano and how to tell good from bad. It is absolutely the only book of its kind ever published. It contains 156 large pages and hundreds of illustrations, all devoted to piano construction. Its name is "The Book of Complete Information About Pianos." We send it free to anyone wishing to buy a piano. All you have to do is to send us your name and address.

Send a Postal To-day while you think of it, just giving your name and address or send us the attached coupon and the valuable book of information, also full particulars about the WING PIANO, with prices, terms of payment, etc., will be sent to you promptly by mail.

The Book
of Complete
Information
about
Pianos

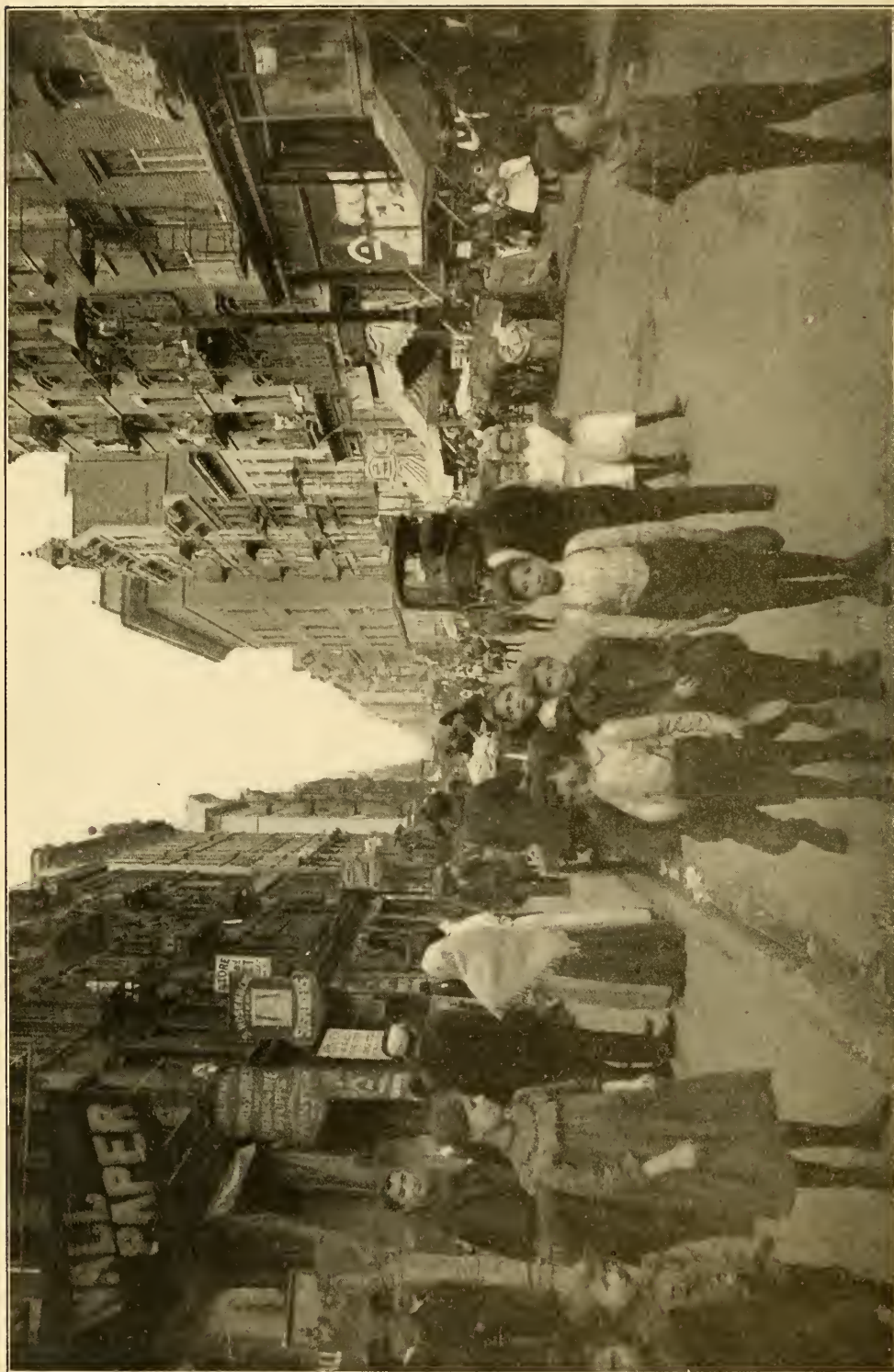
WING & SON
351-382 West 13th Street, New York

1868—37th YEAR—1905

**WING
& SON**
351-382 W. 13th
St., New York

Send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.

Cut or tear out this coupon and mail to us, after writing your name and address at bottom. We will promptly mail book and other information.



STREET SCENE, EAST SIDE, NEW YORK CITY—ITALIAN QUARTER

THE HOME MISSIONARY

VOL. LXXIX

DECEMBER, 1905

No. 7



WHY DESPISE THE IMMIGRANT

BY MINNIE J. REYNOLDS

Author of Children of the Steerage

"O SEMPRERINASCENTE, OR FIORE DI TUTTE LE STIRPI-

* * ITALIA, ITALIA."—*D'Annunzio*.

"O EVER RENASCENT; FLOWER OF ALL ROOTS, * * ITALY, ITALY."

There are two Italys in the popular mind of America. One is the Italy of Dante and Michelangelo; of Raphael and Leonardo da Vinci; of Verdi and Bellini; of D'Annunzio and Duse. A land of

stately palaces, dripping with history; of ancient castles, whose stones reek with romance; the school to which every artist of the Occident has humbly turned his footsteps; the spot to which every tourist bends

his route most eagerly; the teacher of the world; the place on earth which combines the most of natural beauty and human and historic interest.

Then there is another Italy. The Italy that lies below Eighth street in New York, and has a poor, struggling, darkskinned colony in every city of America; the Italy that stands behind the pushcart, and sprinkles an odor of garlic as it walks; the Italy that is hated by our workmen almost as much as the Chinese; the Italy that imports the Mafia, and pursues strange and terrible revenges in the slums of our great cities. In one word "Dago Italy."

The average American makes no attempt to reconcile the two. He

admires the Italy of history and art, and unhesitatingly gives it place among the great lands of the world. As for poor, immigrant, Dago Italy, he simply despises it.

And yet these people of Dago Italy—they are of the same kind as those who made the Italy of the past. It was such as they who followed her old dukes and counts and fought her battles in the middle ages. It was they who rose under Garibaldi, drove out the Austrian and made free Italy. It is they who have made Italian art and music what they are and have been. For the genius represents only the tastes and longings of the masses behind him.

Think for a moment how greatly impoverished would be our inherit-



ITALIAN RAG PICKER'S SHOP



ITALIAN SWEAT SHOP

ance from the past with Italy left out. Think of art with Italy taken out of it. Think of a world without any Italian music in it. Think of science without Archimedes and Marconi and Galileo, with his invention of the thermometer and telescope, his discovery of the laws of motion and the movements of the earth and heavenly bodies. Think of history with Caesar and Columbus and Napoleon left out. Think what a difference it would have made had Roman roads and Roman law never overrun Europe. Think how much poorer and more barren the life of the world would be had Italy never existed.

Why, then, do we mourn so bitterly because the character of our immigration is changing? How have

the northern races surpassed the contributions of Italy to the sum of civilization, that we welcome them so much more eagerly? If history shows any thing it is that the mixed races are the powerful ones. Why was it not one of the other three corners of the British Isles that produced one of the great, conquering, colonizing, civilizing races of history, instead of England? Because they staid pure Celtic, pure ancient Briton. It was the fourth corner, the one that was overrun and submerged and conquered time and time again, and finally thoroughly amalgamated, that produced the great dominant race. When we speak with pride of "the old American stock," let us remember that the purest, most unmixed strain of American blood now

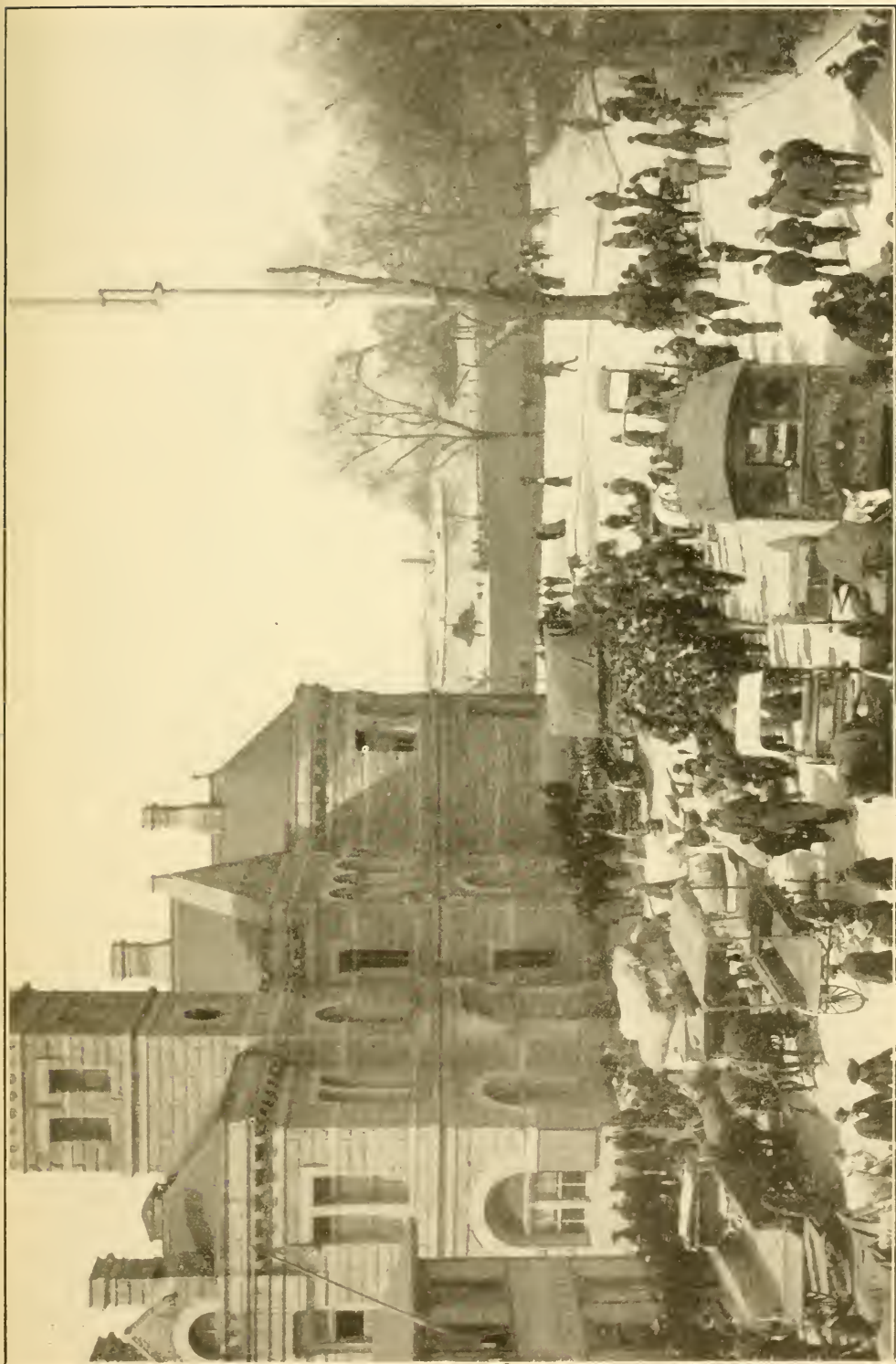
remaining is to be found in those mountain lands of the South to which we are now sending home missionaries. Far from dreading the influence of this new admixture on the native stock, I believe the Italians have something which we exactly need to give us. We have not enough art in our blood, not enough racial sense of the beautiful. Italian blood will yet produce American Pattis and Duses; American Correggios and Verdis. The people that built St. Peter's will give great architects to America. The people who made the Italian gardens will give us great landscape gardeners. Already Italians are coming to the front in New York in all those crafts which verge upon art, like mosaic work of masonry and mortuary sculptures. We must not forget that these people are the Romans. The Romans, taking them all in all, were the greatest race the world has ever seen, and it never died. Overrun by German tribes, its government fell, but its people continued. Amalgamating their conquerors they broke up into little countries, which in the middle ages made their free cities the centres of arts and industries. Divided by centuries of feud with one another, they were yet able to unite in recent days and make one nation again; a renaissance of national life hardly to be paralleled in history. Grounded to-day by the terrible taxes necessary to enable a new and poor nation to maintain her place among the powers of Europe, its burdens complicated by the bitter opposition of the powerful Papacy, Italy still has the vitality to send forth countless hordes to the colonizing of North and South America. The Roman race has never died; and in days to come it will contribute a new, a rich and a valuable strain to our national life.

Why, then, do we despise the Italian immigrant as we do? First, because he is very poor. Second, be-

cause he is the latest comer. We are quite willing to honor Marconi and Duse and Caruso. We are not at all ashamed to pay the tribute of adoring admiration to Italians in their case. They are geniuses, and not struggling geniuses. They are rich and successful. Our heiresses are quite willing to marry Italians, providing only they have names reaching back some centuries. But these poor people who come by way of Ellis Island, asking only a chance to work, them we despise.

All the previous comers passed in turn through the same mill of scorn and prejudice, when they first began to come in great numbers. But they have been here long enough now to acquire wealth and influence. The first great Jewish immigration set in from Germany some fifty years ago. Now there is a body of rich and influential Jews in every city, ready to look after the poor of their own race and resent any imposition. Jews, solidly blocked in their own quarters in New York and elsewhere, elect aldermen and members of Legislature and Congress. It is not wise to offend the Jew now. So the early German immigrants, who came here poor, have risen to the control of vast financial interests. Thousands of wealthy men among them support rich and influential German papers, theatres, opera houses and clubs. Hans is no longer sneered at. So Pat, when he was the pick and shovel man of America, held the place in popular estimation which Giovanni occupies to-day. But he holds it no longer.

It is useless to say that these things do not influence us. They influence the whole world, and we Americans adore success and bend to money and power just as much as the rest of the world. We have taken power away from the church, and we don't mind about birth and family as they do in the old countries; but the billionaire is our national hero. We claim to



IMMIGRANTS ARRIVING AT THE BATTERY, NEW YORK CITY

honor those typical old American virtues, thrift and hard work. But we do not. If we did we would respect the Italian immigrant, for there is no man who works harder or more faithfully, or is more saving and temperate.

The Italian is always frugal. He never leaves himself penniless. He never draws his pay envelope Saturday night and goes to work Monday morning without a cent. That is not Luigi's way. He has a horror of being without money in his pocket. He has an abounding love of good clothes, of music, social intercourse and amusements. But if he has not money for those he goes without. He has had them all his life at home; music, dancing, flowers, church feasts, outdoor life in a crowd. He comes to a cold, grey land, where he finds none of them. He makes them as best he can in the little tenement rooms. A disgusted American workingman said to me once: "A Dago doesn't even go on the bum like anybody else. Even on construction work, away from home, a crowd of them will rent a room in town on Saturday night and play cards by themselves without ever going near a saloon." Luigi is essentially temperate. He was raised in a wine growing country, and never heard of the idea of not drinking wine. But he drinks it as we do tea and coffee, as a beverage, not to get drunk on. Drunkenness may be definitely abstracted from the Italian's national sins. Of course, everyone will comprehend that I am speaking of national characteristics, which always have individual exceptions.

Luigi is blamed because he and his kind collect in the big cities and peddle on the streets, instead of going to the country. Nothing could be more unfair, especially in a country whose own rural inhabitants flock to the cities each year in greater and greater throngs. The

Italian is the pick and shovel man of America to-day. The subway of New York stands as a monument to his industry, as well as every piece of construction work now in process in the eastern states. The pushcart men of the cities are only a tiny percentage of the whole. If the Scandinavian goes to the farms and forests of the northwest, the Italian goes to the coal mines of Virginia and Pennsylvania and Colorado and the quarries of Vermont. Italian are taking up abandoned farms in New England, and Americans will not live on, and making a living on them. They have an agricultural colony in California, Asti, where they produce a fine wine, and another in New Jersey where they grow the grapes used in a famous grape juice manufactory. Thousands of them are truck gardeners near the large cities. Already they own \$17,000,000 of real estate in New York city. It is perfectly natural that they should remain in the cities if they can. If we were obliged to emigrate to Italy to earn a living, and found there colonies of Americans in every city, while in the country we would be surrounded by Italians, we would probably strain every nerve to find employment in the cities.

The Mafia is a great blot on the Italian name in America. But it is no more fair to judge Italy by the Mafia, than to judge Americans by negro burnings and frontier lynchings. It is not fair to judge any race by its criminal classes. Did not a certain Syrian personage say something once of moles and beams?

The family ties are very strong among the Italians. We hear much in these days of self analysis of the devotion of American men to their womenkind. But I have yet to know among American men more devotion than that shown among the poor Italian immigrants, as they painfully save from their pittances



ITALIAN TENEMENT INTERIORS

the sum necessary to support the family left at home, and then to bring the family to America. Their efforts approach the heroic at times. And as for the women, a teacher who has taught for many years in that school on Mulberry street, which shelters twenty-nine different nationalities, and in others like it before it was built, told me that of all the nationalities which had passed through her schoolrooms, she considered that the smallest portion of Italian girls "went wrong." It is because of their care for their daughters that the Italians, in their poverty, will not permit them to go into domestic service, or any other

employment that takes them away from the parental roof. They must sleep at home nights. A poverty stricken little Italian woman, who lived with her family of six in two rooms on Mulberry street, was paying to have her daughter, born in this country, taught to read and write Italian. She paid extra to have the teacher, a man, come to the house. When I asked her why the girl did not go to the instructor for the lessons, she looked at me rather reprovingly and said simply that she preferred to have her daughter under her own eye.

I am not a fanatical optimist on the immigration question. I believe we

have a right to exclude every pauper, every one diseased or deformed or in any way likely to become a public charge or to pursue a criminal life. I believe we have a right to exclude any race or to check its immigration, if we feel that it must necessarily lower the American standard of living. But when they have fulfilled all our own demands and passed our portals by our own consent, let us not despise them because, with the same motive which settled our western states, they have come to a far country to get a better chance in life. I have taken the Italians for my text because they are the newest comers, least known and understood. But it serves for other races. I spent a vacation once in a little village on an island of the Atlantic coast. There was a little fishing village near, made up of Scandinavians. They had great motor boats, in which they shot the surf. They were a hard working, frugal, orderly set of people, in very comfortable circumstances, and their craft was a picturesque and manly one, which no weakling could follow. Yet the American inhabitants, the "common or garden" variety of Americans, most ordinary people, spoke of "them Swedes" with all the contempt of a racial aristocracy. Does it confer a badge of blue blood simply to be born in America? Is all our prosperity due to ourselves? Or has some of it arisen from our happy inheritance of a great, rich and new country?

And when one contemplates missionary effort, did ever such a field come and spread itself before the very door of the home missionary as in this flood of immigration? Did ever patriotism and religion so combine in the call to a work which converts to good citizenship as well as Christianity? Those of us who feel that Protestantism, planted in a Latin race, produced in the Hug-

uenots one of the finest strains civilization has ever known, may find a rich harvest ready to their hands. Already the educated young men of Italy are following the way of the French, forsaking their old church and passing straight over Protestantism into free thought. The more intelligent Italians who come here are already dashed with a certain antipathy to the church as they have known it, through the antagonism between it and the government. One, intensely loyal, said to me bitterly once that the Papacy would never have been able to maintain its stand against the government were it not for the constant golden streams flowing from America into the treasury of the Vatican; that the wealth of the Vatican came from America, not Italy. One educated young man who had travelled much said to me: "I was raised in Catholicism. I became a free thinker in my college days. I have known many Mahometans in Tunis and Algiers, and I know the Mahometan is more faithful to his religious observances than the Christian, for he never curses and he always says his prayers at the appointed hours. But since coming to America I have found that the Protestant religion is the best in the world, because it does the most to educate and elevate the people.

Even the most ignorant and superstitious among the immigrants find their point of view changed; for they find the dominating race Protestant. That breaks the ground for missionary effort.

America can exclude the immigrant if she will. That is her right, although she might exclude something which would enrich her national life in future generations. But having let the immigrant come, every instinct of self preservation as well as humanity, should lead America to educate, enlighten and Christianize him.

THE OTHER SIDE OF THE IMMIGRATION QUESTION

BY FRANCIS CURTIS

DURING the last fiscal year 1,027,421 immigrants were admitted to this country. This number, which may or may not be exceeded during the calendar year, makes a new high record and is, by many, viewed with alarm. The number excluded and deported also reached a new high record, being 11,563. As our laws stand, then, those admitted were acceptable. Will the country be benefited by their admission? We do not have to ask if the immigrants themselves will be; their very coming is itself the affirmative answer. This round million of new people means a million more consumers, a million more mouths to be fed, bodies to be clothed and sheltered. It also means at least 500,000 more producers to come into competition with our already vast army of workers.

First, as consumers: Two years ago this million of people bought little, if anything, from the United States. Next year practically all their purchases will be from our producers, and will amount in value approximately to \$100,000,000. In five years their purchases will amount to fully \$200,000,000, as their standard of living and their purchasing power will increase annually. Here there is an increased market for our producers which is almost incalculable, there being an increase upon increase. Every decade the enhanced market made by immigrants at the present rate of immigration and the normal increase of population amounts to \$10,000,000,000, equal to the entire international trade of the world. It is infinitely more profitable to feed, clothe,

and shelter a person here than abroad. Multiply, then, the sales to one person by a million, and comprehend that this is an annual increase, and we shall see what a benefit it is to the producing classes.

But a large proportion of this million—between sixty and seventy per cent.—must at once become producers themselves, or they could not be buyers. Is this a menace to those already here? Must these 600,000 or 700,000 new laborers displace as many, or any, of those already at work? Certainly not at present when there is a so-called labor famine in every part of the United States and in every line of industry. In the want columns of our newspapers the "Help Wanted" advertisements far outnumber the "Situations Wanted," many of the latter being inserted by those already employed, but desirous of bettering their work and wages. Among the present-day immigrants there are but few skilled laborers. The men must go to work on our railroads, our cellars, our streets, and in our mines, and the women must go into domestic service or the humblest employment in our mills. Our laborers, who have become more proficient and skilled, will seek and obtain higher forms of employment to give place to the newcomers, who, in turn, will soon give place to others. They become, not only consumers, but wealth producers. They help build our railways, our bridges; they excavate for new buildings; they mine our coal and ore; they develop our farms, and they clean our streets. They are not only needed, but they are absolutely indispensable.

ble to our national progress and development.

Since the foundation of our government we have admitted nearly 23,000,000 immigrants. The direct descendants of these and those living constitute fully one-half of our population. Without them we would have been a nation of but 40,000,000 people instead of over 80,000,000. We have absorbed and Americanized them easily, and to-day we find them in the United States Senate, the House of Representatives, as governors of states, in legislative halls, as mayors of cities, in aldermanic chambers, and in all avenues of financial, commercial, educational, professional, and social life. They did not bring much with them, say, on an average, \$10 a head—\$230,000,000 in all—but the labor value of each is estimated at from \$800 to \$1,200. At the lowest estimate, then, this immigration has added a labor value exceeding \$13,000,000,000 to our resources without calculating that of descendants, which would undoubtedly give us fully \$25,000,000,000, or nearly one-fourth of our national wealth. For at least a decade to come, under present conditions, we can absorb a million immigrants a year without any trouble, and to the benefit of our country and the newcomers themselves. They should make us a people capable of doing all our own work, and capable of consuming most of our own products. In 1894, we consumed 232,000,000 bushels of wheat; last year we consumed 2,186,000,000. In 1894, we consumed 1,086,000,000 pounds of cotton; last year, 2,019,000,000 pounds. In 1894, we consumed 347,000,000 pounds of wool; last year, 462,000,000 pounds. In 1894, we consumed 951,000,000 gallons of petroleum; last year, 3,129,000,000 gallons. In 1894, we consumed 114,000,000 tons of bituminous coal; last year, 248,000,000 tons. In 1894, we consumed 7,000,000 tons of pig iron; last year, 18,000,000 tons.

These few comparisons show the immense increase in consumption during the past decade, this increase being due, in part, to the great increase in immigration. It is certainly better for our agriculturists if all of our cereals can be consumed at home. It is better for us if we have a home market for all our raw material. It is better to use our coal, our ore, our hides, our wool, and an increasing portion of our cotton, and practically all our breadstuffs and provisions, at home in a good market than to pay freight and send them to a doubtful market. We may look with complacency, therefore, on the annual increase of a million consumers to be added to our own normal increase of population, provided these immigrants make good citizens and become Americanized. Undoubtedly some undesirable people are admitted, but, so far, they have been but comparatively few. I spent a day recently at Ellis Island and at a Hoboken pier for the purpose of watching the landing of a ship-load of immigrants. It was an interesting and instructive sight. The group was an average one from Bremen. They were contented, happy, quiet, orderly people. The children, particularly, were well-behaved and good. Not a crying baby did I see. The eight and ten and twelve-year-olds were caring for the younger ones, and there was an independent air with every child that could walk that was truly remarkable and in strong contrast to some of our native children, who lean entirely on nurses and maids, crying and sniveling for innumerable wants. Most of the elders are eager and ambitious to get to their journey's end and to work, to earn a dollar and more a day instead of the mark for which they have been working. They are easily governed and most of them will become law-abiding citizens.

But while our laws and regulations have been, and are quite satisfactory; while the immigration to date

has been of great benefit to the country, we must be constantly on our guard. Especially is there need of some supervision over the destination of the immigrants. While we have not law to compel them to go in any particular direction we might well have an advisory employment bureau to divert thousands from the congested centres to the West and South. Southern mill owners are to-day eager for immigrants. And yet, in 1904, only 656 immigrants went to Georgia, North and South Carolina, while 58,411 went to Massachusetts. We can easily use a million immigrants a year, but we

cannot use them all in one place. By far too many remain in New York city. At but a trifling expense a bureau could be maintained at each of our immigration ports, equipped with full information, and, in many cases, with free transportation to places ready for the new workers. With the successful operation of such bureaus we need have no fear, for at least a decade to come, that immigration, even under our present liberal laws and regulations, will exceed our capacity to absorb beneficially to both country and immigrants.

Leslie's Weekly, November 2nd.

What Shall We Do for the Immigrant

After sifting them on other shores, let us, then, welcome those whom we receive. Would not a handgrasp of welcome be quite as effective in promoting assimilation as the customary dose of contempt? Let the government cultivate their patriotism. Those who have come here since the war cannot be expected to have that blood-deep patriotism which is born on battle fields, or around the lonely hearth stones of soldiers' widows and orphans. Let the government place in the hands of each immigrant, upon landing, a pamphlet in his own language which shall bid him welcome and give him counsel and instruction. Let some officer of the government print, from time to time in the more than one thousand newspapers in the United States printed in foreign languages, short articles concerning decisive epochs and the heroes of our history. It would cost but little and be money

well spent. *Multiply by many fold our Christian work among immigrants.* The gospel is the true, quick, and sure solvent. They are accessible if we use the key which quickest unlocks their hearts—*their own tongue.* Where they are massed they can be reached in no other way. Let us win them with love and sympathy. The anarchist neighborhoods should be planted thick with Christian Sunday schools and cottage meetings, and sweetened by the constant presence of Christian men and women. What a matchless opportunity God's providences have opened to the people of the United States to do foreign missionary work at our own doors, at little cost, and under every advantage. God "hath made of one blood all nations of men;" but in the United States He is finishing the work and *making all nations of men into one blood.*

M. W. Montgomerie

EDITOR'S OUTLOOK

The Immigrant Once More

THE DEMAND for immigration literature is incessant and increases. For this reason, and because the foreign flood also continues, and even threatens, under existing conditions in Europe, to increase, we feel justified in devoting large space in the present number of the HOME MISSIONARY to this absorbing theme.

Whatever fears the American people may justly feel, foreign immigration has its hopeful side; and to the brighter aspects of the problem the attention of the reader is now called. Miss Reynolds may be an optimist and Mr. Curtis may be another. But it cannot be denied that each has given sound reasons for the faith that is in them. And while our ports are congested by the arrival of about 3,000 aliens, every day in the year, it becomes us to mingle, with our fears, whatever hope or promise of good are to be found in the situation.

It is the missionary aspect of this problem, however, which appeals more directly to the Home Missionary Society and its friends. The hopeful views put forward in the two leading articles can only stimulate and wonderfully justify all forms of missionary effort for the foreigner. Yet, the churches are slow to size up either the need or the great hopefulness of the situation. It is not to the credit of Congregational Missionary enterprise that thus far we have never stationed a single missionary at the chief port of entry to stretch out the hand of Christian sympathy to these incoming millions. "First help" to the stranger and the friendless is like first help to the injured. It may save from heart-break and despair and change the whole career of thousands.

Miss Reynolds has emphasized one fact which strongly enforces this demand for missionary activity—the fact of a marked reaction among immigrants against the church of their fathers and their native land. This has always been a feature of foreign immigration. During the "great migration," (1840-1870) it was estimated by a Catholic authority that at least, 20,000,000, mostly young, were lost to that church by its unpreparedness to receive and shepherd them. How many are being lost to-day by unpreparedness, not from one church but from all churches, it would be difficult to estimate. The number must be immense. The sudden relaxation of old country restraints, combined with the air of freedom which he begins to breathe, almost on landing, make it easy for the new comer to fall away from his old religious habits and to excuse himself from all church obligations whatever.

There is the danger point—*when he lands*. There is the parting of the ways. A kind word spoken then, a Christian welcome extended then, a printed token in his own tongue with good advice and helpful direction placed in his hand, a line of introduction to the pastor and church nearest to his new home, to be followed with a personal letter from the missionary to the pastor warning him of the coming of those who need his help—all these may seem like trivial agencies, but they belong to the "watch and care" service; they are "first help" to the stranger when he needs it most, and their consequences may be immeasurable.

That our foreign immigrant is open to the gospel appeal, that he is convertible, that he often puts to shame our own professions by his purer faith, ceased long ago to be ques

tions. The testimony of thousands of foreign speaking missionaries and foreign American churches has swept away all doubt on the subject. No quicker soil for missionary culture can be found to-day than foreign immigration supplies.

What steps forward our Home Missionary Society may take under new methods of administration no one is wise enough to predict. But lovers of their country and believers in Christian civilization as its supreme hope, might well insist that the time has come for a society, representing the missionary sentiment of our Congregational churches, to launch out in more adventurous effort than it has ever before contemplated for the stranger within our gates; an effort that shall begin at Ellis Island and shall not end until it has put every incoming stranger, whether eastward, westward or southward bound, into touch with some Christian pastor and church. With the conviction that this work is essential, that it supplies a now fatally missing link, that it is common sense and good business, we have faith to believe that the necessary funds for its support would not be wanting.

Cut Down or Cut Off?

Which shall it be, in the Society's plan of work for the year that begins with April 1, 1906? The scheme of work and expenditure for the eighty-first year of the Society is before the Executive Committee at this time. Any radical reductions that may be compelled by the financial present and outlook should be so far made known to the churches on the mis-

sionary field, to the superintendents and state Home Missionary Committees, that the local plan of work in any state may be adjusted to the change. In each of the two past years there has been a "cut down" so severe as to be almost disastrous. The limit of this method of meeting the conditions has been practically reached. Shall our next step be "cutting off" fields of work, withdrawing from sections where no further "cutting down" is possible and where the only method of applying a reduction of expenditure is retirement from the field?

This question confronts us. Shall it be "cutting off"—or are the churches to rally to the support of a work in the continuance and enlargement of which the very life of the denomination centers?

A Confession

Readers of the Young People's Department in the November HOME MISSIONARY, conducted by Secretary D. O. Shelton, took pleasure no doubt in certain appreciative words, touching the associate secretary, by Mr. Allen, Mr. Orner, and Dr. Ryder,—words which Mr. Shelton would have severely blue penciled, if it had been within his power to do so. But, happily he was in Texas, and in his absence and without his knowledge or consent, the editor of the magazine took the entire responsibility of admitting them. If, in this matter, he has done anything that he ought to be sorry for, he is rather glad of it; especially as the modesty and good taste of Secretary Shelton are well known and need no defense.



TIMELY TRUTHS—TERSELY TOLD

The Forsaken Flower

WHEN Linnaeus was undergardener the head gardener had a flower he could not raise. He gave it to Linnaeus, who took it to the back of a pine, placed broken ice around it, and gave it a northern exposure. In a few days the King with delight asked for the name of the beautiful gem. It was the "Forsaken Flower."

So there are millions of our fellow men in Europe to-day in a harsh environment, sickly, poor, and ready to die; but when they are transplanted they find a new home, clothes, food, and, above all, the freedom that makes our land the very paradise for the poor of all lands. These immigrants have made the brown prairie to blossom like the rose,—the wilderness to become like the garden of the Lord. They drove the Louisiana lottery out of North Dakota; they voted for temperance in South Dakota. Their hearts beat warm for their native land, but they are true to their adopted country.

This mixture of the nationalities is the very thing that makes us foremost. It has produced a new type; and if we but do our duty we shall be the arbitrator of the nations. There is no way to lift up Europe so fast as to evangelize her sons who come to us. Sixteen per cent go home to live, and these can never forget what they saw here. Did we but teach them right, they would be an army of foreign missionaries, fifty thousand strong, preachers of the gospel to the people in the tongue in which they were born, and thus creating a perpetual Pentecost.

Wm. Brewster

Foreign Missions at Home

Prayers that "doors may be opened" are an anachronism. Pentecost did not witness as many languages nor as diverse needs, as, to-day, thrust themselves forward and demand attention. Foreign Missions find its most urgent necessity wherever we may open our eyes. Only the blind can fail to see them. Converts in America go back to do missionary work across the seas. Protestant institutions in Southern New England can only have a future as they draw within themselves the peoples of every language and tongue, who already are more than sixty per cent of the whole. Massachusetts is the most foreign state in the Union with Rhode Island and Connecticut close behind. At least five cities in this section have a larger foreign percentage than New York, Chicago or San Francisco. More than thirty different languages are represented in the church membership. The Latin, the Slav, and the Hun are proving the power of God unto salvation, as truly as the Pilgrim and the Puritan, or the Teuton and the Scandinavian.

James D. Ingham

HARTFORD, CONN.

The Foreigner

A study of the foreigner as one of the phases of the great missionary problem of the church, is altogether

distinct from the question of free, or restricted, or prohibited immigration. If the movement of foreign life to our shores should be absolutely stopped to-morrow, the duty of the church toward the great volume already here would in no degree be lessened. If immigration goes on, the task of the church is hourly enlarging and is becoming increasingly urgent, and calling Christian patriotism to its most earnest efforts.

Professor Von Holst, discussing the problems of the American republic, says: 'Wonderful, I am tempted to say, miraculous, as the assimilating power of the American people has thus far proved itself to be, it has of late become highly questionable whether it will not be worsted by what it is asked to do now, for it well nigh touches the bounds of the impossible. Not the bulk, but the character, of the immigration is beginning to open an appalling vista into the future.'

This problem of the republic is emphatically a problem of the church; for there is no fusing or assimilating force in life more potent than the gospel; there is no symbol of the unity, as there is none of the redemption, of the races more comprehensive than the cross whereon He was lifted up, who would thus draw all men to Himself. In Jesus Christ all conflicting differences disappear, and that unity which is harmony in diversity comes forth.

To this the gospel is equal; it is ours to apply it.

Washington Throats.

N. L. W. YORK.

The Rightful Claims of the Weak on the Strong

Here in Christian America are great armies of the illiterate; vast, submerged, unevangelized multitudes in great cities; throngs of for-

eigners without competent, sympathetic, Christian leadership.

What should be the attitude of the individual Christian toward these various classes? Must it not be that indicated by Paul in these strong words: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves?"

Here in America, where general intelligence is so pronounced, where the Christian spirit animates so many, it is inexpressibly saddening to find multitudes living their lives in ignorance, in superstition, and in bondage to evil forces. It has been pointed out in these pages that Italian children rush by Protestant meeting houses in New York city with their hands over their faces, lest they may breathe contaminated air. These children are told that when a Roman Catholic becomes a Protestant it is necessary for him to take a pistol and shoot pictures of the saints on the walls of his home, and to take a stiletto and carve up statues of the saints.

Christian people who are well-to-do, who live largely in the seclusion and protection of their own homes, are unapt to recognize and comprehend the awful need of Christian enlightenment and Christian sympathy that exists among vast masses of our foreign population.

These needy classes, among whom many are responsive to the great message of the gospel, have living claims on the interest and prayers and personal help of those whose privilege it has been to hear and respond to the claims of Christ.

Many who have come to us from other nations are now fighting a losing battle. The true light has not penetrated their darkened lives. We can best help them by making accessible and vital to them the quickening and uplifting and saving Gospel of Jesus Christ.

Dr. O. Shatto.

NEW YORK.

OUR COUNTRY'S YOUNG PEOPLE

DID YOU read the admirable suggestions of the Rev. Ernest Bourner Allen in the November HOME MISSIONARY, page 206? If not, please do not finish this paragraph, but turn back to Mr. Allen's excellent paragraphs.

The new department that Mr. Allen is to conduct is bound to be one of the freshest and most up-to-date home mission pages extant. You can immeasurably widen its usefulness by directing to it the attention of all mission workers in your church and young people's society.

Mr. Allen writes living messages. His hints, carried out, will put new life and sparkle and buoyancy and efficiency and resultfulness into all your missionary activities.

Let all who vainly imagine that home mission opportunities in America are waning visit some of our great southern and western states. A knowledge of real conditions will enkindle interest and fervor.

I was glad to go to Texas recently. It was a highly-valued privilege to meet the excellent men who are foremost in zeal in the Congregational churches of that state.

At the meeting of the State Association, held at Palestine, a fine spirit prevailed. Pastors and laymen rightly urge a reasonable extension of the work. There are excellent openings for several new Congregational churches in the state.

In view of these or other fine chances for the extension of the Kingdom of Christ, one's heart is made to ache by the depleted state of the home missionary treasury.

It is evident that the Home Mission Committee of Texas are right in their earnest desire for additional aid that new and needful work may be promptly undertaken. Surely the

members of the Congregational churches will see to it that the present serious financial handicap is quickly removed!



In the comprehensive report of the Texas Association meeting, which appeared in *The Congregationalist*, was the following paragraph. It contains a valuable suggestion:

There is need for a band of five believing Congregationalists to settle in Texas, to found and foster churches in the great cities and in certain selected towns. Our present lack is chiefly that of five consecrated, believing men for pastors, men who are not looking first of all for good salaries, but for points where life may be "put out at interest" for God. There is also need that men of this type be adequately supported. It is a fine opportunity for wealthy Congregationalists. Mr. E. K. Warren, who has an investment of this kind in the northwest corner, or "panhandle" of the state, cared for by Rev. G. A. Chatfield, is proving the wisdom of such work, and, we hope, blazing a trail for many others of means. This work has already resulted in the formation of a church, through the Sunday school method, with several other such churches promising an early appearance. The twin needs of men and money, however, will surely yield to the determined prayer of our people, who are awakening to the possibilities of Texas as a Congregational field.



In Colorado, also, there are calls for enlargement. In traveling from Cripple Creek to Denver, our efficient home mission superintendent, the Rev. Horace Sanderson, pointed out six towns having a combined population of about three thousand, in none of which is the gospel regularly preached, and in only two of which are there Sunday schools. These towns are so located that two Congregational pastors could preach the gospel at each of them regularly and with the prospect of ample fruitage. In the excellent report presented at the Colorado Association meeting,

the need for a large extension of the work was shown to be imperative.



We must enlarge our bounds; broaden and deepen our sympathies; increase our gifts, and give our-

selves with greater abandon to the furtherance of our home mission work in all the states. It is a time for the enlargement of our interests and the intensifying of our faith and the quickening of our zeal.

D. O. S.

MISSIONARY MESSAGES TO THE YOUNG MEN OF THE TWENTIETH CENTURY

The Actual Arena

BY REV. CHARLES A. JONES

THE Actual Arena involves what young men are to-day doing for missions and missionaries as men *for versus* of the Twentieth Century. The Actual Arena is no freak of the imagination. It is somewhere, something, somebody in mission fields or as live missionaries or else supporters of missionaries that by generating a thought or dictating a message or by doing some heroic deed is bringing the impossible to pass. "Doing what can't be done is the glory of the living." And valiant scions of a mighty stock are fulfilling this precept in oriental achievements under the American Board and in occidental frontier results under the Congregational Home Missionary Society, proving themselves thereby, not men *of* the century but men *for* the century.

The man *of* the century is an every day product. He moves toward the point of least resistance; is like a chip upon the river, floating—not to victory, success, fame and influence, but to defeat, failure, infamy and dishonor. He is graftily popular with his unscrupulous constituency, for he is into things for what he can get out of them; his component parts are: Graft, greed and grabbing. Men appear to admire him

yet, all too soon, the fawning smile, changes into the curling lip of scorn. He yields precious principle that he may gain selfish ends. A sycophant and trimmer, he spends far more time in ferreting out other's ignoble schemes than in coining choice currency of his own. "As he thinketh in his heart, so is he;" a subject that nobody admires, a character that nobody desires.

In war times, when naval enthusiasts wanted to build Admiral Faragut an iron-clad, he stoutly protested: "Give me a good oak ship and put the iron in the men." Truly, only men of iron and steel do most valiantly the service of the hour and that, not as men *of* the century, but as men *for* the century.

We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To be living is sublime.

The man *for* the century is the product of generations. No mathematician can compute his intrinsic worth. His influence for righteousness is unlimited. He does not move toward the point of least resistance; he stems the tide. Nothing difficult daunts him. He really seems to court the difficult and dangerous. He is like the college athlete on the autumn gridiron who rates that

touchdown the choicest that was hardest for him to gain and that left him winded, strained and bruised, but between the goal posts, prone on his face beneath a network of wriggling legs and arms and heads and feet and bodies, clutching the oval "pigskin" in his opponent's territory—winner. When football becomes less difficult and dangerous, less college men will play it. When life's experiences at home and abroad are stripped of all hardships and made easy, the man *for* the century, like Alexander the Great, will weep for other worlds to conquer. When the frontier, which is on all sides of us, north, south, east and west, ceases to be hard and rough, cold and dreary, hot and barren, punctured with characters that pain, yet surprise, that gladden, yet disgust, with here and there a brilliant manliness that is all but Christian, and there and here a glaring rent of downright beastliness that is all but pagan—when a frontier ceases to be what the frontier in our own land always has been and is to-day, the man *for* the century will at that moment cease to be a Daniel Boone, an Abraham Lincoln, a Marcus Whitman or an Asa Turner, and wanting among their fellows will be Robert E. Speer, Harry Wade Hicks, Don O. Shelton, Doremus Scudder and S. B. L. Penrose—all men *for* the century, even young men who are in the Actual Arena, doing much for missions and missionaries. Verily, there are giants these days whose prowess, financial and practical and spiritual, is in daily use, stemming the ebb and flood tides of these splendid opportunities and glorious achievements at home and abroad! "Send me to the hardest field in your territory;" writes one of these Christian giant athletes.

The man *for* the century recognizes God's claim on him as superior to all other claims. Nor is this an easy task when devious cries arise from mart, forum, classroom and the professions. Very timely is the

major chord sounded by Dr. Endicott Peabody, head master of the Groton School, Massachusetts, who testifies: "The work of missions is the grandest in the world and missionaries are the heroes of the times." When the opportunity to make a very generous contribution to the support of missions and missionaries is offered, that is God's claim on the man who should seize it. When it is a question directed to one's individual soul to himself enter the Actual Arena as a missionary, that is God's claim on the man who should seize it. When it is an urgent request to assume certain financial responsibilities and directly or indirectly support a Gospel trumpeter on the fleeing frontiers of the nation and the world, that is God's claim on the man who should seize it.

Words are but breath; but when great deeds
are done,

A power abides, transferred from sire to
son.

The man *for* the century discerns duty and privilege and marshalls all his unflinching manhood to do it, whatever the cost. Moseslike, he communes with his God "face to face." Enochlike, he "walks with God." Davidlike, he is a man "after God's own heart." Paullike, he acts that he "might gain." You will survey the field, home and abroad, in vain to find any man, bringing things to pass, who is actuated by any lesser motives. And what a splendid sight it is to behold not a few, but many young men in the very thick of the fight, already veterans on the firing line, who are "at it and always at it," serving and sacrificing that the uplifting Christic message may be borne along in the van of modern civilization; who as men *for* the century have a common slogan:

Oh! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages, tell for God!

Young men, Christian athletes in
the actual arena, we salute you!

KING'S TRUMPETERS WHOM I HAVE KNOWN

VIII. REV. ERASTUS CURRY, D. D.

BY REV. W. G. PUDDEFOOT, A. M.

Field Secretary of the Congregational Home Missionary Society

THE subject of this sketch is one of the most remarkable men that I met in my travels,—one that might be called an all-round man, combining a touch of the mystic with a poetic temperament; he was a good mechanic and had a knowledge of medicine. Like many another he had to battle his way through college. Working and learning as he went, he came through victorious. On one of his early fields he found a colony of Englishmen in the deep forests. They were well nigh helpless, not knowing the first rudiments of pioneer's life. Dr. Curry showed them how to cut down a tree and then how to divide it into sections and finally how to build a log house. It is needless to say that such practical Christianity won its way.

When I first met Dr. Curry he was living on Sugar Island, a fairy land in summer and a fury land in winter;—but as most of the people came from hardy stock, and many from the Hudson Bay territory, they did not seem to mind it much. But no one at that time could have worked successfully as a missionary without an unlimited stock of optimism. He had it.

The people were miles from a doctor and here Dr. Curry proved invaluable. The mail came as it happened. Some one would come from "The Soo," and after a time some one would be told that a letter had been left for him at a farm house some miles away, and when the party to whom it was addressed was going that way he would read his letter. When I called on Dr. Curry he told

me that he was coming to be a neighbor of mine, the neighborhood being seventy miles from me. It was on an October evening that my wife was in the act of drawing down the blinds when she exclaimed, "Why! Why! who is coming up the garden; a man and a woman and several children, and, oh! they have a cow with them." "Oh!" I said, "that must be Dr. Curry. He told me to look out for him, as he would take the last boat and perhaps have to break the ice in Mud Lake to get through." And it was. He was carrying his youngest boy on his back. His first greeting was "Well, Brother Puddefoot, I am in a peck of trouble." "What's the matter?" "Well, the boy is feeling poorly and the railway company won't take the cow." "Oh, that's all right, we will soon fix the boy up, and as for the cow, tie her to a stump. I will keep her a week; milk's ten cents a quart." "Oh, but we must have her on account of the baby." "Well, well, I will send her up tomorrow." The boy's trouble was soon over and Dr. Curry, feeling better after tea, laid his old valise behind the stove for a pillow and took a much needed rest. Their train left between ten and eleven that night. His parting words to me were: "Be sure and come up as soon as you can, for it's a dreadful wicked place. The men work all day on Sunday." "All right, I will come," and then the train moved slowly off, and as its vanishing red lights turned the curve I felt sad in spite of myself. Here was a family of seven, one a baby, going on this long journey, having

to get out of the train in the middle of the night in a new town, among strangers. But they found a welcome in a settler's house, and I sent the cow off in the morning.

My visit to Dr. Curry was one of the most memorable in all my experience. Winter was now on in dead earnest and a winter in the Upper Peninsula of Michigan is no joke. On leaving my train I inquired of a man the way to the parsonage. He proved to be the good man who had sheltered Dr. Curry. "It's over there," he said, pointing to an unfinished house. "Why," I said; "that house is not yet built." "Well, that's where he lives." So picking my way among the stumps I neared the house and heard hammering at the rear end. Going quietly around, for I wanted to surprise Dr. Curry, I peered over the partition and said: "Howdy, Brother Curry." "Why! Brother Puddefoot! I am delighted to see you." "What are you doing?" "Why, I am building a kitchen over Mrs. Curry's cookstove. You see we had to begin among the stumps. It was rather hard on rainy days and the stove began to rust. Thought t'was handy for chips, but you know how it is with women, my wife did not like to see her stove getting spoiled, so I am covering it in." "Why did you not make a larger room?" "Well, Brother Puddefoot, I'll tell you. I had no more money, and lumber is very high here. The wood around is mostly hard. Why, I had to piece the cow shed out with the organ box and bossy has to crane her head in and give it a twist to get in. But go into the house; Mrs. Curry will be delighted to see you."

And indeed I had a royal welcome. But how shall I describe the house. Nothing but the studding was up; as yet there was no chimney; the stovepipe ran out through an opening in the window, with two tin pie plates to keep the sash from burning.

After supper we laid out our plan of battle. I was to stay three Sundays and preach every night but Saturday. After singing some hymns Dr. Curry said: "You will be getting tired," and putting some forks in his mouth and taking some quilts from the home missionary barrel he had a partition made and said: "There is your bed-room." The night was very cold and stormy and I kept most of my clothes on. I remember making some ducks on the window with a tenpenny nail. The frosty ducks did not thaw out while I stayed. In the morning the children stood laughing at me as I stood breaking the icicles off my mustache and letting them drop on the stove. "'Twas a pretty cold night," said Dr. Curry, "Yes," I said; "and I heard your little Warren coughing a great deal." "I am anxious to get the plaster on on his account." I went up stairs and saw the snow in places on the floor. I had just come from a home where luxury was the rule, and I remember the room given to me with its gilded pipes and steam heat, and the damask rose in my ewer. At such times thoughts fly like lightning and I went down the stairs three at a jump. "What time does the next train start for the south?" "In about an hour." "Well, I am going to take it." "Why, you can't get back to-night, Brother Puddefoot, and I thought you were going to speak for me?" "So I am, so I am, but I am only a hundred and fifty miles away," and off I went.

It was late that night before I reached Manistee and I could not sleep, for now that my first ardor had abated, I began to think. I might have started on a fool's errand. I tried to think that perhaps Dr. Fairfield was sick, and then I thought he would say "I would like some other time, Brother Puddefoot." "But my subject is advertised and I have a course of historic sermons for the evening services." So

I tossed about all night. I could hardly eat my breakfast. I soon made my way to Mr. Peters' house and the good man came to the door himself. "Where did you drop from?" he said. "North Pole," I replied, for I caught by the tone of his voice that I was welcome. "Well, this is providential. The Doctor is flat on his back, sick." I was so wrought up that I exclaimed, "Oh, thank God for that! No, no, I don't mean that, but that I can speak for him." "Yes, yes, but you look tired. Come and have some coffee." Then I made a breakfast.

After the service the people were vexed because a collection was not taken up. How often that has happened. But Mr. Peters, handing me a twenty dollar bill, said: "We will see to it that the house is finished by the New Year." Some one else gave me money and a man on the road driving reined up his horse and said: "Ain't you the man that spoke yesterday? I ain't no Christian, but I believe in that kind of religion" and handed me a dollar. "G'long," and off he went. Mr. Peters did better still. "Does Brother Curry have a daughter old enough to go to college?" "Yes." "Tell her I will send her and pay all expenses, clothes and traveling." "My," I said; "Curry will dance without music." "Have you one?" "Yes." "Then I will send her, too." "Do you know of another

young woman who would like to go?" "Oh, yes, half a dozen." "Well, one more will do this time." Back I went, this time crossing the Straits of Mackinaw behind Indian ponies. When I reached Dr. Curry's the snow was falling thick and fast. I did not stop to knock, but banged the door opened, and never shall I forget what I saw. Curry, with an aporn tied around his breast—one little girl stirring mortar in the wash boiler; another tacking laths, while the little boy was sifting sand. "Well, old fellow," I said, "you are a lucky man." "Yes," he said; "I got the lath and plastered before the west storm came; and what do you think? I cut the boy's hair this morning and I mixed it into the plaster, so I have some of the boy in the parsonage." There was great joy in the house when I told of my experience.

Dr. Curry is still alive. He has published a book, and what is more, did all the mechanical work, even to the electrotyping. Few men have passed a more eventful life, and yet there was a time when he well nigh gave up. Crossing an arm of the bay a storm came on so terrible that he had to crouch behind his buffalo robe and gave himself to prayer. But presently it seemed there was a change, his horse had struck the river's mouth, and an hour later he was preaching to a little group in a log schoolhouse.

IF OBEDIENCE TO THE WILL OF GOD BE NECESSARY TO HAPPINESS, AND KNOWLEDGE OF HIS WILL BE NECESSARY TO OBEDIENCE, I KNOW NOT HOW HE THAT WITHHOLDS THIS KNOWLEDGE, OR DELAYS IT, CAN BE SAID TO LOVE HIS NEIGHBOUR AS HIMSELF. HE, THAT VOLUNTARILY CONTINUES IGNORANCE, IS GUILTY OF ALL THE CRIMES WHICH IGNORANCE PRODUCES; AS TO HIM THAT SHOULD EXTINGUISH THE TAPERS OF A LIGHTHOUSE, MIGHT JUSTLY BE IMPUTED THE CALAMITIES OF SHIPWRECKS. CHRISTIANITY IS THE HIGHEST PERFECTION OF HUMANITY; AND AS NO MAN IS GOOD BUT AS HE WISHES THE GOOD OF OTHERS, NO MAN CAN BE GOOD IN THE HIGHEST DEGREE, WHO WISHES NOT TO OTHERS THE LARGEST MEASURES OF THE GREATEST GOOD.—SAMUEL JOHNSON, *Life of Johnson*, VOL. II, P. 216, LONDON: J. M. DENT.

DAVID BARTON'S DAY DREAM

A Lesson in Personal Responsibility

BY MRS. G. H. RICE

“NO, I won't do it. I am getting tired of constantly being bothered by this begging for benevolences, as they call them. This is the sixth time this year that I have been held up for a subscription for some of the church societies, and it is time it stopped.”

Mrs. Barton listened in pained silence as her husband spoke these words. She had learned him well enough during their married life to avoid urging the subject after this emphatic statement. They had returned from the morning meeting of the fashionable church with which they were identified, and David Barton was not in the best of humor. The minister had presented a masterly appeal for the work of the Home Missionary Society, but the response of the audience had not shown such sympathy with the needs of the organization as the pastor had a right to expect from his wealthy membership. As David Barton passed from the church one of the missionary enthusiasts had presented him with a subscription slip asking him to use it in making a larger pledge. It was this bit of paper, presenting the needs of the society, that had stirred him to anger.

Three years before this time the Bartons had removed to the city from the little town of Fairview out in the state. They had been workers in the little home missionary church in the place and knew very well how essential the annual appropriation from the society was to their financial welfare. They had engaged in many anxious discussions as to ways and means when the

church had been notified that the amount of missionary aid must be reduced. It was in such gatherings that David Barton had received the inspiration to larger giving until he was known as the largest supporter of the Fairview church and an ardent advocate of missions in all of its phases. But with all his ardent support in those times his gifts were very small compared with what he was able to give to the work on this present Sabbath if he had been minded to do so.

When they removed to the city they had brought their church letters with them and placed them at once in this church of their choice. Mrs. Barton had entered into the activities of the organization and had soon become one of its most valued workers. She had brought with her a vigor and ability born and cultured in the adversities of home missionary surroundings, and had shown a larger value because of this training. Her husband had plunged at once into the business activities that had drawn him to the city, and had speedily been swept into the current of commercialism which rushed and whirled all about him. He would not admit that he was any less of a Christian because of this fact. He attended the church services regularly and paid liberally on the pastor's salary. He did not see that his wife had gained while he had lost in spiritual life, and would not have been pleased if such had been intimated. Mrs. Barton recognized it, however, and the pained expression that passed over her countenance as she listened to his refusal to use the subscription slip was more the result

of this knowledge than of his words. She missed the old ardent expressions of devotion to the cause; she watched the sense of duty as it supplanted the sense of privilege, and knew only too well that the first retrograde steps are taken when the motive for missionary giving is anything less than love for lost souls. She was not much surprised when her husband spoke as he did and the subject was dropped without further reference to it.

Sunday afternoon was a favorite time for relaxation and Mrs. Barton soon retired to a cozy nook in the library, while Mr. Barton stretched himself on a couch in his den. A delicious, half-asleep condition soon overtook him, in which he was oblivious to his surroundings without his brain becoming any less active. As he lay there visions of present success passed before him in pleasing sequence. He had prospered beyond his largest hopes since entering into the commercial life of the city, and several large deals now on hand would, if successful, place him well up in the list of local financiers. He thought with pardonable pride of the fact that this position had been gained without invoking questionable methods. No one could accuse him of having turned a dishonest penny. He had been a shrewd business man, quick to take advantage of the market, but he had dealt fairly with all mankind and his wealth was honestly his own.

But as he dwelt on these things they seemed slowly to pass from his mind before the movement of another vision that was entering. As clearly as if he had seen it but yesterday the familiar interior of the little church at Fairview came within his vision, and—passing strange—he saw gathered about the platform the score or more of familiar faces with whom he had been associated three years before. How every one of those faces appealed to him! They had become somewhat dimmed

in his memory during the rush of his metropolitan business life, but now, as each one of them sat before him in clear perspective, he realized as never before how dear they were to him. There was good old Deacon Richards, with his white hair a halo of glory about his benevolent face—that face that had borne the seal of patience and courage when others had gone down before the adversities of the situations they were called to face; George Wright and Samuel Markham, the two trustees with whom he had so often sat in kindred meetings and grappled with the problems before which these men had stood like heroes; and gathered about them were those men and women, each of whom had a warm place in his heart when among them. There were not quite as many of them as of yore, and he noted with a pang the absence of some whom God had taken out of the ranks. As he dwelt on the vision, Deacon Richards began to address the meeting:

“Brothers and sisters, we have to face the problem of our home missionary appropriation to-day, and if I did not know that God is able to supply all of our needs, I, for one, would not dare to face it. Our appropriation had been cut fifty dollars and I have written the superintendent only to get an assurance that it is the very best the society can do for us. Has any one anything to offer by way of suggestion?”

Trustee Markham rose. “I fear greatly, brethren, that we have reached the end for us as a church. We cannot ask our pastor to remain upon such a reduced salary as this will mean. I know that he has needed every dollar we have paid him during the past year to make ends meet, and our present crop failure will not make it any easier during the coming months. I am ready to sacrifice to keep the church open, but I cannot see how it can be done.”

Others rose when he had finished

and spoke in the same strain. Each one seemed to voice a condition of anxious hopelessness which David Barton seemed to feel with them as the vision grew. And then—What is this that George Wright is saying?

"If we only had David Barton back again! How much he would mean to us right now."

"Yes, that is so. We have never needed his counsel and aid as much as now." There was a deep tone of sadness in the good deacon's voice as he spoke the words.

"But must we give up? Is there not some way to go on? Think of our boys and girls. For their sake this church ought never to be closed. They are at a place where they need it as they never will again." Barton saw the tears come up into the eyes of the little church clerk as she spoke the words.

"The Lord's arm is not shortened that He cannot save," replied the deacon, courageously. "Hadn't we better just gather down here before Him and tell Him all about it?"

One after another they dropped on to their knees, and, in his luxurious home in the city, David Barton listened to the words of the old deacon's prayer.

"Blessed Father," he prayed, "We've come to bring our trouble to you to-day. We've felt your sustaining arm about us as a church so many times that we've learned to look and long for it, and, our Father, we don't believe you are going to disappoint us to-day. And yet, Father, as much as we love this church, we do not want your aid unless you can use us. If there is any way in which you can get honor and glory out of our service just give us another chance to serve. But if you want to set us aside we would only say, 'Thy will be done.' But, Father, unless we may know this, we cannot give up. Hold up our hands, dear Lord, and, if it is consistent to ask it, raise up for us another David Barton."

In his city home the former companion of these men and women heard sobs from different hearts as the people responded, "Amen," and then the quiet voice of the deacon broke the silence that brooded over the kneeling forms.

"Brethren, let us go home and leave it all with the Father. We can do nothing, but He is mighty to help us."

They arose and quietly left the building, and David Barton suddenly found himself very much awake. Could it be possible that there was a message from God for him in the dream? Could it be that this mother church of his was in such financial straits and he but recently in anger over a solicited subscription for home missions? The love for this church and people, which had been asleep in his heart, now swelled up again into full vital expression, and the home missionary responsibility at once became personal with him. It was his church—the church that had nurtured and loved him; the church in which he had pledged his vows to the woman of his choice; the church out of which he had followed the body of their first little one to its last resting-place; the church which he now realized was holding some of the most tender and sacred memories of his life; this church was facing a hopeless future. Would he see it closed? Never!

He sprang to his feet and reached for his hat. Very probably he would find his pastor in the study at the church, and he turned to him. He was greeted cordially at the study door.

"Tell me,"—he came to the point at once—"do you know anything, about the condition of the church at Fairview? You remember that we came from there to this church, and I have been given reason to-day to believe that it is not all well with them."

A shade of sadness passed over the pastor's face. "I am one of the state

home missionary committee, and we have promised Fairview all we can possibly allow. There are fifty small churches in the state suffering in their work for need of funds and we have to make the best appropriations among them that our funds will allow. It is altogether probable that the Fairview church will be closed unless aid comes from some source that we do not know of. Many others of this number may also be forced to do so unless our larger churches come to the rescue."

The blood slowly mounted into David Barton's face. The deep sense of shame that overwhelmed him sank down into his soul. Then and there he laid that soul bare before his pastor and told him of his growing lack of interest in missions, induced by the commercial spirit that had taken possession of him. He told him of the anger of the morning, of his failure in Christian spirit, and he humbled himself before his God in penitence. As he left the study the pastor spoke a parting word:

"Remember that God needs just

what you can give for the sake of these churches."

"I will remember," he answered, as he turned homeward.

When he re-entered his den he did two things. First, he wrote a hearty letter of sympathy and love to his old fellow-laborers in the church at Fairview, and enclosed a check for the amount they needed to carry on the work. Then he found the subscription slip that had caused his anger of the morning and pinned to it a check for the amount that he really believed God would have him give for home missions. This he gave to his wife, telling her the story of his dream and the results.

The city church from that time felt the power of David Barton's service in a way they had not known before, while the little church at Fairview repeats with larger faith, "God moves in a mysterious way His wonders to perform." Their David Barton had been raised to them in answer to the prayer of the deacon.

Evangelism in West Florida

We have before this called attention to the evangelistic campaign of ministers in West Florida, under the leadership of Superintendent Gale. We hope to have a full account at an early date. Meanwhile, Rev. D. A. Simmons, of Westville, furnishes this interesting sketch of some of the features of the campaign.

My home church, Westville, was the Pentecostal gathering place for the various workers. Here they met on a Saturday in June and continued in a series of meetings for prayer and consecration during the week. They were thus preparing themselves for the campaign. Organization was perfected; committees appointed. The power of the Spirit was felt, and the brothers went forth with hope and zeal. Then

followed a co-operative work on the entire field. There has been a noticeable absence of emotionalism, in the sense in which that term is used in the South. Florida has felt the effect of the crisis through which Christianity has been passing for the last few years, and it also feels the effect of the victory. West Florida, though somewhat removed from the pulsating arteries of the world's thought has felt the effect. But all is changed now. I cannot sum up and put into black and white any analysis of this spiritual fire which is kindling an ecumenical revival of the faith of our Fathers, a faith shorn now somewhat, may be, of its superfluities, but intact in all parts that go to save men and women through the all-sufficient grace of God. Florida has suffered its share during the crisis. Our hearts have been sad because of coldness and indifference. But the people are now turning to God as never before, and our churches are crowded with those who are hungry and thirsty for the Gospel.

FROM THE FRONT LINE

The Sociological Census

IT IS wise for every church to know the conditions of the field which it occupies. It is especially well to do this if it means that the church, acting upon its knowledge, shall organize its forces to correct evils that exist, and to change conditions for the better. As a matter of enlightenment to our readers we select some items from a sociological census instituted by one of our western home missionary churches.

Number of families, 164; bachelors' quarters, 29; owning their own homes, 100; number of families in the same house for one year or less, 112; two years or more, 42; five years or more, 9; ten years or more, 1; number of children, 278; two years and under, 48; in Sunday school, 100; between three and sixteen not in Sunday school, 107; sixteen and more not in Sunday school 23; population, 804; American, 239; foreign, 67; (Germany, Canada, Sweden, England, Norway, Wales, Ireland, Australia); churches, 2; church preference of heads of family, Catholic, 31; Lutheran, 30; Methodist Episcopal, 18; Christian, 18; Episcopal, 16; Congregational, 15; Presbyterian, 14; Baptists, 12; United Brethren, 2; Free Church, 2; Free Methodist, 1; German Methodist, 2; Unitarian, 1; saloons, 5; spirits consumed per month, $7\frac{1}{2}$ barrels; beer consumed per month, 256 half barrels. Here is opportunity for more than one kind of Christian endeavor.

Testimony From a Washington Worker

We are in receipt of much evidence that the recent gathering of the American Board on the Pacific coast has been not only a joy but also a spiritual benefit to our home missionary workers and their churches. Among others says Rev. Richard Bushnell, of Seattle:

We, Congregationalists of Washington, have been very fortunate during the past month in having the annual meeting of the American Board and the presence of their

devoted missionaries. It was a very great treat for us to see so many well known men of our denomination. It was good to be there, and listen to the kind, brotherly, loving addresses. Even the subject of "tainted money" was so fairly discussed that there was no taint in the language used. Each speaker was kind and considerate for every other; only in such a company of Christian gentlemen could have been heard such gentle words on issue so exciting. After the board meeting for ten days, we had the great privilege of listening to Dr. Dawson, whom God preserve!

Joy in His Work

Rev. John Peterson, of Michigan City, Indiana, reports twenty conversions during the hot days of last summer, and rejoices not unreasonably in this summer harvest. He says:

The toils and labors of the quarter are over, but the joyful memories remain. Never since I became a minister have I felt so happy in the work of the Master as I have this summer. God has wonderfully blessed us during these heated weeks, while other churches have been closed. The fire of the Holy Spirit has burned. The church has been revived. Sinners have been converted, and back-sliders have turned to God. At times we have had meetings every night, while the people sat in church listening to the gospel with tears in their eyes and prayers on their lips. This field has been hard but the work has paid.

Not a Cup of Cold Water But Just as Good

From Rev. J. C. Noyce, of Brewster, Nebraska, we have the following incident apropos of the frontier.

"Uncle Neddie" is a character. He is a Roman Catholic, eighty-four years of age, a widower, hails from the Emerald Isle, and lives by himself in a little sod shanty ten miles from town. I met him the other day for the first time. It was one of his rare visits to town and made in a scorching sun. He had known my predecessor, and had even followed his advice in leaving off his all too-frequent drams. An invitation to

come to the parsonage and rest up was refused with a promise to come "some time." A little later as his bent form was seen making its way to the courthouse, a happy thought struck us. Hastily making some cool sweet lemonade, we hurried out, overtook our friend, and proffered him the refreshing beverage, which was thankfully received. We have heard since that the preacher had made a friend, and that Uncle Neddie never tires of telling about his drink of refreshing lemonade. How little it takes to make people happy!

"We have been here since January, and you are the second person who has called in six months," said the wife of a "Kindaid" homsteader. And there are others worse off socially than this lady. It becomes a real treat to go into some of the isolated and neglected homes and bring a little good cheer.

Over the Border

Rev John Brereton, of Springfield, Missouri, has listened to a cry for help from over the Arkansas border, and reports a fruitful outcome. He says:

The quarter has been an eventful one. An opening at Hutting, Arkansas, was promising enough to justify me in securing a supply for my home work here at Pilgrim church, namely, Rev. C. B. Enlow, an Oberlin and Chicago man, and crossing the border I spent three months at Hutting, organized a church of about fifty members, erected a five thousand dollar edifice, containing auditorium, library, reading room, and Sunday school room. Also secured a parsonage of five rooms and a salary of one thousand dollars pledged, all clear. Though not much nearer to bringing my own field to self-support, I feel it has been of some value to plant another church, self-supporting from the start.

The Washington Boys and Girls

We have some boy and girl readers that we know of. We would like more, and mean now and then to remember their tastes in making up our monthly menu. Here is a lively picture of summer life as it comes to boys and girls of Washington state. Says Rev. H. B. Hendley, of Tacoma:

The summer is over and gone; the autumn has begun. To-morrow we have our Rally Day in the Sunday school and shall welcome back again those who have been away in camp and on farm and hop field. Many of our people add to their yearly income by sending out mother and children,

both small and large, into the teeming fields during the summer to pick the crops of small fruits, berries and hops, that are grown so extensively in the neighboring country. They go in all sorts of ways, but most of them have a large tent, which the families occupy at night, weary with the day's work and the hot sun, but happy and full of fun, comparing notes as to who has gathered the most during the day. With the baskets of fruits or hops they have also gathered that for which they receive no equivalent in money, but which will prove to be better than money in the long winter months to come. For all return with sun browned faces, with new health and strength from this gypsy sort of life, ready with fresh zest to take up the fall work at home or at school. But there is a serpent in every Eden. Where the families go together in this way, it is a good thing, giving the boys and girls a taste of country life and scenes that are good for them. But where the young people are allowed to go alone in the hop fields without father or mother to keep them straight, it is a source of harm and temptation; for while some of the farmers are careful whom they have to work for them, many care for nothing but to get the best help, or to gather the most crop, and the young people meet with all kinds of characters, including Indians and the scum of our large cities. We take such care as we can that evil shall not follow.

A Church Home for the Sick

More than one church on the Pacific coast has its sympathy drawn upon heavily by the invalid population from the North. It is a peculiar opportunity for the ministration of Christian help and comfort. Says Rev. George Robertson, of Mentone, California:

The need of more and more facilities for the care of tuberculosis patients is growing every year. I am sorry to say that many who come here have passed all hope of recovery. They live with a measure of comfort in the warm golden sunshine until they go onward over the divide. We need some generous man or woman, or men and women, to set apart a large sum of money to establish a home for the needy sick. Who will lead the way? I am convinced there is money in the possession of God's people ready to be devoted to that work if they only knew where it could be safely and wisely placed. A home for sick Congregationalists on this coast, well located as to climatic conditions, would help to set at rest the parent, or husband, or wife, who send their sick far away to the Pacific coast.

WOMEN'S WORK AND METHODS

Suggestions in Confidence

I AM something of a missionary traveler, and many kind friends have I met on my journeyings. How many acts of courtesy and thoughtfulness I recall! I am wondering if our good women workers will mind if I offer a few suggestions relating to the comfort of missionary speakers.

Any woman who attempts such work expects discomforts and tries not to mind them; so much more the reason for looking out for her. Is your station a strange one to her? Would it not be possible for some one to meet her? And don't necessarily look out for a woman wearing a bonnet and having white hair. The person you are after may have on a jaunty and becoming hat. Then has she come some distance? Just a cup of hot tea would be refreshing. Be sure and let her know beforehand how long you want her to talk. Some talks have to be worked on the accordion principle—drawn out and shut in. She may, in her uncertainty, have prepared for half an hour, and to cut on the spur of the moment, to fifteen minutes, disturbs her, though you may not notice it and prevents her from being at her best. She wants to be at her best for your sake and for her own and for the work's sake.

Has she quite a distance to go to reach home? Does it mean postponing her supper till a late hour or at best a cup of railroad station coffee? Would one more cup of tea be too much for you to serve her? I know our women are often anxious over the *meeting*. I am grateful that they are; but don't fail to think of her who comes to give the meeting inspiration. I say this not in criticism, but by way of suggestion.

In a Nutshell

The above is the happy title of a beautiful red-covered envelope leaflet of eight pages, issued by the Woman's Home Missionary Union of the New Jersey Association. In a series of forty-three questions, each of them followed by a brief carefully condensed answer, the entire work of the five Homeland Societies is outlined, and the help extended by the New Jersey State Union to each is clearly described. Just why it is that a series of questions and answers are ten fold more likely to be read than the same space devoted to a statement of facts is one of the mysteries of the human mind; but, so it is, and the New Jersey ladies have taken admirable advantage of this fact in the preparation of their leaflet. We would that every State Union might have this leaflet before them as a pattern for a similar publication. We are unauthorized to say so, but we have not a doubt that the New Jersey Union would cheerfully respond to any call from a sister union for a copy of this attractive document.

New York State Union

The Woman's Home Missionary Union of New York State has held its twenty-second annual meeting. Thirty-four new auxiliaries have been added during the year, making a total of three hundred and ninety-six in a state with three hundred and three Congregational churches. The treasurer has received \$13,538.36 a gain of \$923.47 over the previous year and of more than \$2,600 during the past three years. During the twenty-two years since the organization of the union, \$186,065.84 has passed through the hands of the treasurer for our National Homeland work.

From the Connecticut State Union

Hoping to meet what has seemed a lack of devotional spirit, the Connecticut Union has printed a number of prayers which can be used in women's meetings, being either committed to memory or read. Such a plan can hardly be as satisfactory as the ex-

tempore prayer, but in the absence of women willing to take such a part this may prove a not unacceptable substitute. The Union also propose issuing each month a Union Bulletin to contain interesting missionary items, matters they desire to bring to the attention of their auxiliaries, suggestions regarding articles in current publications bearing on home mission work—in short, anything interesting, pointed and brief.

A FEW HINTS AS TO THE USE OF "LEAVENING THE NATION"

BY MRS. W. J. VAN PATTEN, BURLINGTON, VERMONT

THE VALUE of historical study in Home Missionary programs has been clearly demonstrated by the use which more than half the Auxiliaries of the Vermont State Union have made of "Leavening the Nation." Sixty of the one hundred and seventeen auxiliaries followed the study last year, using the outline given below, and thus far this year nine other auxiliaries are taking up the same study. The papers called forth were very carefully written; a time limit for different subjects must vary, but no one occupied more than ten minutes; some of the topics were considered in a five minute paper; many of them were given in eight minutes. In one auxiliary thirty-five different women took part in these programs during the eight months' study, and all expressed themselves as very much interested in their work. They certainly proved this by the interest they stimulated in others. One hundred and fifty-three copies of the book have thus far been sold to auxiliaries. (The Student's edition in paper at \$.40 a copy is the one used). These have been purchased in lots of ten and twenty copies each and sent to the auxiliaries by the chairman of the State Program Committee. The auxiliaries using the book have always found individuals in their membership who would purchase the copies for the benefit of the auxiliary study, and thus avoid taking from the contribution for the regular work. Reports of the increased interest in mission study which has been the result of this effort come from every auxiliary where the work incident to such a course has been thoroughly done.

It is not possible in the limited space at

command to give a complete bibliography of Home Missionary literature, but individuals and societies making use of "Leavening the Nation" as a basis of Home Missionary study, will find the following named books of special value for reference. "Applied Christianity," Washington Gladden; "American Problems," Joseph A. Vance; "Better New York," W. H. Tolman; "Black Rock," Ralph Connor; "Battle with the Slum," Jacob Riis; "Christianity in the United States," Daniel Dorchester; "Call of the Home Land," A. L. Phillips; "Christianity and Social Problems," Lyman Abbott; "Down in Water Street," S. H. Hadley; "Expansion," Josiah Strong; "Heroes of the Cross in America," D. O. Shelton; "Heredity and Christian Problems," A. H. Bradford; "Hand of God in American History," R. E. Thomson; "Heroes in Homespun," W. E. Barton; "Louisiana Purchase," Hitchcock; "Modern Cities," S. L. Loomis; "Minute Man on the Frontier," W. G. Pudefoot; "Mormon Delusion," M. W. Montgomery; "Next Great Awakening," Josiah Strong; "New Era," Josiah Strong; "The Negro," T. N. Page; "Our Country," Josiah Strong; "Pioneer Days in Kansas," Richard Cordley; "Social Law of Service," R. D. Healy; "Social Salvation," Washington Gladden; "Twentieth Century City," Josiah Strong; "Under Our Flag," A. M. Guernsey; "Up From Slavery," B. T. Washington; "Marcus Whitman," W. A. Mowry; "Story of the Churches," Episcopalians, Baptists, Congregationalists, Methodists, Presbyterians. "Religious Life in America," E. H. Abbott; "American Christianity," L. W. Bacon.

OUTLINE OF HOME MISSIONARY STUDIES

BASED UPON "LEAVENING THE NATION" AS USED BY THE
AUXILIARIES OF THE VERMONT STATE UNION

FIRST STUDY

The Preparation--New England in 1798--The Early West

I The divine plan in the discovery and early history of America, as the author understands it. "LtheN" pages 11-12.

II Attempts of Spain and France to colonize, and the permanent settlers of America. "LtheN" pages 12-19. Other references: "American Christianity," L. W. Bacon, pages 6-29; "Congregationalists in America," A. E. Dunning, pages 87-101; Fiske's "Beginnings of New England," pages 55-103.

III The Great Awakening and the Home Missionary Movement, "LtheN" pages 20-32; "Congregationalists in America," pages 238-264.

IV The plan of Union (Presbyterian-Congregational) and its results, "LtheN" pages 36-41; "Congregationalists in America," pages 318-334.

V The Early West and Home Missions, "LtheN" pages 33, 34, 41-46; Schouler's "History of the United States," Vol. I; pages 223-227. Memoirs of David Brainard, chapter V.

SECOND STUDY

The Northwest Territory and Home Missions

I Ordinance of 1787, "LtheN" pages 47-48. Other references: Fiske's "Critical Period of American History," pages 203-207, Schouler's "History of the United States," Vol I; pages 73-100.

II The Northwest Territory Continued (with map exercise). Boundary, Size, Settlement; "LtheN" pages 49-54. "Congregationalists in America," pages 419-423.

III Organized Home Missions in Ohio and Indiana; "LtheN" pages 55-65. "Origin and Work of Home Missionary Society," published by the C. H. M. S. "Making of Ohio River States," S. A. Drake; pages 155-248. "Congregationalists in Indiana," "Home Missionary" Magazine, January, 1903.

IV Illinois and the Illinois Band; "LtheN" pages 65-72. Home Missionary Magazine, January, 1901.

V Early History and Present Conditions of Home Missions in Michigan and Wisconsin. "LtheN" pages 73-86. "Michigan" in American Commonwealth Series.

THIRD STUDY

Louisiana Purchase

I Beginning of Missions in this Region. "LtheN" pages 87-137. The Purchase; The Country it Gave Us. "LtheN" pages 87-90. "Review of Reviews," May, 1903—"How We Bought the Great West," Brooks, in "Scribner's" November 1903. "Century Magazine," April and June, 1904. "Home Missionary" Magazine, April, 1904.

II Missouri; "LtheN" pages 90-104. Settlement; Beginnings of Missions at St. Louis; Extension of the Work; Obstacles. "Home Missionary" Magazine, September, 1902.

III Iowa; "LtheN" pages 94-103. Settlement; Early Preachers; Iowa Band; Constituency and Results; "Home Missionary," September, 1904.

IV Kansas; "LtheN" pages 104-116. Struggle for Possession; The Kansas Band (Congregationalist for July 23, 1904); Type of Men who Laid the Foundation of the States; "Home Missionary," June, 1903.

V Nebraska; "LtheN" pages 116-119. Settlement; Rapid Growth of Omaha; Reuben Gaylord. Other references: "Heroes of the Cross in America," by Don O. Shelton.

VI The Dakotas. Joseph Ward; "LtheN" pages 128-137. "Heroes of the Cross of America;" The Yale Dakota Band.

FOURTH STUDY

The Louisiana Purchase Concluded

I Wyoming; "LtheN" pages 138-142. Geography and History; story of Christian Work; Beginnings of Congregationalism in Cheyenne; Extent and Success of Home Missions.

II Idaho; "LtheN" pages 142-148. Location and History; Struggles for Statehood; Lawlessness and Mormonism; Catholic Missions; Lumber Camps; The Coeur d' Alene Camp; "Home Missionary" Magazine, December, 1903.

III Montana; "LtheN" pages 148-152. Wister's "The Virginian;" Mingled Elements of Settlers and Social Conditions; Missionary Success and Problems; "New England Magazine," February, 1900.

IV Colorado. "LtheN" pages 153-164. Colorado College; Congregationalism in Denver and Colorado Springs; Joseph Pickett and other Leaders.

V Oklahoma; "LtheN" pages 165-172. Settlement; Development of Religious Interests.

FIFTH STUDY

The Southern Belt

I The South; "LtheN" pages 173-178. Condition of Settlements in Virginia, Maryland, The Carolinas and Georgia; Effects of Slavery; Religious Conditions; Denominational Divisions; Difficulty of the Work after the War. Other references: Woodrow Wilson's "History of the American People," Vol V, Chapter I.

II The American Missionary Association. "LtheN" pages 179-183. Its Organization, Policy, Leaders and Work. For further information write Miss D. E. Emerson, 4th avenue and 22nd street, New York.

III Denominational Missions in the South; "LtheN" pages 184-192. Congregationalism in Georgia and Florida; Central Church at Atlanta; Religious Possibilities of the New South. Other references: "Home Missionary," March, 1902, page 264; September 1902, page 203; December, 1904, page 259.

IV The Pacific Northwest; "LtheN" pages 93-207, Marcus Whitman and His Work. Other references: "One Hundred Years of Home Missions," by Newell Dwight Hillis; "George H. Atkinson, His Life and His Work;" "Oregon," by William Barrows.

V Washington; "LtheN" pages 207-212. Its Growth and Birth of Yale Band; Cushing Eells and Whitman College; Present Conditions. See reports of American Board meeting at Seattle.

SIXTH STUDY

"The Mexican Cession"

I California; "LtheN" pages 213-227. How California Came to be a Part of the United States; Discovery of Gold in 1849; The Effect on Population; See Article in Hunt and Merchant Magazine, "California, Past, Present and Future; Ordination of Missionaries in New York for California (1848); Southern California.

II Utah; "LtheN" pages 228-140; Origin of Mormonism—Its Tenets; A Public Menace. Other references: "History of American Christianity," by L. W. Bacon; "Utah," published by Congregational Education Society; "Home Missionary" for May, 1905.

III Organization of New West Education Commission; Its Work; Merged in the Education Society.

IV New Mexico; "LtheN" pages 240-246. See also "Congregational Work," October, 1905, page 4.

SEVENTH STUDY

Alaska—The Islands—Immigrants—New England To-Day

I Alaska; Its Purchase; Its Value; Its Value to the United States; Story of Pioneer Work; "LtheN" pages 249-252. Present Missions; Cape Prince of Wales Mission, by the American Missionary Association; "Home Missionary" for December, 1903.

II Cuba; "LtheN" pages 252-257. The Cuban Welcome; Its Significance; Present Missions. Other references: Leaflets on Cuba published by the C. H. M. S.

III Porto Rico; "LtheN" pages 257-261. Dr. Beard's Report; Present Division of the Work between Congregationalists and Presbyterians. Other references: "American Missionary," February, 1904; May, 1905 and September 1905.

IV Our Immigrants; "LtheN" pages 262-282. Other references: "Home Missionary," June, 1904; October, 1903; Leading Articles; and constant increasing literature.

V New England To-Day; "LtheN" pages 283-302. Other references: Dr. Emrich's Article in "Home Missionary," November, 1904.

EIGHTH STUDY

Woman's Work—Fruits of Home Missions

I The Beginning of Woman's Organized Work; "LtheN" pages 303-305. Different Denominations Participating; pages 305-314; Services Rendered by Home Missionary Women; "LtheN" pages 314-315.

II Organization of Woman's Home Missionary Unions; Organization of the Vermont State Union and something of its Gifts and its Work.

III Fruits of Home Missions. Select your best reader and read nearly the whole chapter; "LtheN" pages 330-352. It is an inspiring summary.

Use the best Home Missionary hymns in each of the meetings. Select scripture appropriate, and this will have proved for you, as for the women of the Vermont Union, one of the most profitable series you have ever followed.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

October, 1905.

Not in commission last year.

Adams, Herbert G., Revillo and Albee, So. Dak.
Benedict, Arthur J., Tombstone, Ariz.
Cram, E. E., Renvil e, Haase and Max Baes, No. Dak.
Davis, Daniel S., Sandy, Utah; Dawson, William T., Armour, So. Dak.; Detch, Albert G., Indianapolis, Ind.; Dickson, John W., Stillwater, Minn.; Duncan, Calvin W., Hoidrege, Neb.
Essig, William F., Walla Walla, Wash.
Gasque, Wallace Gilmore, Ga.
Hadden, James F., Calhoun, Ga.; Hanna, John T., Bertha and Clarissa, Minn.
Isaacs, William J., Spencer, Neb.
Jones, John L., Ione, Ore.
Kaufman, J. W. I., Pleasant Valley, Wash.; Kozielek, Paul, Detroit, Mich.; Kraemer, Julius H., Comstock and Westcott, Neb.
Lind, N. J., General Missionary in No. Dak.; Lindquist, August J., DuBois, Penn.; Long, Joseph B., Nogales, Ariz.
McDougall, George T., Challis, Idaho; Mote, Henry W., Chokio, Minn.
Preston, Charles W., Lincoln, Neb.
Richardson, William T., Pearl, Idaho; Riggs, George W., Condon, Ore.; Roberts, Owen W., Bryant, So. Dak.; Ruddock, Charles A., Lyle, Minn.
Shull, Gilbert L., Crawford, Neb.; Shuman, Henry A., Arcadia, Neb.; Smythe, Charles M., Hubbard,

Ore.; Starring, George H., DeSmet, So. Dak.; Stover, W. B., Alva, Okla.; Stutson, Henry H., Biwabik, Minn.
Tillman, William H., Atlanta, Ga.; Todd, H. C., Granite Falls, Minn.; Tre Fethren, Eugene B., Ipswich, So. Dak.
Weidman, Milo R., Longpine, Neb.
Young, Arthur G., Colfax, No. Dak.

Re-commissioned.

Bates, George E., Birmingham, Ala.
Cameron, Donald Wibaux, Mont., Sentinel, Butte, Beech Bantry and Upham, No. Dak.; Coffin, Joseph, Atlanta, Ga.
Dick, Guy L., Tolt, Wash.
Ford, Jesse, Baxley, Ga.
Hadsell, Willard L., Hyannis, Neb.; Hart, Frank W., Revillo and Albee, So. Dak.
Johnson, E. H., Marion and Clark City, No. Dak.
Kirker, J. K., Anamoose, No. Dak.
Leavitt, Darrow E., Deering, Granville and Riga, No. Dak.; Ludlow, Thomas V., Lawnview Okla.
Spangenberg, L. F., Hensler Gains and Big Bend, No. Dak.; Spittell, Jabez, Estelphine, So. Dak.; Switzer, Miss A. E., Dayton, Wy.
Welles S. B., Esmond, No. Dak.; Worrell, W. B., Anadarko and Verden, Okla.
Zeilitz, Johannes, Elmira and Amsdem, So. Dak.

RECEIPTS

October, 1905.

For account of receipts by State Auxiliary Societies, see page 257.

MAINE—\$128.

Kennebunkport, 1st, 4.50; Portland, George Farrington Dow and others, 75.50; Saco, 1st, 40.

NEW HAMPSHIRE—\$172.62.

Claremont, 38.50; Manchester, 1st, 82.81; New Ipswich, Proceeds of Children's Fair, 3.07; Pittsfield, C. E., 7 Plainfield, Mrs. S. R. Baker, 5; West Lebanon, 10.24.

F. C. I. and H. M. Union of N. H., Miss A. A. McFarland, Treas., Orford Aux., 3; A Friend, 3; Sanbornton, 20. Total, 26.

VERMONT—\$143.07.

Bennington, C. H. Cone, 10; Benson, 3; Brattleboro, G. H. Clapp, 10; Burlington, M. R. Englesby, 50; Hartford, A Friend, 10; Lyndon, Dr. L. W. Hubbard, 10; Montpelier, Miss E. B. Rublee, 2; St. Johnsbury, Mrs. O. W. Howard, 10; Strafford, Friends, 3; Vergennes, 10; Westford, 6.25; Westminster West, 13.32; W. F. Buxton, 5; Woodstock, A Friend, 50c.

MASSACHUSETTS—\$2,737.91; of which legacies, \$218.81.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas., by request of donors, 191.00; Amesbury, Union, 11.75; Amherst, A Friend, 25; Attleboro, 2nd, 158.52; Boston, Mrs. M. S. Bennett, 100; J. P. Bradley, 10; Dr. J. E. Goldthwait, 10; Wood, 250; Brookline, Mrs. E. F. Goodell, 100; Mrs. E. C. Newton, 10; Dorchester, 2d, 156.01; Draught Centre, 8.60; Essex, Ladies Soc. and S. S., 11.25; Fall River, Miss M. R. Hicks, 100; Falmouth, 28; Hampden, 2; Haverhill, A Friend, 500; West S. S., 25; Miss A. Chaffin, 40; Holyoke, 1st, J. K. Judd, 100; Lakeville, Precinct S. S., 7; Leverett, C. E., 5; Lowell, Estate of L. R. Parker, 106.66; Millbury, 1st, C. E., 51; Newburyport, Belleville, 57.11; Northampton, 1, Ch. Dorcas Soc., 50; Northbridge, C. E., 5; North Chemsford, Rev. J. B. Cook, 3; Paxton, 1st, 6; Reading, SS.

23.75; Royalston, 4.06; South Dearfield, in memory of Miss H. E. Tilton, 5; South Framingham, J. P. Freese to const. himself an Hon. L. M., 100; Springfield, H. Spring, 10; E. J. Wilkinson, 50; Tewksbury, 12.28; Topsfield, 10.44; Waltham, S. S., 2.59; Whitman, 25.26; Worcester, Estate of James White, 112.15; Union, 20. Woman's Home Miss. Soc. of Mass. and Rhode Island, Miss L. D. White, Treas., for Salary Fund, 215; Natick, 20; Roxbury, Walnut Ave. Ch., 32.79. Total, 267.79.

RHODE ISLAND—\$770.81.

Rhode Island H. M. Soc., J. William Rice, Treas., Providence, Beneficent, Mr. and Mrs. J. William Rice, 105; Beneficent Home Miss. Band, by W. H. M. Assoc. of Mass. and R. I., Miss L. D. White, Treas., 100; E. Barrows, 25; Mr. and Mrs. D. C. Moulton, 500; D. S. and E. C. Parkhurst, 25; M. E. Torrey, 10; Saylesville, Memorial, 5.81.

CONNECTICUT—\$1,070.58; of which legacy, \$105.57.

Miss. Soc. of Conn., by Rev. J. S. Ives, 101.65; Bridgeport, Park st. S. S., 20; South C. E., 7.95; Bristol, 1st, 26.07; Darien, 1st, 50; Goshen, 49; Greenwich, In Memoriam, 5; Groton, S. S., 4; Hampton, 1st, 9.55; Marlborough, Estate of Charles Buell, 105.57; Meriden, 1st, A Friend, 10; Middlebury, 22.55; Middletown, 1st, 33.25; New Haven, Ch. of the Redeemer, Mrs. A. M. Frost, 75; T. H. Barnum, 5; New London, Mrs. M. S. Harris, 100; North Haven, S. S., 16.97; Mr. and Mrs. F. C. Bradley, 10; Ridgefield, C. E., 10; Salisbury, 48.40; W. B. H. M., 13; S. S. Cong. Class, 8.77; Southport, 137.30; South Norwalk, 1st, 50.33; Taftville, 15.76; Thompson, 21.70; Vernon Center, C. E., 5; Washington, 1st, 45; West Hartford, M. O. Richards, 10; Windsor, 1st, 3.58; Mrs. F. V. Mills, 25; Miss A. M. Sill, 25.

NEW YORK—\$355.62.

Bangor, Ch. Mrs. Truman Adams, 10; Buffalo, Mrs. C. A. Walk, 2; S. C. Whittemore, 50; Brooklyn, "S. E. H.," 5; Canandaigua, A Friend, 18; Clayton, 1st

THE HOME MISSIONARY

11; Clifton Springs, Mrs. C. D. Dill, 25; Elbridge, 11; Flushing, 1st, 30.12; Middletown, H. Veltman, 6; Morristown, 15.83; Munnsville, 1st, 0.35; Newark Valley, 1st, 3.32; New York City, Mrs. C. L. Smith, 25; Rensselaer Falls, 27.50.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas., Brooklyn, Tompkins Ave. L. B. S., Mrs. T. R. Davis, 15; Fairport, 20; Homer, Aux., 15; Ithaca, 25; S. S., 11.50; Olean, Mrs. E. Curtis, 5; Richmond Hill, Union Ch. Bible School, 15. Total, 106.50.

NEW JERSEY, \$471.55.

East Orange, "K.," 100; Nutley, St. Pauls, 9.

Woman's H. M. Union of the N. J. Asso., Mrs. G. A. L. Merrifield, Treas., 247.55; Jersey City, 1st, 15. Total, 362.55.

PENNSYLVANIA, \$131.48.

Received by Rev. C. A. Jones, Sugar Grove, 1; Fountain Springs, Christ Ch., 6.35; Honesdale, Mrs. R. T. Searle, 1; Kane, M. Craven, 5; Joshua Davis, 25; Lansford, 2nd Eng. Ch., 16; Minersville, 1st, 10; Olyphant, Welsh, 2; Philadelphia, Mrs. R. S. Weed, 25; Spring Creek, 10.

Woman's Miss. Union, Mrs. D. Howells, Treas., Kane, 20.

Woman's H. M. Union of the N. J. Asso., Mrs. G. A. L. Merrifield, Treas., Philadelphia, Central, 10.13.

MARYLAND, \$25.

Frederick, M. G. Beckwith, 25.

DISTRICT OF COLUMBIA, \$60.

Washington, 1st, C. E., 35; H. A. Southworth, 25.

GEORGIA, \$19.60.

Baxley, Friendship and Mt. Olivet, Surrency, New Home, 1.25; Cedartown, 1; Columbus, 1st, 5; Hasty, Mount Green, 2.50; Hoschton, Macedonia, 2.50; Lifsey, 7.50; Mineral Bluff, 50c.; Pearson, Union Hill, 0.50; Naylor, Pleasant Home, 5; Seville, Williford, Asbury Chapel, 1; Waycross, White Hall, 7.50; Wilsonville, Rocky Hill, 6.35.

ALABAMA, \$19.57.

Kinsey, 13.50; Section, 1.07; Talladega, A Friend, 5.

LOUISIANA, \$64.68.

Clear Creek, Bundick and Indian Village, 12.50; Hammond, S. S., 1.72; Roseland, 17.50; Vinton, 5; Welsh, 27.96.

FLORIDA, \$26.47.

Avon Park, Rev. S. J. Townsend, 5; Bonifay, 1.47.

Woman's H. M. Union, Mrs. C. A. Lewis, Treas., 20.

TEXAS, \$35.06.

Dallas, Central, 15.21; Grice, Pilgrim, .75; Paris, D. H. Scott, 20.

OKLAHOMA, \$79.26.

Bethel, 36c.; Gage, 4.65; Grant Co., Pleasant View, 26.75; Guthrie, West, 3.50; Independence, 1st, 25; Jennings, 1st, 12.16; Okarche, 1.25; Perry, Lawnview, 1.80; Pond Creek, 2; Seward, 1.79.

ARIZONA, \$22.

Jerome, 1st, 12; Nogales, Trinity, 10.

TENNESSEE, \$31.60.

Memphis, Strangers Ch., 31.60.

OHIO, \$291.50.

Ohio Home Miss. Soc., by Rev. C. H. Small, Treas. Medina, A. I. Root, for Cuban work, 25; Atwater, Miss A. Hutchinson, .50; M. and H. Stratton, 2; Chatham, Mrs. C. A. Moody, 5; Cincinnati, W. I. Breed, 25; Cleveland, Pilgrim, 10; S. C. Smith, 50; Columbus, J. A. Jeffrey, 25; Conneaut, Miss L. M. Baker, 5; Elida, T. Whittington, 1; Geneva, Mrs. J. E. Cook, 1; Greenwich, E. M. Healy, 10; Mansfield, Mrs. L. L. Patterson, 10; Medina, A. I. Root, 25; Norwalk, Mrs. E. A. Penfield, 2; Oberlin, 1st S. S., 20; 1st, "P. L. A.," 10; "P. A. C.," 5; Mrs. J. F. Siddall, 10; H. B. Hall, 25; Toledo, C. E. Tracy, 25.

INDIANA, \$15.

Indianapolis, Covenant, 10; Rev. A. G. Detch, 3; Washington, 2.

ILLINOIS, \$67.12.

Bowen, 8.12; Chicago, Evanston Ave., 9; Highland, R. W. Patton, 50.

MISSOURI, \$81.12.

Joplin, 1st, 18; St. Joseph, 6.55; Swedes, 2.07; St. Louis, Memorial 25; Olive Branch, 15; German, 14.50.

MICHIGAN, \$77.

Bellaire, S. M. Youngs, 1; Detroit, A Friend, 25; Friends, by C. A. Kent, 25; Grand Rapids, M. A. Winchester, 1; Webster, 25.

WISCONSIN, \$16.

Maple Valley and Pulcifer, Free Scand., 5; Milwaukee, Bethlehem, 5; Ogdensburg, Bethany Evan. Free Scand., 4.50; Wood Lake and Doctor's Lake, Swedes, 1.50.

IOWA, \$13.05.

Avoca, German, 5; Des Moines, Pilgrim, 8.05.

MINNESOTA, \$294.25.

Received by Rev. G. R. Merrill, D.D.: Freeborn, add'l, 1; Minneapolis, Lowry Hill, add'l, 37.50; Plymouth, add'l, 1.45 62; Plainview, 5; Spring Valley, 20. Total, 200.12.

Brainerd, Peoples, 2.05; Edgerton, 6.80; Fairmont, 1st, 28.70; Fertile, 8; Granada, Rev. O. D. Crawford, 5; Kragness, 5.63; Rev. T. H. Lewis, 2.20; McIntosh, 1st, 2; Minneapolis, Lyndale, 7; Springfield, 0.75; Waterville, 5.50; C. E., 2.50.

NEBRASKA, \$286.32.

Received by Rev. H. Bross, A Friend, 5; Butte and Naper, German, 10; Comstock, 1; Creighton, 13.10; Eureka, 35.41; Friend, 1st, 85.56; Germantown, German, 10; Lincoln, German C. E. Zions, 5; McCook, German, 8; Naponee, 26.75; Norfolk, 1st, 50; 2nd, 5; Princeton, German, 10; Ravenna, 1.50; Sutton, German, 20.

NORTH DAKOTA, \$125.74.

Received by Rev. G. J. Powell: W. H. M. Union, Coopers-town, Lad es Soc., 24; Dwight, Ladies Soc., 7; Fargo, 1st, Ladies' Soc., 10.44; Jamestown, Ass'n Woman's Meeting, 4.50; Buxton, 1.10; Caledonia, 1.75; Cummings, 1.50; Niagara, 4.10. Total, 63.30.

Antelope, 4; Fessenden, 12.66; Hawkinson, 14; Hesler, 3; Litchfield, 4.24; Oriska, Union, 17.45; Lykeston, Rev. P. C. Burhaus, 5; Wyndemere, 2.

SOUTH DAKOTA, \$118.37.

Bowdle, S. S., 1.80; Clark, 5.05; Fort Pierre, 37.22; S. S., 4.15; Letcher and Loomis, 6.36; Mission Hill, 4.10; Mitchell, C. E., 8; Parkston, German, 30; Turton, 11.60; Tyndall, German, 10.

COLORADO, \$270.08.

Collbran, 18.05; Denver, Rev. R. T. Cross, 5; Villa Park, 6; C. E. Soc., 5; Fondis, 1.50; Leadville, 3.60; Pueblo, Minnetqua, 1; Sulphur Springs, 1st, 6.25.

Woman's H. M. Union, Miss I. M. Strong, Treas.: Boulder, 6.50; Colorado Springs, 10; 1st, 30; Cripple Creek, 20; Denver, Pilgrim, 5.40; 3d 6; So. Broadway, 15.50; Plymouth, 25; Fruita, 3.75; Grand Junction, 12.70; Greeley, 18.80; Harman, 6.50; Montrose, 6.60; North Denver, 8.75; Rye, 6.30; Yampa, S. S., 41.88. Total, 223.68.

WYOMING, \$151.30.

Woman's Missionary Union, Miss E. McCrum, Treas.: Cheyenne, 63.30; Douglas, 16.75; Green River, 8.75; Lusk, 12.50; Rock Springs, 2.50; Sheridan, 25; Wheatland, 17.50; Busy Bees, 5. Total, 151.30.

MONTANA, \$21.06.

Received by Rev. W. S. Bell: Columbus, Ladies' Miss. Soc. by Mrs. W. S. Bell, Treas. Mont. Miss. Union, 5; Big Timber, Rev. and Mrs. E. A. Cook, 2; Red Lodge, 1st, 14.06.

UTAH, \$20.

Salt Lake City, Mrs. D. E. Hemphill, Special, 20.

IDAHO, \$28.

Genesee, T. H. Brewer, 25; Lowiston, Pilgrim, 3.

CALIFORNIA, \$322.01; of which legacy, \$500.

Received by Rev. J. L. Maile: Long Beach, Plymouth, 98.63; Los Angeles, 1st, Primary Dept., 5; Plymouth, C. E. Soc., 5; Park, 20; Highland, Junior C. E., 3.50; Saticoy, 37; Whittier, 54.41. Total, 223.54.

APPOINTMENTS AND RECEIPTS

257

Avalon, 5; California, A Friend, 50; Hyde Park, 10; Little Lake, 6.60; Pasadena, 1st, 51.80; Mrs. J. W. Keese, 50; Paso Robles, Plymouth, 6.01; Rosedale and Wasco, 3.30; San Jacinto, 1st, 11; S. S., 4.76; Ventura, Legacy from Mrs. A. A. Mayhew, 500.

OREGON, \$148.55.

Beaver Creek, German, 25; Pendleton, 2.50; St. Johns, 3; Salem, 3.50.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas., 58.35; Albany, 5; Beaverton, 5; Corvallis, 1st, 6; Forest Grove, 5.50; Gaston, 11.50; Oregon City, 7.50; Portland, 1st, 5.70; Mrs. S. Abernethy, 10. Total, 114.55.

WASHINGTON, \$88.

Ballard, Mrs. J. C. Strong, 5; Black Diamond, Pilgrim,

st, 3; Ritzville, J. D. Bassett, 10; Zion's German, 40

ALASKA, \$8.

Valdez, C. E., 8.

CUBA, \$5.

Cienfuegos, 5.

Receipts in October, 1905.

Contributions.....	\$8,610.87
Legacies.....	824.38
Interest.....	\$9,435.25
Home Missionary.....	567.07
Literature.....	202.06
	40.69
Total.....	\$10,245.97

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in October, 1905.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Andover, Ballardvale, 54; Seminary, 270; Ashby, 12.65; Athol, 50.50; Belchertown, 28.50; Beverly, Dane St., 201.50; Boston, Boylston, 5; Dorchester, 2d, 10; Italian, 1.81; Roxbury, Eliot, 188.75; Income of Brackett Fund, 80; Brighton, Pro Christo Club, 8; Brookline, Harvard, 56.62; Cambridge, Pilgrim, 11.72; Chicopee, Estate Calista A. Kelly, 2,030.83; Danvers, Maple St., 100.01; Fitts, The Cape, 0.65; Fitchburg, Finns 27.15; Georgetown, 7.27; Gill, 8; Groton, West, 5.00; Income of Gurney Fund, 15; Income of Hale Fund, 52.50; Income of Haile Fund, 56.25; Hanover, 2d, 2.30; Hanson, 1st, 3; Harwichport, 4.35; Hingham, Evangelical, 40.16; Holyoke, 1st, 28.71; Ludlow, Union, 22.33; Mansfield, 19.39; Marshfield Hills, 2d, Trin., 11.51; Maynard, Finn, 9.40; Medford, Mystic, 113.16; Union, 47.38; Newbury, 1st, 24.42; Newton, Eliot, 76; Newton Center, 1st, 77.01; Northfield, East, 5; Peabody, 2nd, 4; West, 15; Petersham, Miss E. B. Dawes, 100; Pilgrim Conference, 2.22; Pittsfield, French, 15; Quincy, Bethany, 5; Finn, 6.64; Raynham, 1st, 11.22; Reading, 30; Income of Reed Fund, 140; Rochester, North, 2.25; Income of Rollins Fund, 20; Income of Sisters Fund, 80; South Framingham, Grace, 61.00; South Hadley, 10.67; South Royalston, 2nd, 8.36; South Sudbury, Memorial, 7.03; Springfield, 1st, 24.73; Hope, 57.77; Olivet, 10.25; Sutton, 1st, 4.02; Townsend, 17.09; Wakefield, 23.30; Income of Wall Fund, 48; Webster, 55.38; West Boxford, 10.40; Income of Whitcomb Fund, 73; Income of Whittin Fund, 207; Whitman, 13.04; Winchendon, 1st, S. S., 7; Woburn, North, 14.30; Ladies' Charit'ble Reading Society, 30; Worcester, Hope, 17; Piedmont, 20.05; 2nd, Swide, 6; Union, A Friend, 100; Wrentham, Original, 18; Designated for Rev. Mr. Long, Nogales, Arizona, Wellesley Hills, 4.40; Designated for C. H. M. S. Boston, Mrs. Harvey, 5; Money and Men, 1; Newtonville, Central, 67; West Springfield, 1st, 18; Springfield, Hope, 20.

Woman's H. M. Asso., Lizzie D. White, Treas.: Salaries for French College, 140; for Italian worker, 35; for Polish worker, 140; for Mr. Deakin's salary, 61.29.

Summary.

Regular.....	\$5,077.81
Designated for Rev. Mr. Long, Arizona.....	4.40
Designated for C. H. M. S.....	111.00
W. H. M. A.....	376.29
Home Missionary.....	5.60
Total.....	\$5,575.10

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in October, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Ashford, 6.60; Berlin, Italian Mission, 3.20; Bloomfield C. E., 5; Bolton, 5; Bridgeport, King's Highway Chapel, 2.83; Bristol, 1st, 12.79; Canaan, Pilgrim, 27.37; Colebrook, 17.45; Coventry, 2nd, Home Evangelization Society, 35.25; Deep River, Swedish, 3.25; Eastford, C. E., 5; East Hartford, 1st, 12.36; Easton, 10; Ellington,

C. E., for foreign work in Connecticut, 6; Exeter, 17.17; Foxen, 6.15; Georgetown, Gilbert Memorial, 25; Glastonbury, 1st, 341.75; Granby, Swedish, 2.20; Hartford, 1st, 45.45; for C. H. M. S., 101.65; Ivoryton, Swedish, 5.25; Litchfield, 1st, 43.30; Middletown, 1st, 17.88; New Haven, Emanuel, Swedish, 10; Norwich, Park, Sunday School, for work among foreigners in Conn., 20; Shelton, 25; Simsbury, Sunday School, for Italian work, 10; Waterbury, 2nd, 60; West Haven, 1st, 0.65; Willington, 5; W. C. H. M. U. of Conn., Mrs. George Follett, Sec. for work among foreigners in Conn., 25; for general work, 25.

M. S. C.....	846.01
C. H. M. S.....	101.65
Total.....	\$947.66

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in October, 1905.

Rev. Jchu P. Sanderson, Treasurer, Lansing.

Alpena, 30.16; Beacon Hill, 2; Breckenridge, 18; Charlie, 10; Custer, 6.50; Detroit, 1st, 100; Mt. Hope, 5; East Paris, 6; Fenwick, 3; Flat Rock, 3; Garden, 5; Hudson, 51.45; S. S., 5.56; Lansing, Pilgrim, 25; Merrill, 5; Omena, 6.56; St. Clair, 21.55; Sheridan, 8; Sidney, 3; Standish, 13; Suttons Bay, 2.04; W. H. M. U. by Mrs. E. F. Grabbill, Treas., 575.

Total.....\$950.62

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in August, September and October, 1905..

Clayton S. Fitch, Treasurer, New York.

Buffalo, 1st, 100; Brooklyn Hills, 12; Brooklyn, Puritan, 3.05; Bay Shore, C. E., 10; Center Lisle, 3.25; Chenango Forks, 16.52; DeRuyter, 3.94; East Rockaway, 14; Ellington, 10.50; Flushing, Broadway, 7.50; Homer, 23.50; Northfield, S. S., 17.22; New York, Armenian, 20.41; New Rochelle, 3; Oriskany Falls, 4; Osceola, 6; Patchogue, 43.36; Pratham, 6; Pulaski, 50.05; Sherburne, 462.65; Syracuse, Pilgrim, 6.75; Summer Hill, 45.72; Walton, 17.92; West Groton, 2.85; W. H. M. U., as follows: Rensselaer Falls, C. E., 4; W. H. M. U., 26. Total.....\$1,020.10

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in August, September, and October, 1905.

John W. Ihff, Treasurer, Chicago, Ill.

Receipts in August, 1905.

Chicago, North Shore, 20; Leavitt St., 24.02; Glencoe, 12.50; Johnston City, 338; Kangley, 5.10; Naperville, 32; Oak Park, 2nd, 20.20; Winnetka, 27.80; Ministerial Bureau, 5; Winnebago, Miss E. Hunter, 20; La Grange, J. Kidson, 10; Hoopston, Dana Sherrill, 10; Harvard Robt. C. Uecke, 10; I. W. H. M. U., 53.18.

Receipts in September, 1905.

Brainerd, 2.50; Buda, 35; Crystal Lake, C. E., 2.50; Decatur, A Friend, 10; Dwight, 62; Edelstein, 2.50; Fellowship C. E., 1; Griggsville, 27.25; S. S., 2.25; Lincoln

Park, Friend, 2; Oak Park, 4th, S. S., 12; 3rd, 5.48; Ontario, 6.53; Odell, 50; Rockton, 5; West Chicago, C. E., 10; Wheaton, 1st, 23.19; Woodburn, 23; I. W. H. M. U., 21.40; B. N. Freese, 50; Dwight, Mrs. Jas. Currier, 1; Stockton, H. M. Herrick, 10; Barry, Williamson, 1; China, Misses Wyckoff, 15; Interest, 197.50; Produce, 8.99; Ministerial Bureau, 12.

Receipts in October.

Batavia, 43.65; Chesterfield, 15.62; Chicago, Union Park; 5; Lincoln Park, 2.50; Leavitt St., 74.06; 1st, C. E., 4.50; 1st, 20.87; Warren Ave., 29.32; Evanston, 1st, 65; Dwight, S. S., 30; Glen Ellyn, 23; Geneva, 19.37; Hinsdale, 78.15; Naperville, S. S., 15.44; Oak Park, 1st, 71.21; Payson, 35.56; Rockford, 2nd, 91.52; S. S., 13.18; University, 30; I. W. H. M. U., 104.48; Rent, 85.50; Produce, 3.60; National Cong'l Soc., 60.51; J. A. D. Earlville, 25; Marseilles, J. Q. Adams, 25; Malta, Mrs. Emma Puffer, 5.

Total.....\$2,137.02

OHIO HOME MISSIONARY SOCIETY.

Rev. C. H. Small, Treasurer, Cleveland.

Receipts in October, 1905.

Alexandria, S. S., 3; Ashtabula, Finnish, 3; Akron, West, 65.50; Berea, C. E., 3; Centenn'l, 1.31; Columbus, North, 10.07; Cincinnati, No. Fairmount, 5.55; Cleveland, Pilgrim, 100; Cyril, S. S., 5; Grafton, 6.07; C. E., 1.25; Huntsburg, C. E., 5; Lexington, 15; Lucas, Arthur Leiter, 10; Medina, 225.08; S. S., 11.60; A. I. Root, Special, 25; Marysville, 20; S. S., 1; North Fairfield, 10; Oberlin, 1st, 21; 2d, 20.67; Painesville, Union, 3; Plain, 3; Ruggles, 22.21; Saybrook, C. E., 3; Strongville, 20; Shandon, 19.04; West Andover, C. E., 5; Windham, 29; Youngstown, Plymouth, C. E., 5.

Total.....\$686.35

For Bohemian work, Cleveland, Pilgrim, 100.

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in October, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Akron, West, W. M. S., 8.40; Alexis, W. M. S., 2; Andover, W. M. S., 6.70; Ashland, W. M. S., 2.80; Ashtabula, 1st, W. M. S., 20; 2nd, W. S., 28; Austintown, W. M. S., 1.80; Bellevue, W. M. S., 10; Belpre, W. M. S., 4.20; Berlin Heights, W. M. S., 2.80; C. E., 5; Burton, W. M. S., 3.44; C. E., 10; Per 4; Ceredo, W. Va., W. M. S., 2.25; Chardon, W. M. S., 5.10; C. E., 3; Charlestown, W. M. S., 2.25; Chatham, W. M. S., 5; Cincinnati, Columbia, W. M. S., 8; North Fairmount,

5; Claridon, W. M. S., 10; Clarksfield, W. M. S., 4.50; Cleveland, Archwood, W. M. S., 7; E. Madison, W. M. S., 5.60; Franklin, W. M. S., 9.50; 1st, W. A., 14; Lakeview, W. M. S., 7; Pilgrim, W. A., 34.40; Trinity, W. M. S., 7; Columba, Mayflower, W. M. S., 7; North, W. M. S., 3; Plymouth, W. M. S., 18.60; Conneaut, W. M. S., 6.86; Elyria, 1st, W. A., 12.50; Gustavus, C. E., 1; Hudson, C. E., 1; Kirtland, W. M. S., 3; Lima, C. E., 2.50; Lindenville, W. M. S., 3.50; Lock Port, 2; Lodi, W. M. S., 4.75; Lorain, W. M. S., 11; C. E., 10; Lyne, W. M. S., 570; V. P. Mc., 2.90; Mansfield, Mayflower, C. E., 2.50; Marietta, 1st, W. M. S., 3; Harmoar, W. M. S., 300; Oak Grove Branch, M. P., 1.30; Marysville, W. M. S., 2.70; Medina, W. M. S., 11.50; Mt. Vernon, W. M. S., 16.80; Newark, Plymouth, W. M. S., 4.20; New London, W. M. S., 3.00; Norwalk, 3.05; Oberlin, 2nd, W. M. S., 27; S. S., 8; Painesville, 1st, W. M. S., 22.55; Plain, W. M. S., 2.80; Ravenna, W. M. S., 7.00; Richfield, W. M. S., 1.40; Ruggles, W. M. S., 6.10; Sandusky, W. M. S., 9; Springfield, 1st, W. M. S., 7.59; C. E., 15; Lagonda, 1st, C. E., 1; Strongville, C. E., 2.50; Tallmadge, W. M. S., 22.50; Toledo Central, W. M. S., 1.60; 1st, W. A., 50; Plymouth, W. M. S., 2d, W. M. S., 1; Washington St., C. E., 2.40; Unionville, W. M. S., 5; Wakeman, W. M. S., 10; Wellington, W. A., 22.16; West Andover, W. M. S., 2.80; West Williamsfield, W. M. S., 10; Windham, W. M. S., 8.40; York, W. M. S., 3.36; Youngstown, Elm, W. M. S., 8.68; Plymouth, W. M. S., 8.40; Zanesville, W. M. S., 1.80.

Total.....675.91
General total.....\$1,462.26

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in October, 1905.

Bennington, Vt., 1st, box and bbl., 150; Bloomfield, Ct., Ch., bbl., 85; Canandaigua, N. Y., 1st, box and bbl., 172; Claremont, N. H., 1st, Ladies Asso., bbl., 50; Geneva, O., C. E. S., bbl., 31.25; Lockport, N. Y., 1st, W. H. M. S., box, 97.58; Lyme, N. H., L. B. S., box and cash, 113.50; Medina, O., L. B. S., 1st, box, 40; New Britain, Ct., 1st; W. H. M. S., box, 202.30; Newtown, Ct., 1st, bbl., 1.513; Norwich, Ct., Park, W. H. M. S., box, 90; Perry Centre, N. Y., 1st, L. B. S., bbl., 60.06; Redding, Ct., Redding Aux., W. H. M. U., bbl., 46.03; Stonington, Ct., 2nd, box and bbl., 175.42; Talcottville, Ct., L. M. S., bbl., 111; Torrington, Ct., Centre, bbl., 93.34; White Plains, N. Y., Ch. Ladies' Aid Soc., 2 bbls., 342.07; Wellsville, N. Y., 1st, W. M. U., 2 boxes, 118.14; Williamstown, Mass., 1st, W. M. S., box and bbl., 87.

Total.....\$1,632.76

Rudolph Lenz
Printer
62-65 Bible House
New York

A MATTER OF HEALTH

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

Presby Hist Soc
1319 Walnut st



When the Snow Flies

When the Snow Flies
When the Snow Flies
When the Snow Flies
When the Snow Flies
When the Snow Flies
When the Snow Flies
When the Snow Flies
When the Snow Flies
When the Snow Flies
When the Snow Flies

HAND SAPOLIO

*For The Toilet
and
Bath*



**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

Jan.

50 Cents a Year

1906

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 8

CHRISTIAN CIVILIZATION FOR OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4 THE AVENUE 622 N. 5TH ST.
NEW YORK

Entered at the Post-Office, at New York, N. Y., as second-class [mail] matter

A CITY NUMBER
PRESBYTERIAN HISTORICAL SOCIETY.

CONTENTS

For JANUARY, 1906.

WILL IT PAY? (Illustrated.)	
Rev. Fred Hovey Allen	259
THINGS AS THEY ARE IN ALASKA (Illustrated.)	
Rev. William Burnett	266
SHALL WE RETREAT?	
Don O. Shelton	269
EDITOR'S OUTLOOK	273
Again the City—An Immigration Conference—William H. Wanamaker	
TIMELY TRUTHS TERSELY TOLD	
What are We Doing in the City? C. E. Jefferson	275
The Slum and the City. Josiah Strong	275
What is the Remedy? Lyman Abbott	276
A New Situation. T. B. McLeod	277
OUR COUNTRY'S YOUNG PEOPLE. Conducted by Don O. Shelton	
What Others Do—What Can We Do—Rev. Ernest Bourner Allen	278
A Kindly Protest	279
The Destiny of America. I. The March of a Nation. By W. W. Jordan, D.D.	280
FROM THE FRONT LINE	283
Through the Missionary's Eyes—Hard Won Fruit—A Year's Work— A Familiar Voice—A Missionary Incident—The Home Missionary's Children—Paying Back—The Lewis and Clark Fair—Long Distances and High Prices—A Great Opportunity—Church Letters—Temper- ance in Florida—The Foreigner is Willing—Was it a Little Victory?	
WOMEN'S WORK AND METHODS	287
The Hartford Home Missionary Club—Something of Arizona—And What of These?	
APPOINTMENTS AND RECEIPTS	290
WOMAN'S STATE ASSOCIATIONS	294

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE, NEW YORK CITY

HEROES OF THE CROSS IN AMERICA

.. BY ..

Don O. Shelton



The First Home Mission Text
Book in the Forward
Mission Study Series

For Mission Study Classes
in Young People's Societies

For Women's Home Mission
Unions

For General Reading



302 Pages. Handsomely
Bound. Illustrated. Cloth, 50
Cents. Paper, 35 Cents. Postage
10 Cents Extra.

Some Interesting Comments

Just now, when the attention of the world is focused on Oregon and Marcus Whitman, there is a growing appreciation of those rugged pioneers who coveted the western country for God. Don O. Shelton, who is held in such esteem in the Young Men's Christian Association, seized the right moment to present in "Heroes of the Cross in America," a group of biographies of five American pioneer missionaries, David Brainerd, John M. Peck, Marcus Whitman, John L. Dyer and Joseph Ward. **These men had the woods cunning of Kit Carson, the faith and endurance of Paul, and the loving spirit of David Livingstone.** It is a well written book, full of interest, as well as information. FRANK W. ORER, Editor *Association Men*.

The book is extremely interesting. It will appeal at once to the general reader, young or old, because it has the human touch that always tells; and to those who make its subjects a study it will reveal the secret of true happiness, of service, and of nobility of character. Nowhere in the same number of pages can one find more matter that makes for righteousness, for true Americanism. Pastors who wish to awaken a revival spirit in their churches could not do a more effective thing than to secure the reading by their members of such a book as this.—THE REV. HOWARD B. GROSE, *Editorial Secretary Baptist Home Mission Society*.

A mission study text-book, but **full of living human interest.** Pastors and young people will find the volume an excellent basis for definite home mission study.—THE MISSIONARY REVIEW OF THE WORLD.

It fills a long unoccupied place in our missionary literature. **Its appeal to the heart along personal biographical lines is at once direct and decisive. I shall certainly use it soon as a text-book with our young people.** It ought to be in every Sunday school library. Every young people's society ought to secure copies and circulate them among its members.—THE REV. ERNEST BOURNER ALLEN, *Toledo, Ohio*.

Questions, literary references, and lists of topics for discussions make it **a serviceable text-book.**—THE OUTLOOK.

The marginal titles are a great boon to students as well as to the general reader, while **the questions for study following each chapter invite and almost compel a careful reading.**—THE REV. DR. J. B. CLARK, *Author of "Leavening the Nation."*

A BOOK NECESSARY TO THE
STUDENT OF HISTORY AND
THE STUDENT OF MISSIONS

LEAVENING THE NATION

THE STORY OF AMERICAN PROTESTANT HOME MISSIONS

By JOSEPH B. CLARK, D.D.

Secretary of the Congregational Home Missionary Society

12 mo, illustrated, 362 pages, net \$1.25

Student's Edition, Red Paper Covers, 50 Cents

JAMES S. DENNIS D.D., Students' Lecturer on Missions, Princeton, 1893
and 1896.

"I KNOW of no book on Home Missions so informing and valuable to an earnest reader as 'Leavening the Nation.' A careful and thoughtful perusal cannot fail to put one into historic sympathy with the missionary enterprise, and awaken an intelligent comprehension of its immense import. It is a happy combination of history and heroism, and patriotism and pious achievement, of expansion in its best light, and the noblest aspects of the making of a great nation."

FOR SALE BY

THE HOME MISSIONARY

287 Fourth Avenue,

New York.

BUSINESS and BENEVOLENCE

are happily combined in the plan of **CONDITIONAL GIFTS** offered by the **CONGREGATIONAL HOME MISSIONARY SOCIETY**.

A guarantee income for life, and the assurance that the principal sum contributed (which is securely invested during the giver's lifetime) will ultimately be used in the work of this great Home Missionary Society, are two chief points which commend the idea to Congregationalists who need a life income and also desire to help in missionary work.

Full details may be had on application to the Treasurer, **WILLIAM B. HOWLAND**, 287 FOURTH AVENUE, NEW YORK.

WING PIANOS

Are Sold Direct From the Factory, and in No Other Way

You Save from \$75 to \$200

When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our wholesale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from \$75 to \$200. Isn't this worth saving?

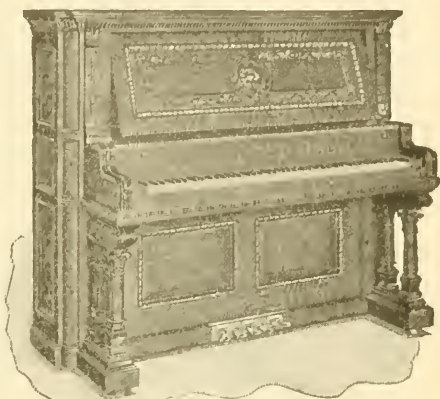
SENT ON TRIAL

Anywhere **WE PAY FREIGHT**
No Money in Advance

We will place a Wing Piano in any home in the United States on trial, without asking for any advance payment or deposit. We pay the freight and all other charges in advance. There is nothing to be paid either before the piano is sent or when it is received. If the piano is not satisfactory after 20 days' trial in your home, we take it back entirely at our expense. You pay us nothing, and are under no more obligation to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you.

Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange.

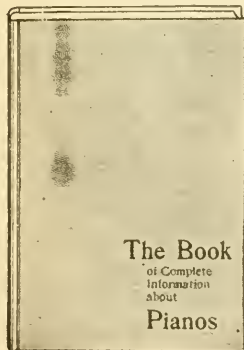
A **WARRANTY** for 12 years against any defect in tone, action, or workmanship is given with every Wing Piano.



Small, Easy MONTHLY Payments

In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

Mandolin, Guitar, Harp, Zither, Banjo—The tones of any or all of these instruments may be reproduced perfectly by any ordinary player on the piano by means of our Instrumental Attachment. This improvement is patented by us and cannot be had in any other piano. WING ORGANS are made with the same care and sold in the same way as Wing Pianos. Separate organ catalogue sent on request.



YOU NEED THIS BOOK

If You Intend to Buy a Piano—No Matter What Make

A book—not a catalogue—that gives you all the information possessed by experts. It tells about the different materials used in the different parts of a piano; the way the different parts are put together, what causes pianos to get out of order and in fact is a complete encyclopedia. It makes the selection of a piano easy. If read carefully, it will make you a judge of tone, action, workmanship and finish. It tells you how to test a piano and how to tell good from bad. It is absolutely the only book of its kind ever published. It contains 156 large pages and hundreds of illustrations, all devoted to piano construction. Its name is "The Book of Complete Information About Pianos." We send it free to anyone wishing to buy a piano. All you have to do is to send us your name and address.

Send a Postal To-day while you think of it, just giving your name and address or send us the attached coupon and the valuable book of information, also full particulars about the WING PIANO, with prices, terms of payment, etc., will be sent to you promptly by mail.

WING & SON

351-382 W. 13th

St., New York

Send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.

WING & SON

351-382 West 13th Street, New York

1868—37th YEAR—1905

Cut or tear out this coupon and mail to us after writing your name and address at bottom. We will promptly mail book and other information.



GROUP OF BOYS, SEWARD PARK, EAST SIDE, NEW YORK

This picture and those on pages 264-265 furnished by the American Institute of Social Service

THE HOME MISSIONARY

VOL. LXXIX

JANUARY, 1906

No. 8

WILL IT PAY?

BY REV. FRED HOVEY ALLEN

SOME one has said: "Save America and you save the world." It may, with as much truth, be said: "Save New York and you save America." Once the national life was fibral back to Plymouth Rock and to Boston. To-day the world seems revolving around the city of Hendrik Hudson and his Dutch compatriots.

America bears in her forehead the magnetic pole of the world. Towards it the compass of every ship on all the seas is set. The Statue of Liberty Enlightening the World, in the harbor of New York, waves her torch of light to the wanderers of every land, while her bronze lips seem to shout a welcome to every kind of prodigal who has wasted his substance,—if he ever had any,—in the riotous poverty of some far country.

Through her streets pours a tide which never ebbs. Into her by-ways swirl eddies of human souls. Although a point of divergence for the mighty streams of humanity which flow westward across the continent, still, week after week, and often every day in the week, the shores of the stream catch and hold many thousands who remain to swell the city's plethoric sides. Gathered from all nations of Europe, like the tributaries of a mighty stream, they become united and centralized here

only to diverge again, sooner or later, across the nation, or, in a few cases, to return to their native land to die.

Check this tide rolling in from Ellis Island for a day and what is the result? A town of twelve thousand inhabitants. For a year, and you have a metropolis of 1,250,000 souls carving out a destiny, perhaps, of prosperity and wealth. That prosperity is simply the dollar. They are without our language.



REV. FRED HOVEY ALLEN



NOON DAY MEETING AT THE Y

Their city would be babel-tongued. Forty modes of speech would find expression there, and without a single instinct or a principle which is American. From every throne of Europe where, for ages, men have gilded, kissed or cursed their hereditary bondage, come these heterogeneous millions, attracted by two words, liberty and money. They represent a despotism which has held its foot upon the necks of men until seemingly every vestige of manhood is trodden out. They are men upon whose lives are written ignorance, bigotry and the foulest passions of the human heart, but they are men. Others have caught a breath of freedom, and with unwisdom construe it into license, and shame to the nation and its manhood is written upon fadeless records. Others still, breaking the fetters of old-world bondage, with clear eyes and hearts of hope, offer to the state a man and womanhood to which the noblest civilization might give a hearty welcome.

What is to be done with these recruits? Let us not scorn mankind. I am an ardent lover of men. I love them too well not to raise a voice of warning.

William Travers Jerome has recently said, after nearly four years as district attorney of the county of New York: "There is no law which can reach and punish dishonest men of wealth." We have come to a

place where it is difficult to punish any subtle form of crime. Dr. Parkhurst says: "It were as well to try to put dynamite under the throne of Satan as to try to punish law-breakers who have buckets of gold to pour out to defeat justice." (I quote from memory.) Running all through business and society, from Wall Street to Hell's Kitchen, is the spirit of gambling, robbing, bribery and the defeat of righteousness. Into this seething, struggling vortex of life and death commingled, the immigrant is thrown. What is the gospel message to these? Alas! New York is said to be no longer a Christian city.

Does this startle you? I quote from a carefully prepared statement, published and not capable of contradiction: "New York has ceased to be a Christian city. When you have taken the entire Protestant population, church-going and non-church-going, . . . adding to this the entire Roman Catholic population—fifty per cent of which do not attend church—when you have added to these the Lutheran, Greek Christian, and Christians of every name, you have totalled less than one-third of the present population of the city. Nearly one-third of the entire population is Jewish. . . . The remaining one-third of our population is either infidel, atheistic or religiously nothing. Look at the facts. Less



WORKS, EAST SIDE, NEW YORK CITY

than one-third Christian, about one-third Hebrew, more than one-third atheistic and infidel, and yet we call it a Christian city."

This is the spirit which meets the immigrant at every turn: Bribery, graft, gambling, murder and outrages which have no name on pure white pages. We send missionaries into every corner of the world to win men from error, sin and bigotry; from lives of degradation and slavery, yet we welcome to America a million human souls every year and open to them gates to crimes which madden, and woes which sting beyond anything known to their simpler life in the home-land.

Consider the Italian. He has become an important factor in our fields of labor. He is sought everywhere for his industry, sobriety and willingness to work. He is in the sweat-shop, in the subway, on the surface, and poised like a pigmy in the air, often at the peril of his life. Hard-worked, badly paid, but he works on, for he loves his wife and children. What does he ask in return? Nothing, only more work, that he may bring his family here and become a citizen. New York city holds the largest Italian population of any single city on the globe. Within a year it will number a full half million. All around, in other states and in numerous communities, they are to be reckoned with. What

is the Church of America to do with these? Will they listen to the gospel? Who has tried to reach them? During the past summer a company of earnest workers for God and man tested the problem of saving men to save New York. They started an open air and tent campaign. They proceeded on the simple hypothesis that "Nothing will elevate the man, no matter how good he is morally, except the gospel of Jesus Christ, for it alone is the power of God to change the whole man and save him eternally." They drove their tent stakes into the ground in an Italian quarter and began to preach and to sing the gospel of grace triumphant into the ears and hearts of Roman Catholic Italians. Except when the weather was exceptionally bad, from five to six hundred persons were there nightly. They were met just as the foreign missionary would meet them. Not one among them, perhaps, Christian from a purely evangelistic standpoint, and yet, what was the result? In less than one year they expect to have a permanent church building costing \$60,000; something like two hundred are ready to enter and form a Protestant church. The Episcopal denomination has already established a chapel in the neighborhood and a flourishing Sunday school conducted by a lady who loves the souls of men and especially little children, and is

winning parents and children to the simple truths of Christ. Already five hundred thousand of these people are in the city waiting for this message. You have not to go to them; they have come to you. A great wall of superstition has been swept away and a permanent protestant work, a foreign missionary work, if you choose to call it thus, knocks at the doors of your Home Missionary Society. No city in the world holds so many Italians. Why go across the seas to reach them? Old things to them have passed away. Ties are broken. Even the church obligation sits lightly. It is the moment in the life of the individual when new impressions are easily made. A stranger's heart responds to the touch of a loving hand, the glance of a kindly eye, and a welcome from sweet voices. Now, if ever, the Spirit of God will reach the heart of the homesick wanderer, and, with his new ambition for citizenship, a home and wealth, may be planted early new ambitions of the soul. Save these men and you save the nation. I believe that the gospel, in its pure and simple Christ story, was preached to more Italians and with greater success in New York last summer than in all the towns and cities of Italy by all the foreign missionary boards established there. Later, these gospel-touched men will move outward towards the great West and South. There, in Italian communities, they will become examples of gospel manhood on the frontier, and in the mines and on the ranches of the nation. There is no new Italian community in America where the home missionary is not demanded, and where he can do far more than one could in the old home surroundings and sacerdotal associations.

In addition, there was begun a similar work among the Spanish speaking people of New York. Why has this large contingent of population been forgotten? Because the

Christian people of America love to deal with problems at a distance. A Spanish soul in America is of like value as that same soul in Cadiz. The Church has forgotten him. From the few weeks of tent work during the last season there has come a small, but most self-sacrificing Protestant church, rapidly growing and with every prospect of an early establishment of a powerful and enthusiastic community speaking the gospel man to man and heart to heart.

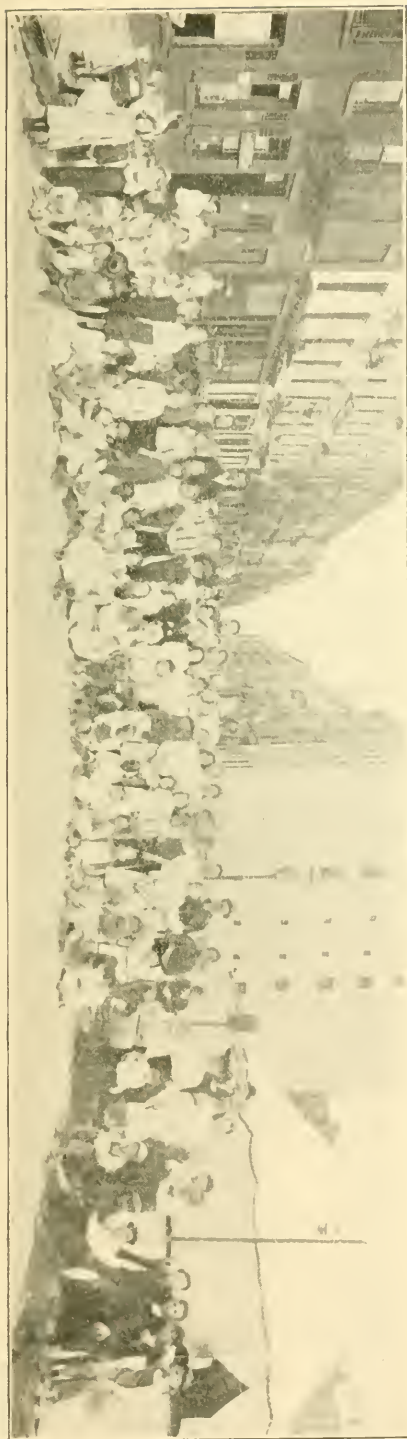
No greater mission field in the world than that comprised within a distance of twenty-five miles of the City Hall of New York. Why? Because one-tenth of the population of the United States approximately dwells there. Will not the saving power of such a proportion of our people, when thoroughly enthusiastic and deeply engaged in saving men, become the power of life to a waiting nation?

One tent was pitched last summer near one block in this city—a block covering less than an acre—in which dwell 10,000 people. There are towns west of the Hudson river, and perhaps east of it also, with the same population of this one block, in which there are from eight to fifteen churches, while here in this block there is no evangelical church and but one little mission. What sort of people are these? The accompanying illustrations will answer that question. The section is known as "Hell's Kitchen." It is the hiding-place for thieves, murderers, of harlots, drunkards, and gamblers; of every kind of lawlessness and race-hatred; a place of riots, of superstition and wickedness of every kind; suicides, infanticides; of demons and devils of every stamp. Yet, should such a name be applied to a community of ten thousand people in the chief city of the New World? Is it not an impeachment of the Christian church of the nation? An impeachment of the twentieth century?

Christian workers went from house to house, speaking a word, offering a prayer, leaving tracts and inviting the people to their tent services. Here, as in the Italian district, the tent has tarried all summer. Most of the time three meetings were held, lasting from seven o'clock until midnight. From seven to eight the children would gather like bees from the hives of the garden. From eight to half-past nine adults would fill the tent. Tired men, late from work and going home, would come in to join in the service; women would leave their homes; policemen, and even the loafers, would leave the "devil's parlor," the street corner, and come inside to listen, and from ten to midnight the colored population—people of all races, of all colors, of all religions, and no religion—would willingly listen to the gospel in speech and song. Is it not the duty of patriotism to convert these people rather than foster a cancer in the heart of the nation? Drive them out, it results in scattering the contagion across the land. The cry to the church is imperative, not alone that these may be individually saved, but that the cancer which eats the heart from the world should be riven from the body, and, in the love of Christ, the souls of men unfettered and redeemed. It is the choice of this or national suicide.

There is another feature of the home missionary needs of the country. Five thousand men, mostly mechanics of great skill, are employed in the Western Electric Company's building. At noon these men swarm out for lunch. Perched on a wagon or dry goods box the workers began to speak to them. After a little a thousand men swarmed around after the hasty lunch to sing and listen, and the picture shows you what they did. Day after day and week after week they came at noon, until, as it grew cold, it was proposed by the men to hire a hall where they could gather for their

"HELL'S KITCHEN," NEW YORK CITY, WEST SIDE





RUSSIAN JEWS

lunch in a warm place, and, after that was disposed of, they asked the workers if they would come and sing and speak to them. Men love the dear old gospel. These men are of all modes of thought, and, perhaps, ten different nationalities. They will spread over the whole nation, as men of skill are wanted elsewhere. Will it pay to give them the gospel? Will it pay to save America? It can only be done by the simple story of a crucified and risen Saviour.

I have said that New York is already a non-Christian city. Should we add to this Chicago, St. Louis, Philadelphia, and three other large cities of America, you will need to call Christian nations across the seas to send missionaries to your shores. Should the day ever come when the five largest cities of America become non-Christian you will lose the purity of the ballot, the stability of moral character in business, and the wealth of the nation will only serve

to sink it into depths of depravity from which the free nation, which our fathers knew, will never emerge.

What our home missionary spirit needs now is that class of Christian workers of which Dr. Campbell Morgan spoke in his last words to America: "I would rather have ten men caught by the Divine passion and compassion, gathered into a church, but mixing with the world, than one thousand dilettante church members, fooling with heaven and frivolling with hell." What did he mean? He meant just this: That the Christian people of America have no conception of the unfruitfulness of the church. On confession of faith, the average increase of church membership is but seven per cent. That is, by every one hundred members of the church, seven persons are won to Christ in a whole year. Deduct those who come naturally through the nurture of the Christian home and the Sunday school and you re-

duce that number by one-half. The pitiful fact remains that, for every one hundred church members in the land, not more than four persons are won to Christ out of the world in twelve months. Is there not something wrong in a church having such a record? Thirty-eight millions of people in America never see the inside of a church, and hundreds of

thousands, whose names decorate church rolls, do nothing, give nothing, to save America, or to win souls to Jesus Christ for years, perhaps never. Will it pay to continue to live thus? Do you dare to die so? Is not this "fooling with heaven and frivolling with hell?" Will it pay to save these souls? Will it pay to save America?



TYPICAL POLISH GROUP



THINGS AS THEY ARE IN ALASKA

By REV. WILLIAM BURNETT

Valdez

ALASKA'S religion and religious notions are, like everything else in Alaska, peculiar to itself. I have never met a man in this county who is not religious, after his own notion. But the striking thing about it is that he has got far ahead of the old fashioned creeds. The Bible is ruled out of the court, apparently for the following reasons:

First, he don't believe; second, he don't know who wrote it; third, they are always changing it; fourth, it isn't true; fifth, he don't need it. I cannot account for the radical change that two or three years residence in Alaska makes in the religious ideas of both men and women, and that too, of men and women who, at home, were active members of some church. It may partly be accounted for by certain conditions that obtain here, and have a tendency to test a man's personal religion rather severely. (1) The

want of a religious nucleus, strong enough to create a religious atmosphere, without which a man feels a dangerous freedom in his moral conduct and to which he falls an easy victim; (2) the very narrow social life of the people, dancing and card playing being the only resources for social amusements with which to fill the many leisure hours. It seems to be a natural law that where these are indulged in excessively religion naturally dies.

These two things are perhaps the worst things we have to contend with, for no half dozen people can meet and enjoy themselves for an hour without one or the other, and our neighbors carry them both into the church sociables and into the house of God. I have often tried to start a literary club during the winter months where we could combine mental culture with social pleasure, but there seems to be an intellectual as well as spiritual lethargy in the at-



CONGREGATIONAL CHURCH, VALDEZ, ALASKA

mosphere, and about as hard to overcome.

But the chief hindrance, I think, is the great fascination and profitability of all kinds of gambling to which, strange to say, the women are as easy a prey as the men. Add to these the difficulty of keeping up interesting meetings in the church, either social or religious for the want of good music. Sometimes we have a good choir, and then the church is full every Sunday evening. But just as we think we are accomplishing something, our singers move on and leave us sometimes without organ or choir. We have our regular meeting Sabbath morning at eleven o'clock, always poorly attended, as no one thinks of getting up before noon. This habit hurts the Sunday school, which meets at quarter past twelve. Yet, we always have our faithful few at both services, whom neither cold nor heat will keep away. These few alone would almost be a justification for the support of this mission. They deeply appreciate their religious privileges. Our Sunday school has an enrollment of forty-five. There is always a dearth of teachers, and we could do better work if the school were better graded, but they all seem interested and are quite faithful. We have also a Christain Endeavor society meeting at seven o'clock, which compares favorably with the larger societies of the state.

But our chief service is Sunday evening, unless there happens to be a boat coming in. There is a saying about the Valdez people to the effect that if you want to know if any of them are in Heaven you have only to go to the Golden Gate and shout "steamboat" and you will have them all out in a minute. The event never seems to lose its novelty, and though we have now three or four boats a month, everybody must be at the wharf to meet them. It would take more than a fire or a wedding or even an election to keep

them at home. But if everything is well, we have an audience from 125 to 150. We try to make it lively with gospel song and messages, we vary the preaching sometimes with a question box, but if we were to have this too often the minister would have to possess himself of all the queer literature published and dictionaries from poor Richard's Almanac to the Encyclopedia Britannica. One feature that never varies is an attempt to get some expression of religious interest from the audience, a word of personal testimony or confession of faith, if it only issues in a feebly uttered verse of scripture.

We have our prayer meeting Wednesday evening, when the faithful few are always on hand. Our thoughts are always directed to some Bible topic by a short Bible reading, after which the meeting is left open for discussion and prayer. The other stated meeting of the week comes on Friday night for regular Bible study in connection with the Sunday school lesson. These are our regular services, and I am able to say that all through the two winters I have been here no storm has been severe enough, and we have had them pretty lively, to prevent our coming together.

We have some opportunities of reaching the people by a more personal ministry. We distribute a great many tracts when we get a chance. I say when we get a chance, for it would be a waste of time and tracts to throw them around indiscriminately. If we get into conversation with a man about spiritual things it is easy to secure his promise to read something. Then we use the tracts to good advantage. Such opportunities are quite numerous. Then there is a large opportunity for a wayside ministry, and the missionary must go loaded with a sermon all the time, and be ready to preach it not at the church only, but at the post office, at the store, on

the street corner and in the gambling hall or the restaurant or the log cabin or the tent. The missionary may begin to talk about the man's chances of making money at the roulette wheel or the last gold strike; or when we are going to have territorial government, and then it depends on how much he has of the serpent's wisdom to switch his talk into a religious discussion. Then comes his chance to preach the best sermon that is in him. He may have two or three, he may have half a dozen for his audience. They may smoke and chew tobacco while he talks. He does not notice these trifles. Yet this is only by the way. The missionary cannot relax his regular studies, and he had better quit altogether if he loses his spiritual freshness.

I would be glad enough to report greater things than any we have yet accomplished, but I feel sure you would appreciate what this mission means to this town, and the influence it really exerts on many who never enter its doors, and the actual spiritual results it has already accomplished. I am sure you would not grudge a single effort or thought or dollar you have so liberally put into this work, and I even think you would be impelled to give more. I presume you often say to each other in the multitude of missionary appeals what is the church doing; what is the Valdez church doing; how many conversions have you had and when will self-support come!

Let me tell you frankly that the growth of the church is hardly perceptible. We have eleven active members, just four more than we had when I came here two years ago. When will the church be self-supporting? I do not know. The people are poor, very poor, and our running expenses are heavy, especi-

ally for coal at \$16 a ton, and we used twenty-five tons last year keeping our church and reading room warm. We have managed, however, to meet these expenses, but I have never received a dollar from the people for salary. Then we have piteous appeals for charity which we must give if it takes the last dollar. Yes, we have had conversions; thirteen that I know of personally; nine of them, five girls and four men, rescued from the very whirlpools of sin and vice. They are not added to the church and cannot be, since their only possibility of living a decent life is for them to go back to the states and find honest work to do. Every one of these nine were helped to get out by our little band of Christians. That is one reason why the church grows so slowly and is the secret also why our statistical reports show but a small part of the results of the mission.

Now I want strongly to emphasize two things. The first is, that you and I, if we continue this work, must be large in our faith and content to sow and let another reap for some time to come. It is not a question of doing more for Valdez; you are doing all that is possible. The question is will you be patient and wait; and the second question is this: You must settle with the Master whether you can afford to continue spending so much time and money and labor to save even a few of these wild and careless and often degraded men and women for whom Christ died. Of one thing I am certain, the faith and love of New England Christians who have sown the frontiers of the country with mission churches and the money and labor and prayer that have been put in the work can never be lost, for I believe Christ's word. Luke 18:29-30.

SHALL WE RETREAT?

IN THE LIGHT OF UNSURPASSED OPPORTUNITIES FOR BUILDING
UP THE KINGDOM OF CHRIST, WHICH WAY SHALL
THE CONGREGATIONAL CHURCHES OF
AMERICA MOVE?

By DON O. SHELTON.

UNITY OF ACTION
ASSURED

THERE is now possible a splendid advance home mission movement.

The way was admirably opened at a recent meeting in Boston. It was called at the suggestion of Dr. F. E. Emrich, and was attended by pastors and laymen, by representatives of the Congregational Home Missionary Society and of the New England auxiliaries. There was a free and hearty conference on the importance of adopting a co-operative plan, by the vigorous prosecution of which the Congregational Home Missionary Society might be enabled to close its fiscal year without debt.

In substance, the final and unanimous decision was: That all Congregational churches in greater America be invited to co-operate in contributing an amount sufficient to enable the Congregational Home Missionary Society to close the present year without debt, and that those present pledge their hearty support and co-operation in a united campaign for the accomplishment of this great object. It was agreed, also, that this plan should be recommended to the Executive Committees of all the auxiliaries, to home missionary committees in all the western and southern states, and to the Executive Committee of the Congregational Home Missionary Society.

The detailed plan adopted at this meeting was submitted to the executive committee of the Congregational Home Missionary Society last week and was cordially approved.

AN UNEXCELLED
OPPORTUNITY

Thus there is inaugurated one of the most important undertakings the Congregationalists of America have ever been asked to engage in.

We have an unequalled chance to redemonstrate our faith, our courage, and our Christian strength. In the prosecution of this great work we have an opportunity, not merely to extol, but to emulate the Christian faith and zeal of our forefathers.

No man, no denomination, can live long on past triumphs. The heart-beats of Congregational home missions will rapidly grow fainter and soon stop entirely if the process of amputation goes on much longer.

This is the vital point: *Have the men and women in the Congregational churches of America that measure of faith, zeal, and self-sacrifice required for the tremendous evangelizing and Christianizing work now needed in America?*

If Congregational home missions wane the denomination will decay. When any branch of the church of Christ ceases to grow it begins to die. As long as the life of Christ is in it, it will develop.

Every wide interest represented by Congregationalism will decline if Congregational home missions decline.

VAST INTERESTS
INVOLVED

All of our denominational benevolent societies are sustained almost exclusively by churches that have been founded and supported by the Congregational Home Missionary Society. The highest interests of all these societies are wrapped up in those of our Home Missionary Society. Their enlarging efficiency is dependent on home mission statesmanship, aggressiveness and enlargement. We must heed the fact that an arm of the Congregational church cannot permanently reach out with the Gospel while a paralysis creeps over the body.

IMMEDIATE ACTION
ESSENTIAL

We must act now.

If the Congregational Home Missionary Society is enabled to close this year debtless the denomination will be prepared to meet one of

FRIENDS BEGINNING TO RESPOND

the most magnificent home mission opportunities in American history.

Good words, good wishes, good sentiments, are insufficient. These, *plus deeds*, by pastors of churches large and small, and by every Congregationalist in America, will save the day.

That the right spirit prevails to an encouraging degree is shown by sympathetic expressions in a large number of letters from many sections of America. Here are two. Mr. William Shaw, treasurer of the United Society of Christian Endeavor, sends a helpful personal contribution and this gratifying message :

I presented the matter of an offering to home missions to our Sunday school yesterday, and they decided to make a special offering. *My own class of young men voted to give up the exchange of Christmas gifts and put the money into this special offering for our devoted home missionaries.*

"One who knows the character and quality of the work that the men who are building their lives into our frontier work are doing, is moved to cry out, "How long, O Lord, how long" will our well-to-do churches permit the present condition of affairs to exist? I hope that relief may soon come to the society and to the men at the front, who, of all men, ought to receive their meager salaries promptly.

The following message brings to mind the earnest commendation, by the Master, of one who, long ago, did what she could :

I am a widow with little means. I feel deeply grieved over the depleted condition of your treasury. My prayer is that Christians may make a generous response. Please accept the enclosed \$..... I wish I had more to send.

THE HELP OF PASTORS REQUIRED

The sympathy and the enthusiastic co-operation of every Congregational pastor in America is absolutely essential. With the whole-hearted, ardent efforts of the pastors of all our churches, large and small, this essential and tremendous undertaking can be put through.

THE CO-OPERATION
OF ALL REQUIRED

FAITH, WITHOUT
WORKS, IS DEAD

And there is also required the prompt and vigorous and constant personal aid
Of every church officer,
Of every Sunday school superintendent,
Of every missionary committee,
Of every Woman's Home Missionary Union,
Of every church member, and
Of every Sunday-school scholar.

There is needed \$270,000 in SPECIAL GIFTS. It is absolutely necessary that the *regular gifts* of churches and individuals to the auxiliaries and the Congregational Home Missionary Society be fully maintained. An average *extra gift* of fifty cents from each resident member of Congregational churches would set free our great National Home Missionary Society for unhampered and enlarged Christian enterprise.

By the united, prayerful, determined zeal of *all*, this vast, crippling burden can be removed and our great home mission cause go forward.

Will you co-operate earnestly and steadfastly with the committee in your state?

Will you make your personal gift as large as you can?

Let us cheerfully and unhesitatingly make possible a renewed and greatly augmented evangelizing and Christianizing crusade by the Congregational churches of America.

Let us again show our faith by our works.

Please cut out this slip and mail with your contribution to the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

Herewith find \$....., being a special contribution to the work of the Congregational Home Missionary Society.

Name

Town or City.....

Street.....State.....

Church.....

EDITOR'S OUTLOOK

Again the City

IN CALLING fresh attention to the Problem of the City, grateful recognition should be made of agencies actively employed in its solution. The discussions of the past decade by the pulpit, the press, and on home missionary platforms, have borne fruit. City settlements have multiplied; city missionary societies of long standing have doubled the number of their workers and new ones have been organized. There is scarcely a large city church which has not its branch in some destitute quarter, conducted by a consecrated band of helpers, and supported by generous gifts from the main church. Church extension societies have increased rapidly and many a church home has been erected in needy districts as the visible sign of their activity.

All this, and more, is true, and cause for devout gratitude. Yet, it is also true that these remedies faithfully applied have not overtaken the disease. The city continues, not only to grow, but to outgrow all Protestant efforts for its spiritual betterment. The supreme need in city regeneration is the establishment of the only permanent remedial agency known among men or revealed from Heaven—the *Church of Christ*. No community was ever permanently bettered without the church as its spiritual nucleus. Many forms of help have value, but unless they eventuate in the visible church of Christ, with its Heaven born ordinances and institutions, the value is at best temporary and evanescent. Our home missionary societies have discovered this truth by many victories and by some defeats. Their progress in the work of evangelizing this country is registered by the planting of churches and by churches

only. All investments of labor or money that did not produce the church as an ultimate fruit have proved to be labor and money thrown away.

Can churches be gathered and supported in the lower wards of great cities? That they can be is proved by the fact that they have been. Such churches exist and their benefits are immeasurable. Can they be multiplied? That is a question too large for present discussion. Yet, we have a strong hope that the present gracious drawing together of churches of many names under the banner of federation may be the beginning of a grand advance in city regeneration. The districting and visitation of submerged wards are indispensable preliminaries, and they are being well done. First of all the facts. But when, on a basis of actual knowledge, every Protestant church shall have its district for whose watch and care it shall be held responsible, its garden, to be cherished and cultivated as though it were the garden of the Lord, to be visited, counselled, taught, inspired by personal sympathy, gathered into some corporate form which by wise leading shall eventually develop into a living church of God, then the redemption of the city will be near.

An Immigration Conference

Five hundred intelligent, earnest, broad-visioned men gathered at Madison Square Garden concert hall and spent three December days in discussing all sides of the Immigration Problem. Most of them were appointed by their State Governors and a majority of states and territories, including Hawaii, was represented. The leading missionary societies, which have a vital interest

in the question were also invited to send delegates. In this group of five hundred were to be seen United States senators and representatives, well-known publicists, college presidents, leading editors, prominent lawyers and clergymen and well-known labor leaders. A visit to Ellis Island, and a few speeches of welcome over, and the business began.

Were any signs of panic visible? None whatever, though more than a million immigration have made the past a record year. Was any hatred of the foreigner exhibited? None whatever. Was any fear? Only of the Chinese coolie, of the pauper, the diseased and the criminal. Was the old cry "America for the Americans" heard? Not to speak of. Just a taint of demagogism was exhibited by the labor leaders over the Chinese question; but it found nothing to feed upon in a conference which was obviously most friendly in every way to the American laborer. The whole discussion was temperate, able, discriminating, thorough; the result formulated in a few concise resolutions was favorable to the present immigration laws with certain amendments and additions. Ellis Island, as one speaker put it, should be removed to the chief ports of embarkation and the tests applied now at the landing should be applied before the starting. There was also a distinct sentiment in favor of some method looking to a wiser and wider distribution of the foreign element. It is made sufficiently plain by this representative body that the people of the United States are not afraid of decent immigration.

William H. Wanamaker

The death of Mr. Wanamaker is a loss which must be felt more and more as the days go on. Those who honored him only as a successful merchant know little of the real man; the simplicity of his faith, his pureness of heart, his brotherliness and good will, and above all his devoted attachment to the Central Church of Philadelphia

which he loved as the old Jew loved the stones of the Holy City. Next to his love of church stood his love of country, and of all home missionary work for its redemption. As a member of the executive committee, he seldom took an active part in the discussions of that body. But he was an acute listener, and a few calm words, at the close of the discussion, from him, revealed how closely and dispassionately he had followed the debate, and how clearly his mind had reached an unprejudiced and practical conclusion. His wealth was to him a trust for the kingdom of God, and in more than one home missionary emergency it was freely and generously disposed. Among the last acts of his life was a pledge of \$5,000 for the present indebtedness of the treasury. The esteem and honor in which he was held are sincerely expressed in the following action of the Executive Committee:

WHEREAS, we have heard with deep regret of the death of our former associate and friend, Mr. William H. Wanamaker, of Philadelphia, and are moved to express our hearty sympathy with the family and church so grievously afflicted; wherefore

Resolved, that we recognized in Mr. Wanamaker a man of unusually clear perceptions, generous impulses, staunch integrity and great wisdom, with whom it was a joy to be associated in the work of the Kingdom. He gave to the problems of this society, and to various interests of the denomination the best that was in him. His counsels were always sound, his sympathies wide and deep, his gifts frequent and liberal. We trusted in him and relied upon him. His death causes us to realize anew that such devoted laborers are few.

Resolved, that we spread upon our records this sincere expression of our esteem for him, and of our sense of loss in his death, and that we convey to his family, and to his pastor and friends in the Central Church, the assurance of our brotherly regard and our earnest prayer. We beseech the God and Father of us all to comfort and sustain them and to send forth more such laborers into his vineyard.

*By the Executive Committee.
New York, December 4, 1905.*

TIMELY TRUTHS—TERSELY TOLD

What Are We Doing in the City?

MUCH, but not enough. The world has written failure across the face of our work. Look at the little company of Christian workers trying to bind our cities to the throne of God! Do they not remind you of a band of children armed with brooms trying to sweep back the incoming tides? What are our churches but tiny islands round which there thunders a sea lashed into fury by the winds which blow from the vast caverns of the primeval instincts of the heart. Oh, the city! What shall we do with it? In its atmosphere American ideals are disintegrated. In its rush and thunder American institutions are in progress of decay. Under its wheels both the home and the church are in danger of being ground to powder. What shall we do with the city? That is the great problem of this century. No home missionary society can hold the confidence of thoughtful men which does not go to work, first of all, with the bulk of its resources, on our cities. If the city is lost the nation is doomed. No country is safe with its city in the hands of the enemy. If Christianity fails in the city it fails everywhere. The world has no use for a religion which fails at the point of supremest importance. The city must be cleansed, or, like a mighty heart, it will keep on pumping poison through every artery and vein of the body of our national life.

Christian men of wealth will some day see this. They have their eyes on other things just now. They are buying up railroad systems and steamship lines and oil fields and steel plants. The world is astonished by the number of things these men can hold in their hands. But the day is coming when they shall hear

a voice saying: "Go into the city and it shall be told you what you must do." And, obedient to the heavenly vision, they will pick up our slums and wash them clean. They will take up the poisoned houses along the alleys and crush them into dust and build in their places houses fit to be the houses of men. They will develop the city church into a magnificent institution with a score of ministers and a hundred deaconesses and a regiment of trained workers, and we shall some day sing without blushing, "Onward, Christian Soldiers, Marching as to War." For war it is, and we can never win a battle with the forces now in the field.

Charles E. Jefferies

NEW YORK.

The Slum and the City

In the city slum we find an exceptional percentage of foreigners. We find there an exceptionally large percentage of illiterates, an exceptionally large proportion of saloons, an exceptional amount of poverty. In the city we find an exceptional amount of crime. If Pennsylvania is fairly representative of the United States, and I know no reason why it should not be, there are from seven to nine times as much crime to a given population in the city as in the country. Here in the slum are born children. Think of what heredity they come, and into what environment—children born of drunkenness and lust, whose welcome into the world is a curse, whose lullabies are blasphemies, whose caresses are kicks, whose examples are vice and crime! Bishop South has said: "The child has a right to be born, not

damned into the world." How many children there are who, by reason of such heredity and such environment, are doubly damned into the world! They are as sure to live a diseased life of soul and body as the laws of nature are sure.

Here is the problem of the slum which is the problem of the city. Sulphur and saltpeter and charcoal are each one non-explosive, but together they make gunpowder. Neither ignorance nor vice is revolutionary if it be quite comfortable, nor is wretchedness revolutionary provided it be controlled by intelligence and conscience. But ignorance and vice and wretchedness united constitute social dynamite, and the city is its magazine, waiting the casual spark to burst into terrific destruction. There is the problem of the slum and it is the problem of the city. Is the city fit to rule the nation and determine our destiny?

Jonah Strong.

NEW YORK.

What is the Remedy?

In 1848 Alexis de Tocqueville wrote these prophetic warning words:

"I look upon the size of certain American cities, and especially upon the nature of their population, as a real danger which threatens the future security of the democratic republics of the new world, and I venture to predict that they will perish from this circumstance, unless the government succeeds in creating an armed force, which, while it remains under the control of the majority of the nation, will be independent of the town population and able to repress its excesses."

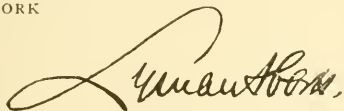
At that time seven-eighths of the population lived in the country or country towns; now nearly one-third of our population lives in large cities.

Then the industry of the nation was still chiefly agricultural; now mining and manufactures have changed the nature of labor, the character of the laborer, and the relations between the laborer and the capitalist. Then wealth was still equally distributed; there were few paupers and few millionaires. Now we have millionaires who count their wealth by the hundred millions, and monopoly controls the nerves and the muscles of the nation in controlling its telegraph and its railroads. Then our great domain was still open to the homestead settler; now we have given of it an area three times as great as that of Great Britain to railroad corporations, have allowed a hierarchy as unscrupulous as it is astute to seize on other immense areas, and have suffered millions more of its broad acres to be fenced in by domestic and foreign feudal lords, without a shadow of title, except that which their cowboy retainers give them. Then communism was almost unknown. Now Proudhon's doctrine that property is theft is the avowed platform of secret organizations which denounce all law and order and threaten civilization in Germany, France, England and America.

De Tocqueville was a true prophet of danger, but he was not a true prophet of remedy. The rural districts cannot repress disorder in our cities. The farmers will not leave their uncultivated fields to protect the palaces of the city princes from pillage. One-half the workers of America are wage-workers; they cannot be kept in order by the other half. We cannot repress disorder; we must remove its cause. The remedy for socialism is Christian socialism. The antidote to "Property is theft" is the law, "Thou shalt love thy neighbor as thyself." Law must curtail the power of monopoly. That is the work of the Christian statesmen. Love must educate the laborer. That is the work of the Christian church. The perpetuation of the

republic depends on the educated conscience and the enlightened self-interest of all its citizens. We must educate that conscience and enlighten self-interest. If we do not wish to see the plowshares beaten back into swords and the pruning-hooks into spears, the law must go forth out of Zion, even the law of God, and the word of the Lord from Jerusalem, even the word of his gospel. The church and the school-house are our only standing army. Our churches must be planted where God's providence has planted our great populations—in the great cities, and they cannot be self-organized nor at first self-supporting.

NEW YORK

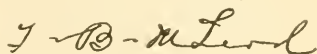


A New Situation

The problem of the churches of America to-day is the American city; and the kind of character and destiny ahead of this republic is to be determined by the way with which we go about the solution of this problem. Whatever the problem may have been when the Home Missionary Society was organized and its policy defined, the problem to-day is the city. Whatever was the zone of most need and danger then, the city is the zone of most need and most danger now. Here, and not elsewhere, is the point where the stress of battle rages—the battle which is to determine whether the sacred institutions which our fathers planted in faith and defended with their blood shall perish or survive.

Such, in my humble judgment, is the emergency which confronts the church of America to-day: an emer-

gency which clearly defines her immediate duty—a duty unspeakably urgent and awfully serious. The problem before us is attracting the attention and absorbing the thought of many men and women outside of the church, whose interest is bounded altogether by the horizon of time, and whose efforts are only of the nature of sociological experiment. But I respectfully submit that the problem is one which the church of Jesus Christ alone can solve. When the humanitarian and the social reformer have had their say and spoken their last words about shorter hours and healthier homes, and public gardens and public parks, and public baths and free libraries, and free lectures and free art galleries and free concerts; about education and legislation and sanitation and arbitration, and propose these things as the necessary and all-sufficient means of social and civic redemption, then the church steps in and says: Ladies and gentlemen, these things which you propose as a remedy are only a result; they are not a producing power, but only the product of a power lying farther back and deeper down; they are not a cause at all, but a consequence of the energy of Christ working through his church in the world. There never was a wrong righted, nor a social abuse abolished, nor a beneficent law adopted, nor a successful movement inaugurated for the uplifting of men, nor the purification of society, or for the softening of hard conditions, that was not due to the energy of Christ and the gospel of Christ working in the hearts of men.



OUR COUNTRY'S YOUNG PEOPLE

WHAT OTHERS DO!

WHAT CAN *WE* DO?

THE Master ordered this work and I speak for Him. Listen! "We must work the works of Him that sent me while it is day, for the night cometh when no man can work." It's getting on toward noon or night! How is your work? Nearly finished?

How about that mission study class? When will you stop talking about it and *start* it?

What really awakened or greatly deepened your interest in home missions? A sentence, a sermon, a fact, a condition—tell me what it was and let me pass it on to others. It may do for others what it did for you. Remember, I am looking for more of those delightfully informal letters, addressed Toledo, Ohio, with "Home Mission Work" in the lower, left-hand corner of the envelope.

Let me tell you about one I received this month from Northfield, Massachusetts. (The writer says she was quite a girl when my wife used to run about under the dining room table at her father's house)! It's a letter with a plan and also generous help:

"I read a quotation in the Woman's department and will connect it with Isaiah 65:24.

"The weary ones had rest, the sad had joy
That day, and wondered how
A plowman, singing at his work, had prayed:
'Lord help them now!'
And while they are yet speaking, I will hear."

The need of the home missionaries is great. I am not doing anything worthy of note in the line of work but in connection with this appeal or as a result **I send you ten cents, promising on the thirteenth day of each month for one year to send that amount as EXTRA and in no way to hinder my other offerings to the Society.**

May many of the Lord's children raise the prayer, 'Lord help them now' and at the same time cast in 'the widow's mite,' or out of their abundance cast in more.

If at any time it is convenient to send the whole amount pledged I will do so and add to it the postage saved.

Now isn't that a fine gift—begins on the *thirteenth* of the month, too. Wouldn't you like to join the "Thirteenthers?" Remember, they give extra, over and above other pledges. Suppose five hundred Endeavor Societies did the same. That would more than pay a home missionary's salary for a year. There are five hundred societies which could pay twenty-five cents a month *extra*. That would put three or four workers into needy places to preach the gospel.

And if your society is not giving *anything* to home missions now, your entire gift would be an *extra*. Can't you do it? Can't we find five thousand people who will do something *extra*? Read Luke 17:7-10 very carefully.

I hope that you will make this page a clearing house of plans and promises. We can divide our difficulties and multiply our effectiveness by sharing them with others. One good plan in one society is worth \$2.00, more or less, for the Kingdom. In one thousand societies it may be worth \$2,000. To know that a little society averages \$1 per year per member for missions may set *your* society at work. So pass on your plans and let others try them.

"They say" that our immigrants are a burden to the country and are willing to be helped. They should have heard the protest of a Russian Jew, *blind*, in his class oration on graduation from the Ohio School for the Blind when he made a vigorous plea against the proposed law pensioning the blind, on the ground that it would tend to pauperize them and unfit them for the independence which helpful citizenship demanded.

The first of the year is a good time to present and inaugurate larger plans for missionary work in your society and church. How much more will you do than piously wish you could do more? It takes brain sweat, heart strain and prayer plus work to do things. Don't be lazy or faithless.

Cheerily Yours,

TOLEDO, OHIO.

Ernest Bourner Allen

A KINDLY PROTEST

It is seldom that any statement made by our excellent contemporary, *The Missionary Herald*, seems open to criticism. But the following paragraphs, in the December number, because of what they imply, seem objectionable:

For the second session of the class which has already studied "Day-break" and the Congregational sequel, "A History of the American Board Missions in Africa," by Dr. Judson Smith, a choice of text books is available. Of these the "Price of Africa" easily takes precedence as a biographical course on Africa. The Japan and China text-books, "Sunrise in the Sunrise Kingdom," are still available, and are always practicable for class use because of the increasing prominence of those countries.

In case further study of missions is not demanded by existing conditions, there is always the alternative of definite and systematic Bible study.

In brief, the writer says: (1) If you have just finished studying foreign missions then, (2) study foreign missions again; but (3) if you do not study foreign missions again this season, then study the Bible. We heartily commend the suggestion regarding Bible study,

BUT

Why is the place of home mission study in Congregational young people's societies ignored?

THE HOME MISSIONARY urges both home *and* foreign mission study in every young people's organization.

THE DESTINY OF AMERICA

I. THE MARCH OF A NATION

BY REV. WILLIAM W. JORDAN, D.D.

Clinton, Massachusetts

NATIONS march, as well as armies. They march in their gradual advance into the possession of their own new, unconquered territory. And it is such a march that this American nation has made across this continent, from ocean to ocean; one of the greatest movements and most significant spectacles of all history; fraught with so much of meaning for the world! The traveler across the continent westward to-day, follows the trail of that marching nation; and sees some sights, learns some lessons, which almost startle him with their magnitude. It is with the desire that you may see some of these things, receive their message, that I write. Even a flying survey from a railway train, of the vast areas, great cities, immense resources of this country, almost overwhelms one! They represent an empire in the making and already wonderful in the making, but on its way to a far more marvelous future and destiny in the hand of God! And always there is with us the realization that we follow the footsteps of the fathers, pushing westward, as if in obedience to that divine command of old: "Speak to the children of Israel that they go forward!"

My own journey began at Worcester, and at once there followed that panoramic view of changing country and products one gets from a railway train. A stop of a day in the big, busy, smoky city of Cleveland, and then we were off again across the miles of rich, flat cornfields of Indiana and Illinois up to Chicago, the great city of the cen-

tral west. The country, products, towns here are so different from New England, as to be like another country.

We had come through a section which represents the first stage of the nation's march. From the eastern seaboard the American people pushed westward to New York, Ohio, Indiana and Illinois. From Virginia and Pennsylvania out to Kentucky and southern Ohio. It is not so long in American history since these central states were the frontier. In general they followed the parallels of latitude. You remember the story well. It was very impressive, that march into the wilderness; and on the northern parallels the sons and daughters of New England, colonists from Connecticut and Massachusetts, were the original pioneers in the western reserve and further on. But an itinerant preacher is always interested in religious influences and conditions.

As we look at these states we remember that those pioneers carried their household gods and traditions with them. They were really God's children of Israel going forward. They began to lay the foundations of new states with the same industry and thrift, with the patriotism and piety, with the education and religion they had practiced at home. They believed that that nation is blessed, and that alone, whose God is the Lord. These alone made these large central states what they are, strong, conservative, essentially religious. A different population has since swept in; but these were

the foundations. The school house and the church! You cannot build a true state without them. With them, with education and religion, you can shape any people!

Merely a glance at Chicago reveals the great metropolis of the interior; the power of its immense wealth in its mighty buildings and streets thronged but not the distinct stamp of eastern traditions to-day. Many churches, great religious enterprises, a fine type of energetic Christianity; but with it a certain recklessness in the tone of the city's life.

The second stage of my journey was from Chicago across Illinois and the great Mississippi into my native state of Iowa, for a brief visit with relatives and friends. Then it followed the Mississippi waterway northward to Minnesota and Minneapolis. Minneapolis is a clean, prosperous, well-built city with great elevators and flouring-mills, the flour center of the country. But it is also a religious center, with strong churches, and the Sunday was given up to the American Board rallies in all of the Congregational churches.

Next morning, in a special train of ten cars which came through from Boston, we started westward and traveled continuously for four days and nights until we reached the coast. The forefathers crossed the country on foot and in wagons. As a boy I remember the long line of prairie schooners going west through Iowa. Their descendants cross in Pullman cars, and even that was not entirely easy. I cannot give you the details of this journey but it followed the trail of the pioneers, and of the multitudes who followed them, continually pushing the red man back, and the frontier farther on. There is something indescribably impressive in this gradual but irresistible march. "Forward!" is the watchword!

When the American nation crossed the Mississippi another distinct stage

of the great westward journey was reached. Some of those pioneers were the parents who were making a second march from the central west, some their children; some were foreigners seeking the new world in the northwest; many were immigrants from northern Europe, Norway, Sweden and Germany, an intelligent and industrious substantial population. Across Nebraska and Kansas they poured in trains of white-topped wagons and later in the Dakotas, Montana and Wyoming. The Northern Pacific railroad, which we took from Minneapolis westward, follows that line of march and traverses the greatest grain field of the world. We have left the corn fields of Illinois and Iowa for the wheat fields of Minnesota and Dakota, so immense that these two states have been called "the bread basket of the world." In 1904 they cultivated 9,906,530 acres of wheat and produced 122,236,449 bushels, valued at \$103,112,179.

I wish I could help you see those hundreds of miles of prairie, level as the floor and nothing but wheat, wheat, wheat, as far as the eye could reach. It was threshing time, and we had a flying panorama of great steam threshing machines at work on the fields of these vast farms, stacks of burning straw everywhere and grain bags, piles high to remain for days, if might be, upon the dry ground. The amount of bread here grown for the world staggers the mind. It reminds one of Christ's great plan to give the bread of life to a dying world, of his feeding of the multitudes beside the lake, of his words: "This bread is my flesh which I will give for the life of the world."

But what of the religious forces in this country? These great areas are dotted here and there with little churches. At places like Yankton and Fargo Christian colleges are training the young people of that country. At Fargo we were given

a reception by Christian people, who said their city and state are products of the faith of eastern people. You learn what a noble, heroic work home missions have done, striving to shepherd the people scattered over the prairies, and what immense work remains to be done. Let us honor and support the home missionary who endures the dangers and privations of the frontier to preach Christ and minister to men.

Our railroad ran across this grain belt into the grazing and ranch country of Montana. We passed Medora in North Dakota, where President Roosevelt has a ranch and where, as they phrase it out there, "he learned to be a rough rider on the hurricane deck of a broncho."

The third section of our journey might be called the mountain section, from middle Montana and Idaho to the coast. Excepting large areas in Washington and Oregon and the fertile strips on the western seaboard, there are but a series of mountain ranges and valleys. Here is the section of great mineral wealth. Our line of road runs through Butte, a sizeable city, yet a mining camp with two-thirds of the population under ground. The more scattered and rougher population which fills these ranches and mining camps is of course harder to evangelize and reach with the kingdom of God. Ralph Connor's story, "Black Rock," gives some idea of this work.

We appreciate something of what it meant for the pioneers to penetrate these wildernesses and climb these mountains. At Walla Walla, Washington, our train stopped for several hours to do honor to the memory of Marcus Whitman, the intrepid Christian pioneer who went back across the continent, then a wilderness, almost alone, and laid before the President information which saved the great areas of Washington and Oregon in this country. I shall never forget the evening, just at sunset, when our train paused

opposite to where his simple lonely monument stands upon a hill and where he sleeps in the bosom of the great territory he saved to his country. His grave seemed to tell the story of that which has been done for the West. It was the faith and consecration of such men that laid the foundations of Christian commonwealths in the far West.

The next morning, after having traversed twelve states and approximately 3,300 miles, our train came to a halt at Seattle, Queen City of the Pacific coast.

You ask me what impressions are strongest after this sweep across the continent. First, that in America we have a country marvelous, almost beyond description, in extent, in the variety of its surface and character, its products, and in the immensity of its resources. It represents to-day the march of a nation which has moved steadily onward, pushing its frontier before it till that frontier became the shores of the Pacific. In its progress it cleared great areas, subdued nature, builded cities, carved empires out of the wilderness, and, with railroads, bound ocean to ocean. "Westward the star of empire takes its way." My second impression was of the tremendous responsibility and debt of gratitude which the people of such a country owe to the God who has given them such a home and heritage. My third impression was of the vast and vital conflict which must be waged to save this country for God, and establish his kingdom within it. As we think of the antagonistic forces it is clearly a superhuman task. The saving of America can be accomplished in only one way. The children of Israel must go forward as of old with faith and determination to take the land for God. Every one of us should have a part, first, by giving our own selves to the Lord, and then by seeking a place in that grand work which shall win America for Christ.

FROM THE FRONT LINE

Through the Missionary's Eyes

IN NO place is the home missionary more welcome than in the lonely farms and settlements scattered over the wide range of mountain and stream which constitute so many fields. The long distances between neighbors, the difficulties of mountain travel compelling one to double his tracks so often, has suggested to some that the work is not made good by the results, but they do not know or see what is the missionary's privilege to know and see. Says Rev. R. D. Nicholls of Kalama, Washington:

The visit of the missionary means very often the only religious service for weeks or months, and is the only neighborly touch with the great outside world that some may know for a year. Often a trip to the mountains is made necessary by a funeral or a sick call, or possibly, a wedding, up in some lonely settlement; whatever it is, it gives occasion to cement friendships and encourage faith; also, to visit some few who live further out and to help them by just a word of encouragement and cheer, by the singing of a hymn, perhaps, by a word of prayer, by a cheerful good-by and a promise to return.

Occasionally we are delighted to discover some previous acquaintance which clears the way quickly for closer fellowship and helpful confidence. For instance: On my last trip I met a young man, who had just come to this part of the country. His face seemed familiar to me. Upon inquiring, I discovered that I had met him at the General Hospital, at the Presidio, San Francisco, four years ago. He was a wounded soldier just home from the Philippines. I was visiting and ministering as army department secretary of the Y. M. C. A. Here was a splendid chance to keep a grip on that fellow, and you may be sure such an "angle of opportunity" will be used to the best advantage. On the same trip, I met a farmer and wife who came from the same part of the old world as myself. Our pleasure was intensified to discover that we both knew the same people in the old country. This opened up the way to confidences and the opportunity to speak the right word

which I am sure will have effect in that home.

"I am not afraid of you," was the greeting of a little boy as he ran to grasp my hands and lead me to the house, telling me all the while about his dogs and flowers. Of course, we must not neglect an opportunity like this, so story after story of the man, Christ Jesus, is told, verses of hymns are sung and quickly learned by the child, and we felt that good seed had been sown in that young life as we heard the wistful longing expressed in the "Wish I could go to Sunday school" as we parted. This is one of the many homes where the day of rest is forgotten, a community where Sunday has no meaning, and where, alas, there is no religious service or Sunday school to offset the deplorable effects of Sabbath desecration.

Hard Won Fruit

Rev. A. F. C. Kirchner of Granby, Missouri, after patient labor in his field, is enabled at last to write:

Our work is beginning to mean something here. Much has been done that cannot be measured by statistics. Yet it counts. To a careful observer it is apparent that men who shunned the preacher when he came here do not shun him now; they even invite him to go walking, riding, hunting, fishing, and visiting. They court fellowship, not only with him, but with the people, and the church is not sneered at as it once was. They have begun to realize that it is a live thing among them, and that it attempts to minister in practical ways, which increases their respect for it. I hear such comments as these: "Well, I like that in you." "It has not been so seen in Granby before." The people appeared to be afraid at first, and no church can do a good work under any such conditions. Unstableness is our great enemy. It hurts everything. The occupation of the miner is notoriously unstable, and, when he fails, almost everything fails. Pastoral work is having its effect, and we are planning fellowship meetings with great hope. The people have had much preaching and little pastoral care.

A Year's Work

Rev. A. G. Detch of Indianapolis, Indiana, gives the following

condensed report of part of the work of his church during the last twelve months:

The Ladies' Aid Society has raised during the year \$125. The Covenant Home Missionary Society has raised in six months \$146.75. Gifts and cash in trust for new structure, \$100. Subscription list for new church, \$1,200. Paid out on the year for debts and so forth, \$340. One hundred and one new members have been enrolled, making a total of 136, on the roll. We made a gain of 32 persons last Sabbath in our Sunday school. We are limited for room all the time as our present edifice is only 24 by 40. The key to our problem is a new building, as we now have as many men in attendance as women at the regular service, where we began with women and children. We have the character timber for the new structure and intend to work out the material building along with the spiritual. We have organized a Young People's Society with 30 members. We have a Public Library of 1,400 volumes open every night; a Ladies' Aid Society; two new orchestras with ten members for morning and fifteen for the evening service; a men's club for Civic Righteousness. Not least of all, we gave to the Congregational Home Missionary Society during the past twelve months \$49.

A Familiar Voice

Rev. George E. Albrecht, who was the first superintendent of the German department of this society, has been laboring as a foreign missionary in Japan for several years. He has now returned and undertaken home missionary work in the city of Minneapolis. The following from his pen indicates that his missionary zeal has suffered no decline during the years of his absence. Says Mr. Albrecht:

The religious census which we have just made in this city and which I took to a great extent myself in our neighborhood has shown me again that very few people in our district are without church connection, though mostly with the churches downtown. The hope of this church, therefore, lies with newcomers and with the Sunday school, necessarily therefore, a slow growth. Nevertheless, we are using all the means within our reach. We have begun a Teacher's Training Class, in connection with a neighboring Methodist church, and so far with very good attendance. This church has lately taken its first foreign missionary collection, about \$8.00, a small

sum for a beginning. The Sunday School has also made a beginning with \$3.25. Thus, I am aiming to bring the church gradually to a realization of its mission, and so to help in deepening the religious life of the church members themselves.

A Missionary Incident

The home missionary's diary is well stored with personal incidents as interesting as the following which comes from Rev. C. E. Philbrook of Sylvan, Washington:

During my three years pastorate here I have gained the confidence and love of an eccentric old man of seventy-eight years, a socialist, and I trust now he has been converted. Last spring he was attacked by what a local physician deemed an incurable disease. There was no hope for him. Two brothers, one from Dakota and one from California, were summoned to see him die. They, however, began a course of treatment which proved effectual, and the patient to-day is a well man and an astonishment to his friends. I called upon him a few days ago and he remarked during our interview: "I have been thinking over my past life, how I have spent my time all these years going up and down this country, trading and trying to make money. All my life has been wasted, yet God has had mercy on me, sparing my life and bringing me out of darkness into the marvelous light of the gospel." The conversion of this man is thought by the community to be even more remarkable than his physical recovery, and, if the work of this church had had no other fruit, we should feel it had been greatly blessed.

The Home Missionary's Children

For obvious reasons we withhold the identity of the writer while commending to home missionary families everywhere the example quoted and the very important truth it illustrates and enforces:

We have realized more in the past year than ever before how much a home missionary's children may help to build up his work. Our sixteen-year-old boy has been with us attending the high school. He has taken part in all our church work, and, in some cases, has stood alone for the right. He has gained the respect of the young people and brought us honor by taking the first prize for scholarship. This might seem a little thing, but I can say that it helps us not a little in gaining the respect and good-will of the people.

Paying Back

With peculiar pleasure we quote the following from Rev. William F. Vogt, our German pastor in Hallam, Nebraska, and commend it to all who have received or are now receiving aid from the Home Missionary Society. Says Mr. Vogt:

Since 1888 I have received aid from the Home Missionary Society; at first, in the Presbyterian Church, and, since 1897, in the Congregational Church. Such help has come handy, and very often, during the dry years, it was the only help we had and the one thing that was sure, even though sometimes a little late. Now I have a self-sustaining church, and I mean to do what I can for the society which has done so much for me. The trouble is, most of the churches forget what the Society did for them, *and that is mainly the fault of the pastor*. I thank you very much for the aid received and wish you God's blessing.

The Lewis and Clark Fair

Many of our reports from the Pacific coast allude in glowing terms to this great exposition. Its disturbing effect in our missionary work is hinted at in the following from Rev. E. F. Green of Corvallis, Oregon:

The great distraction in connection with our work during the summer and fall was the "Lewis and Clark Fair." The summer months here are always unsettled, but the fair brought in another element this year that added to the disturbance. All the other older attractions had to be enjoyed, of course, and the fair, too. Every man and every woman who could possibly get together \$20 went to the fair. In fact, nearly everybody went, and went to remain in the city over the Sabbath. Hence, the city churches gained while we lost. However, while it took some of our people from us, temporarily, it will result, we believe, in bringing some to us who will reside here permanently. Indeed, there are several families among the newcomers, who, if they can find suitable work and location, will remain here. We are doing our best to help them and to find what they desire to obtain. There are some good Congregationalists among them who promise to be a great help if we can get them to take root. It has been our pleasure to take into the church five young men, all of them students, and we hope soon to receive some of their parents.

Long Distances and High Prices

The Western church goer has the opportunity to preach a long sermon on the way to church and to pay a high price for a plentiful fruit at home. Says Rev. O. E. Reade of Wyoming:

Ranch work is a hard problem. These ranches are so far apart that one can only reach two or three by a hard day's ride. We are getting some of the men to attend church services, but it is not easy work to persuade them to ride from twenty to forty miles for a service. One woman, who has only eleven miles to come, is with us almost every time. The enormous cost of living in this section makes the financial problem a hard one for the preacher and his people. Think of the luxury of bananas to be had for ten or fifteen cents in Chicago and for less than this at the East, yet costing here from forty to fifty cents. This is a luxury which missionaries cannot often indulge in. It is the enormous freight and express rates where there are no connecting lines which accounts for such prices.

A Great Opportunity

While our Cuban work has already borne great fruit its future possibilities are among its most striking features. Mr. De Barrit at Cienfuegos is one of our earliest Cuban missionaries, and his experience qualifies him to judge of this matter. He says:

The interest or the people is growing and the Cubans have learned to appreciate the church. This alone means a great deal for people who have come to despise the church and its leaders. I wish that we had some fund by which I could get some of my young men to preaching in the surrounding places, but this means traveling expenses which we cannot pay from the income of our church. One thing is evident: we must have a strong educational work in this city. Yesterday we had ten times as many scholars in our Sunday School as a neighboring church, although we are the last comers here. The reason of this is our school work. To overcome the constant attacks of the Roman Catholic church we need a body of intelligent young people who shall know and understand us and who shall have received their education at Christian centers. The Home Missionary Society is doing a splendid work in this island. It must be extended and supported and the day will come when Cuba shall be one of the brightest jewels in the crown of our beloved society.

Church Letters

We are inclined to publish the following protest, without locating, for whatever warning it has to churches that need such a warning. At the same time we hope and believe, that the abuse here described is not a prevalent one. Says a western worker:

We have no additions to report this time to our membership. There are some who are willing to enter into fellowship with us, but though these persons have letters of recommendation from other churches we are convinced that they are in no sense Christians, and we have already too many of that kind of church members. Is it a truly right and lawful thing for churches to issue letters, which on the face of them are untrue, and so pass on to the fellowship of other churches persons who are not converted people and apparently have no sympathy with the spiritual life? Personally I have come to discount church letters and have adopted the policy of waiting awhile to see what kind of people the new comers really are.

Temperance in Florida.

Rev. Mason Noble, a veteran minister of the state of Florida, has this to say of the temperance situation in his own field, Lake Helen:

The matter of public interest this quarter has been our "wet and dry election." This county has been "dry" now, for fifteen years or more. In 1893, at the last vote on this matter, careful canvas and earnest endeavor enabled us here in Lake Helen to cast a "dry vote," *unanimously*, a unique performance in this county. This year the question was forced again to a vote. Officiating as mayor of the town during the summer I felt in a sense peculiarly responsible for the outcome, and saw to it that every registered voter was personally looked after. The result is gratifying. We carried the county by over four hundred majority, and again Lake Helen distinguished itself by a unanimous vote. So far as I know this is a unique case. We certainly want no saloons in this town, and I hope that the question is settled in the county for several years to come.

The Foreigner is Willing

Why it is we do not know, but that a general feeling prevails that a natural barrier stands between the foreigner and our American Protestant life, is too plain to deny. Such prejudice ought to disappear before

constant experience to the contrary. Rev. P. S. Knight, of Salem, Oregon, is not the only witness to this fact. Says Rev. Mr. Knight:

A good many foreigners in this neighborhood, especially their young people, seem to take naturally and kindly to our Congregational spirit and method. We have had several accessions from such families and there are signs that more are coming. It has long been a firm conviction of mine that our country churches have a distinct mission to such people, a mission that means much to our country and the cause of the Master. The future will recognize the full value of work that is being done now by the few who have faith in the result.

The Lewis and Clark Fair has brought many visitors and attracted wide attention to the special advantages of the Willamette Valley region. Those of us who drove our ox teams across the plains fifty years ago, believe that a new day is soon to dawn for this part of our country, and we are the more earnest in our desire to see the right kind of foundation work go on. With one breath we thank the Home Missionary Society for what it has done and is doing; with the next breath we plead like Oliver Twist, for "more." I am yours in favor of "Christian Civilization For Our Country."

Was It a Little Victory?

Says one of our devoted workers in Southern California:

Lately I had one little victory that amused and gladdened my heart. Near my home I saw a man standing in front of the house one day. The recent election at Los Angeles, which was won by the "wet" or saloon element, was our introduction. He took their side, while I declared my vote as a minister who must favor the prohibition of sin. Never seeing him at church, I soon saw that I had my work cut out. Day by day I succeeded in drawing closer to him, though never inviting him to church or wearying him with homilies. Thus we became warm friends, and many a call I made at all hours. One day I chanced to drop in near the noon hour, caught up a knife and cut two boxes of apricots to dry. Then stayed to dinner. He asked me to return thanks. After two hours I went away. He remarked in parting "I did say that I'd throw a minister out of doors if he came here; but come again." I have had him in my house to dine twice since. His wife said he would not let her talk religion, but I have been able to say anything I desire to him. When I told him the other day that I was going to pray for him three times a day, he received the information with a smile.

WOMEN'S WORK AND METHODS

The Hartford Home Missionary Club

THE Young Woman's Home Missionary Club connected with the First Church of Hartford, Connecticut, has issued a neat pamphlet covering its program of study to be followed during the winter of 1905-6.

We are pleased to publish this program, not only for the interest of the themes suggested, but also as a striking illustration of the breadth which may be given to home missionary study. Home missionary problems and sociological questions are not far apart, and they easily blend one into the other. Especially is this true in the city and in the centers of foreign immigration.

While the Home Missionary Society is strictly responsible only for the planting of churches and the support of their ministers, still it impresses itself upon our mind every day that there is a vast call for preparatory culture before the churches can do their proper work, and with all our hearts we stand ready to welcome every collateral agency going to the elevation and the inspiration of human lives. The Young Woman's Club of Hartford has our best wishes for the development of the program which here follows, and we should be glad to announce that similar circles of young women have been led to follow their example.

PROGRAM

PRESENT-DAY CITIES

- a. Forces shaping their future.
- b. The part the church must play.

November

IMMIGRATION

1. The Landing of the New Pilgrims.
2. Kindergarten and Home.
3. Two Branches of the Slavic Race.
4. Going Neighboring.
Discussion: What the Center Church is Doing for Foreigners.

December

ENVIRONMENT

1. The Influence of the Apartment House.
2. Where the Boss Rules.
3. The Church and the Settlement.

January

LABOR

1. Some Bad Industrial Systems.
2. Wage Earners and the Church.
3. Christianity a Social Religion.
Discussion: How Women May Promote Right Labor Conditions.

February

MORMONISM

1. Salt Lake City.
2. The Growth of a Hierarchy.
3. Girls in School and Out.
4. A Gospel Wagon in Utah.

March

COMMERCE

1. San Francisco as a Trade Center.
2. The Exclusion Law.
3. The Pacific Coast's Debt to Missions.

April

Open Meeting.

Something of Arizona

BY MRS. CASWELL-BROAD

"Be on hand without fail at Tombstone, Arizona, New Year's Day, 1905. You are to help us dedicate the Tombstone Church." This sudden and somewhat startling message reached us one morning at Albuquerque, New Mexico. It came from our beloved "Greatheart" Superintendent Kingsbury, the Congregational bishop of two great territories with two states thrown in. Visions of desolation haunted us on the way. Was Tombstone the death centre of the invalid procession passing through this land of sunshine?

Judge not that town by its name. Tombstone is a life-giving haven for the suffering. The residents tell you with evident satisfaction that the name of their town is not dupli-

cated in the world, and never will be. The cheerful editor of the *The Tombstone Epitaph* booms the town with abounding enthusiasm.

The to-be dedicated church was a neat structure of modern style, built of adobe. You may not be aware that adobe is the best material for building purposes in that country, if scientifically used and the building provided with an iron or shingle roof. This little church of Christ began life in a school house, but being obliged to leave that shelter, assembled in a hall occupied by a secret society. The regulations of that society depriving them again of a place of meeting, in desperation they undertook to erect a house of worship. Under the wise guidance of their efficient pastor, Rev. A. J. Benedict, they first erected a small parsonage on a part of the lot secured for a church building. Then a few faithful ones contributed work and money, and with extraordinary devotion and effort and the liberal help of the Church Building Society, an attractive and sufficiently commodious church building was erected at a total cost of \$1,800, with every dollar of indebtedness paid before the dedication.

On the forenoon of that happy New Year's Sabbath Mr. Broad and I talked home missions to an intelligent and receptive audience and gave a special address to the bright and beautiful children. In the evening Dr. Kingsbury preached a stirring sermon and Mr. Broad offered the dedicatory prayer. The pastor then reminded the people that they had no debt to pay on the church. This being the case, he suggested that because of their great obligations to home missions they should make an offering to the Congregational Home Missionary Society. "Do you think," he asked, "that you could raise twenty-five dollars?" He then called for the first five. Four fives came at once. The enthusiasm w until the offering amounted to

sixty dollars. Then we sang a hymn of grateful praise and the sacred building was set apart for the worship of God in Tombstone, Arizona.

Why was it called Tombstone? Of course this was the first question asked by your correspondent. "Because of Edward Schieffelin," was the reply. This man, I was informed, was a daring prospector who came from Pennsylvania to Oregon and then worked his way with pick and canteen and blanket packed upon his faithful little burro, to the death-shadowed pass near the Arizona stronghold of that savage Apache chief, Cochise, who, with his band, defied all efforts at capture by our troops. Schieffelin had been warned that if he persisted in approaching the can yon of Cochise he would better take his tombstone with him. But the thirst for gold was upon him and the daring man advanced alone into the inner fortress of that murderous savage. He was rewarded by a discovery of great riches, which he staked off, and with grim humor named the claim "Tombstone." Cochise was so impressed with the courage of this man that he resolved to protect him, which he did. Schieffelin named his first claim "Tombstone;" his second, "Graveyard;" his third, "Resurrection," and his fourth, "Contentment." He provided generously for his father and mother and his own family and died alone in a miner's cabin. In his will he requested that his body be buried at Tombstone, near his first claim, and that a monument of boulders be erected on that spot.

And What of These?

BY A FRIEND OF THE CHILDREN

I am sure that every woman working to interest children in home missions is continually hampered by the lack of printed material suited to the youthful mind. Most of our state unions in their desire to send

all the money they can put into the work limit themselves, often seriously, in the way of printed material which some of their ingenious minds might produce. We turn to our national societies and find a limited amount suited to young people and scarcely anything for little people younger than fifteen years of age. Now we believe ourselves to be patriotic, Christian, American citizens. We subscribe with all our souls to the idea of the fathers that church and school go hand in hand—the saving forces not only of the past but of the present and the future. We believe in careful teaching of the children. To-day no day school teacher can work unless she be a normal school graduate, or a college graduate; often post graduate study is a requisite and experience is essential. The best methods and books are demanded or we turn the school down. The cry, “Up-to-date,” is heard all over our land and all this, that our children may have correct mental training. And this is admirable. But when it comes to Bible study, any one who will take a Sunday school class is considered competent and our children get everything from high Calvinism to modern infidelity.

And how about our missionary work? This is the great object for which the church exists. Not its own personal advancement, but to publish the good tidings. We are try-

ing to do it to-day with a half vitalized church and we are wholly disregarding and forgetting the growing children, little children who, before we know it, will be standing in our places. Few men and women become interested in telling the world of God's love, if not led to it before they are grown. We say a child learns half he will ever know before he is seven years of age. Why not in those years set ourselves to work to introduce these grand subjects to the youthful mind.

Some one says “There is no one to do it,” when we know full well that no real need of God's kingdom ever existed without the person somewhere to fill the emergency, though it may require long search to find such. Others say “the cost of printing.” Yes, it does cost money, but it will cost us more if we lose the growing girls and boys. To-day we sadly lack the fraternal spirit, consecration, power and money. In our present attitude success is impossible. The law for the growth of the kingdom is already stated: “By my Spirit,” say the Lord. Can we not change our base and come more into accord with the gospel spirit? If it has no effect on the present generation, we can place our hope in the children, and not allow ourselves to so wrong them as to let them fail, through our folly, of knowing something of the joy and inspiration of missionary service.



APPOINTMENTS AND RECEIPTS

APPOINTMENTS

November, 1905.

Not in commission last year.

Brown, H. B., Meridian, Okla.; Burger, Chas. C., Waukomis, Okla.
Coffin, Joseph, Atlanta, Ga.
Deiman, Harry, Mankton, So. Dak.
Ford, Jesse, Baxley, Ga.
Gallagher, Geo. W., Geddes, So. Dak.; Gearhart, Chas. D., Belle Fourche, So. Dak.; Glasby, Robt. L., Calxico, So. Cal.; Gregory, Alfred E., Bonesteel, So. Dak.
Hall, Prof. F. A., St. Louis and vicinity, Mo.; Hendry, Thos., Los Angeles, Cal.
Nelson, J. G., Michigan City, Ind.
Parsons, Edward, Anina and Templeton, So. Dak.; Payne, Wilbur N., Sauk Rapids and Cable, Minn.
Shumaker, Wm. W. Gage, Ind.; Steele, Calude, M., Butte, Mo. Dak.
Tre Fethren, Eugene B., Waubay, So. Dak.
Upton, R. P., Selma, Minn.
Wiggins, Hillery G., Wrights, Fla.; Wiley, Horace, S., Kellogg, Idaho.

Re-commissioned.

Amundson, Albert, Meckling, So. Dak.; Arnold, Lewis D., Akeley, Minn.
Baker, Wm. H., Caryville, Fla.; Byrons, E. H., Port Arthur, Tex.

Chapin, Miss S. A., Guernsey and Torrington Wyo.
Chapman, Rich. K., Gann Valley, So. Dak.
Doyle, Am's A., Kern, So. Cal.
Ellis, John T., Campbell, Neb.; Essig, Gottlieb, Beaver Creek and St. John, Ore.
Fletcher, John, Burke, Idaho.
Gasque, Wallace, Gilmore, Ga.; Gier, Leon E., Gibsonville, Ulysses, Noble and Valley of Lebanon River, Idaho; Graham, James M., Seal, Section and Ten Broeck, Ala.; Green, Geo. E., Fort Pierre, So. Dak.
Hoar, Allen J., Ontario, Ore.; Holton, Horace F., Kansas City, Mo.
Jewett, E. H., Hydro, Okla.; Kokjer, Jordon M., Brunswick, Neb.
Marsh, Lucien J., Grand Island, Neb.; Miller, Louis, Destin, Fla.; Miller, Willie G., Deerland, Fla.
Olin, David P., Milaca, Minn.
Peters, John, Fertile, Minn.
Roehrig, Otto, Alliance, Neb.
Schraerer, John, Curtis, Wis.; Searles, Geo. R., Belview, Minn.; Stillman, Orson A., Buffalo, Wyo.; Stocking, James B., Burwell, Neb.
Thompson, A. W., Panama, So. Cal.; Tillman, W. H., Atlanta, Ga.; Tinge, Geo. W., Gentry, Ark.
Washington, Alonzo G., Burtrum, Minn.; Wiksell, Nels, St. Joseph, Mo.

RECEIPTS

November, 1905.

For account of receipts by State Auxiliary Societies see page 202

MAINE—\$119.42; of which legacy, \$24.67.

Bangor, A Friend, 5; Farmington, Mrs. C. M. Cushman, 2; Kennebunkport, A Friend, 10; Parsonfield, Estate of Daniel Smith, 24.67; Portland, Ladies of Bethel Ch., 25; Skowhegan, Island Ave., 29.75; South Freeport, 15; West Brooksville, 2; Winslow, 6.

NEW HAMPSHIRE—\$252.20; of which legacy, \$117.50.

Candia, M. L. Brown, 3; Concord, 1st, A Friend, 25; Farmington, 1st, 10.29; Lancaster, Estate of Louisa D. Benton, 117.50; Lebanon, 1st, 35.71; Newport, 20; Penacook, 15.70; Tilton, 25.

VERMONT—\$681.60; of which legacies, \$595.

Benson, E. J. Kellogg, 5; Cornwall, S. S., 5; Middlebury, Estate of Clarissa S. Burditt, 95; R. Lane, 25; No. Pomfret, 10; Rochester, 9.85; Stowe, Friends in Cong. Ch., 28.25; White River Junction, Estate of R. C. A. Latham, 500; Whiting, C. E., 3; Woodstock, A Friend, 50.

MASSACHUSETTS—\$8,890.85; of which legacies, \$4,478.99.

Mass. H. M. Soc., by Rev. J. Coit, Treas.: By request of donors, 818.80; Andover, A Friend, 25; Boston, H. M. W., 1,000; M. J. W., 1,000; Rev. L. P. and Mrs. H. C. Broad, 10; J. S. Learoyd, 10; A. H. Wellman, 25; A. McLean, to const. Mrs. W. C. Rhoades, an Hon. L. M., 50; G. E. Mackintire, 25; Rev. W. C. Rhodes, 5; Buxford, "W. P. A.", 20; Cambridge, M. S. E. Dart, 10; C. H. Shute, 150; Chelsea, Central, 7.27; Dalton, S. S. Home Dept., 15; Dedham, Miss M. L. Eurgress, 50; Dorchester, Rev. A. and Mrs. Little, 15; Eddyville, Estate of Mrs. C. E. Pratt, 2,000; Essex, North Conference, Ladies, 17.65; Fitchburg, Calvinistic, 141.36; Greenfield, Estate of W. B. Washburn, 128.61; I. P. Dean, 1; Holyoke, Miss M. L. Todd, 2;

Hubbardston, Friend, 15; Hudson, Miss. Soc., 10; Interlaken, 7.43; Leverett, 9.50; Lowell, High St., 64.36; Lynn, No. Ch. and S. S., 8.01; Medfield, "Keepsake", 10; Mittineague, 13.09; Newburyport, Estate of H. M. Savoy, 16.56; Newton Highlands, A Friend, 50; Northampton, A Friend, Thanksgiving offering, 20; North Billerica; Mrs. E. R. Gould, 5; Pittsfield, Mrs. C. M. Russell, 25; Salem, Tab., 45; Springfield, Miss M. C. Parsons, deceased, 5; E. J. Wilkinson, 100; Stockbridge, Miss A. Byington, 100; Cash, 10; Sudbury, Estate of H. S. Dakin-Rice, 2,333.82; Taunton, J. H. Hasting, 1; Ware, "Silver Circle," 15; Westfield, 2nd, 50; Whitinsville, Miss A. L. Whitin, 100; Wilmington, S. S., 2.21; Worcester, C. E. Hunt, 10; Covenant, 2.37; "W. E.," 100

Woman's H. M. Assn. (of Mass. and Rhode Island), Miss L. D. White, Treas.: For Salary Fund, 215; Andover, South, 5; Pittsfield, 1st, Coral Workers, 15; Total, 235.

RHODE ISLAND—\$10.

Providence, C. E., 10.

CONNECTICUT—\$2,719.10; of which legacies, \$185.

Miss. Soc. of Conn., by Rev. J. S. Ives, 18 72; for salary of Western Supts., 675; Total, 693.72; Berlin, 2nd Ch., 18; Ch. and S. S., 60; Bridgeport, 2nd, 113.02; South S. S., 30; Mission Study Class, 10; Mrs. S. F. Blodget, 10; S. E. H. Warren, Thank giving offering, 1; Two Friends, 7; Bristol, 1st, 41; Cheshire, add'l, 1.50; Greenwich, 2nd, 201.57; Griswold, 1st, 6; Rev. F. E. Allen, 2; Hartford, "K.", 11; A Friend, 20; Hockanuss, Miss E. M. Brewer, 2; Ivoryton, A Friend, 500; Lebanon, Friends, 12; Middlefield, C. E., 8.26; Middletown, 1st, C. E., 10; Milford, Plymouth, 25.57; New Britain, South, to const. Miss M. A. Sheldon an Hon. L. M., 50; New Haven, J. A. Archibald, 25; New Lebanon, M. Mead, 5; New Preston, C. E., 1.08; Orange, add'l, 12; South Britain, 6; Southport, 50; Stafford Springs, 36.75; Waterbury, R. Crane, M. D., 25; West Haven, Estate of S. P. Beardsley, 485; Woodbridge, 45.45.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas.: Bridgeport, So. Ch. L. B. S., 10-18; Hartford, 1st, Primary S. S. class, 5; Y. W. H. M. C., 100; So. Ch. Sew. Soc. special, 10; Mrs. C. H. Smith, special, 25; Wethersfield, Jr. C. E., 5. Total, 194.18.

NEW YORK—\$366.39

Angola, A. H. Ames, 5; Brooklyn, Beecher Memorial, 11; Lewis Ave., 117.00; Puritan, 6.71; Chenango Forks, Rev. A. M. Wood, 5; Churchville, A. T. Harrington, 8.33; Mrs. A. T. Harrington, 1; Deer River, 5.15; Lisle, 7; Massena, C. E., 6; New York State, A. Friend, 7; New York City, Forest Ave. S. S., 10; A Foreign Missionary, 20; A Friend, 1; North Pitcher, 7; Orient, 15; Rensselaer Falls, "D.", Thank-offering, 3.38; Riverhead, Sound Ave., 43; Sayville, 26.64; Syracuse, I. C. Rhoades, 10; Waterville, Miss J. Hughes, 1.00; White Plains, S. S., 25; Yonkers, Mr. and Mrs. O. S. Doolittle, 25.

NEW JERSEY—\$110.05

East Orange, Swedes, Free, 2.50; Rev. F. Q. Blanchard, 5; Glen Ridge, 40; Orange Valley, 48.20; Plainfield, Swedes, 5.25; Westfield, M. P. Welles, 10.

PENNSYLVANIA—\$123.02

Received by Rev. C. A. Jones, Nanticoke, Bethel, 12, Moriah S. S., 8; North Ebensburg, 3.02. Total, 23.02. Centreville, 13; Guy's Mills, Rev. F. M. Guy, 1; Kane, W. P. Weston, 25; Philadelphia, Rev. E. F. Pales, 5; Snyder Ave., 10; F. A. Warren, 10; Pittsburg, Swedes, 5; Scranton, C. L. Foggett, 1; Ulysses, Mrs. M. S. Crum, 25; Warren, Scand. Bethel, 5.

DISTRICT OF COLUMBIA—\$14.11

Washington, 5th, 9.11; Mrs. F. P. Burrows, 5.

NORTH CAROLINA—\$7.

North Carolina, Two Friends, 7.

GEORGIA—\$44.18

Atlanta, Central, 35; Cochran, 1.65; Hoschton, 3; Lindale, 4.53.

ALABAMA—\$10.55

Received by Rev. A. T. Clarke, Hanceville, 1.40; Newsite, New Vernon, 1.15. Total, 2.55.

Art, Christopher Hill, 7; Bascom, 3; Blackwood, 6; Gadsden, Rev. J. R. Sims, 1.

MISSISSIPPI—\$3.

Meridian, Ch. and C. E., 3.

LOUISIANA—\$1.

New Orleans, London Ave., 1.

FLORIDA—\$93.95

Cocoanut Grove, 8.38; Destin, East Pass, 5; Key West, 1st, 30; Lake Helen, 8.37; 1st S. S., 5; Tampa, J. M. Long, 25; Westville, 1st and Potolo, Carmel, 4.20.

Woman's H. M. Union, Mrs. C. A. Lewis, Treas.: Lake Helen East Coast Conference, Woman's Conference, 8.

TEXAS—\$85.35

Dallas, Grand Island, 50; Ft. Worth, 1st, 35.35.

INDIAN TERRITORY—\$11.

Farmingville, 5.50; Muskagee, 1st, 5.50.

OKLAHOMA—\$84.01

Binger, Rev. A. Countryman, 4.50; Drummond, 20; Pond Creek, 5; El Reno, 5; Goltzy, 1st, 35; Guthrie, 4.91; Hastings, 1st, 7.35; Hydro, 3.70; Pond Creek, 5; Weatherford, 18.35.

ARIZONA—\$200.

Arizona, Friend, 200.

TENNESSEE—21.

Knoxville, Pilgrim, 21.

OHIO—\$46.

Cleveland, Cyril, 5; S. S. Thank offering, 2; W. A. Eldredge, 5; Mrs. P. B. Smith, 7; Hudson, W. M. S., 5; Mrs. G. L. Starr, 1; Miss C. D. Wilcox, 1; E. E. Metcalf, 3; Mansfield, A. Whissemore, 1; Rootstown, Mrs. C. N. Seymour, 5; M. S. D. Dickinson, 3; Ruggles, D. R. Fair, 1; Tallmadge, Mrs. S. C. B., 2; Valley View, C. E., 1; Wilmington, Mrs. Crary, 1; Mrs. L. M. Stoddard, 1.

INDIANA—\$79.

Brazil, Mrs. C. S. Andrews, 2; Indianapolis, Mrs. G. E. Hill, 2; Brightwood, 3; Kokomo, G. W. Frederick, 3; Michigan City, German, 9; Muncie, J. A. Daly, 50; Terre Haute, F. C. Wagner, 10.

ILLINOIS—\$708.25; of which legacy, \$500.

Received by Rev. M. E. Evers, Fall Creek, German, 6.10; Zions, German, 21.76. Total, 28.25.

Chicago, Summerdale, C. E., 5; Rev. J. A. Adams, 20; Delavan, R. Houghton, 25; Morrison, Estate of William Wallace, 500; Paxton, Mr. and Mrs. J. B. Shaw, 100; Payson, Rev. D. B. Eells, 5; Rockford, S. Herrick, 20; Tonica, C. E., 4; Witt, Mrs. M. Carlicker, 1.

MISSOURI—\$38.82

Eldon, 3.75; Kansas City, S. W. Tab., 9.62; Prospect Ave., 8.50; Meadville, 16.95.

MICHIGAN—\$79.

Battle Creek, Mrs. M. E. Swift, 5; Eaton Rapids, Mrs. A. C. Dutton, 10; Grand Blanc, E. D. Parsons, 2; Olivet, G. W. Keyes, 1; Owosso, Mrs. L. A. Gould, 50; Sault Ste. Marie, T. N. Fox, 1; Stanton, T. W. Stevens, 10.

WISCONSIN—\$31.74

Beloit, 1st, 20; Clintonville, Scand., 5.74; Glenwood, Swedes, 1; Mukwonago, 5.

IOWA—\$676.85; of which legacy, \$500.

Iowa Home Miss. Soc., by Miss A. D. Merri'l, Treas., 14.83; Avoca, Mrs. J. W. Davis, 100; Burlington, Mrs. E. B. Lovejoy, 10; Muscatine, Estate of Mrs. B. B. Kirby, 500; New Hampton, Rev. A. Kern, 2; Tabor, H. W. Howard, 5; Treynor, German, 15; C. E., 5; Waterloo, J. H. Leavitt, 25.

MINNESOTA—\$354.50

Received by Rev. G. R. Merrill, D. D., Mantorville, 4; Minneapolis, 1st, 54.88; Plymouth, 82.96; Owatonna, 1st, 16.64. Total, 158.48.

Brooks, 39; Dugdale, 67; Duluth, C. E., 4; Eskine, 1.23; Excelsior, 7.80; Hutchinson, 15; Kasota, Swedes, 3; Lake City, Swed. S. Rev. J. R. Haggblom, 2.50; Little Falls, F. J. Parrand, 5; Mahomen, 66; Mankato, 1st, 5; Mentor, 60; Minneapolis, Fifth Ave., 12; Miss N. H. Lyman, 50; Nymore, 1.00; Owatonna, Ch., 2.10; S. S., 9.50; Park Rapids, 51; Plainville, 5.00; Plummer, 79; St. Paul, Pacific, 4.21; Olivet, 21.70; H. W. White, 2; Sauk Centre, 1st, 7.60; South St. Paul, C. W. Clark, 10; Turtle River, 1.45; Winger, 50; Zumbrota, N. E. Ballard, 5; S. C. Searns, 5.

KANSAS—\$11.

Manhattan, T. C. Welles, 5; Topeka, P. Fisher, 1; Wichita, Rev. G. S. Ricker, 5.

NEBRASKA—\$931.99

Nebraska, H. M. Soc., by L. Gregory, Treas., Chadron, 1st, 31.35; Crete, 1st, 60; Germantown, Union German, 4; Havelock, 1st, 5; Omaha, Plymouth, 25; Seneeca, 1st, 1.48; Sutton, 1st, 60; Thedford, 1st, 9.53; Woman's H. M. Union, Mrs. C. J. Hall, Treas. 617.14. Total, 816.65.

Cowles, 35; Hemingford, 5.25; Inland, German, 35; Omaha, St. Mary's Ave., 10; Scribner, 11.30; Strang, 7.83; Trenton, 1st, 6.88; Waverly, Swedish Emanuel, 4.

NORTH DAKOTA—\$380.18

Received by Rev. G. J. Powell, Argusville, 1.11; Cando, C. E. Blackorby, 5; C. J. Lord, 5; Cooperstown, R. C. Cooper, 10; Dawson, 30; Fingal, M. N. Olsen, 5; Orr, E. T. Burgett, 10; Rose Hill, E. A. Roach, 10; Rose Valley, H. Heath, 10; Tappen, 20; Valley City, G. M. Young, 10; Williston, E. R. Brownson, 5. Total, 76.17.

Anamosa, Ebenezer German, 50; Blue Grass, New Glucksthil German, 5.37; Carrington, 10; Dawson and Tappan, 4; Eigenheim, German, 21.10; Emmaus, German, 4.57; Eureka, 7.20; Fessenden, H. funningroll, German, 5.80; Glen Ullin, Bethany, German, 15.77; Harvey, Bethlehem German, 10.10; Hebron, Bethesda, German, 22.10; Hurdsheld, 4.80; Kulm, German, 75; Leipzig, Ebenezer, German, 23.71; Medina, Zions, German, 8.15; Mercer Co., St. Paul's German, 2.34; Michigan City, 1st, 35; Neuburg, German, J. Steigeman, 5.

SOUTH DAKOTA—\$210.46

Received by Rev. W. H. Thrall, Erwin, 10; Huron, 20. Total, 30.

Academy, 4; Belle Fourche, Sr. C. E., 5; Bonesteel, 10.50.

Canton, 1st, 5; Columbia, 10.30; Houghton, 2; Fairfax, Bethlehem, German, 20; Iroquois, 6; Java, Israel, German, 8; Johannes and Johnsthal, German, 10; Lake Preston, J. M. Keith, 25; Oacoma, 7.54; Rea Heights, Ch., 17.62; S. S. Birthday box, 2.25; Greenleaf, 1; Scotland, Rev. A. Hodel, 20; Selby, Glucksthal, German, 8; South Shore, 4.25; Valley Springs, 16; Worthing, 13.

COLORADO—\$92.92.

Received by Rev. H. Sanderson. Lafayette, Junior C. E., 2.07; Rye, C. C., 15; Total, 17.07.

Colorado City, 1-t, 5; Colorado Springs, P. C. Hildreth, 15; Denver, Pilgrim, 4.65; Littleton, 1st, 1.20; Montrose, 50.

IDAHO—\$14.

Mountain Home, 5; New Plymouth, Rev. C. W. Greenlee, 5; Nora, Swedes, 4.

CALIFORNIA—\$498.14.

Received by J. L. Maille, Claremont, 103.59; Los Angeles, Eastside, 14; Third, 5.75. Total, 123.34.

California, Thank offering, 200; Eagle Rock, Ch., 11; S. S., 2; Escondido, 6.80; Moreno and Lakeview, 5;

Pasadena, Mrs. J. W. Keese, 100; Santa Barbara, const. Rev. W. C. Merrill an Hon. L. M., 50.

OREGON—\$17.51.

Beaver Creek, 1st, 6; Beaverton, 2.51; Cedar Mills, German, 5; Tualatin and Sherwood, 4.

WASHINGTON—\$471.46.

Wash. H. M. Soc., by Rev. H. B. Hendley, Treas.: Woman's H. M. Union, 320.

Aoerden, Swedes, 4.10; Cathlamet, 7; Dayton, 14.55; C. E., 2; Endicott, German, 20; Kirkland, 1st, 2.35; Pomeroy, 1st, 6.56; Pullman, 4; Ritzville, German, 80; Stillacom, Mrs. L. Nye, 2.50; Touchet, 3.40; Walla Walla, 5.

NOVEMBER RECEIPTS.

Contributions.....	\$1,817.24
Legacies.....	6,701.16
	\$18,518.40
Interest.....	369.32
Home Missionary.....	80.64
Literature.....	74.88
Total.....	\$19,043.24

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in November, 1905.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Acton, 9.75; Amesbury, Main St., 14.78; Andover, West, 12.53; A. Friend, 20; Barre, Evangelical, 42.70; Boston, Estate of Lucy H. Brown, 50; Central, 455.42; R. L. Day, 100; Dorchester, Village, 12; Greys, 2.04; Jamaica Plain, Central, 152.16; S. S., 29.76; Old South, 147.90; Italian Hall, 7.50; Roxbury, Eliot, 7.80; Income of Brackett Fund, 80; Brookline, So. Campello, 20.43; Buckland, 5; Cambridge, 1st S. S., 15; Chicopee, 1st S. S., 2.30; Conway, C. E., 5; Cumington, Village, 8.78; West, 10; Danvers, 1st, 56.50; Dudley, 8; Duxbury, Pilgrim, 6; East Douglas, Swede, 4.75; Easthampton, Payson, 100; East Northfield, Trinity, 61.60; Erving, 4.42; Everett, Courtland St., 20.05; Mystic Side, 10; Fall River, Broadway, Kings Daughters, 1; Fitchburg, Finn, 21.50; German, 3; Rollstone, 19.55; Foxboro, Bethany, 13.66; Freetown, Assonet, 2.11; Income of R. Frost Fund, 24; Income of Gurney Fund, 12; Income of Hale Fund, 20; Harwich, 26.00; C. E., 3.10; Haverhill, Union, 12; Heath, 5; Hinsdale, 66.25; Holyoke, 2nd, 133.51; Lawrence, Riverside, 15; Leominster, 147.87; Longmeadow, 1st, 106.33; Lowell, 1st, Trin, 17.33; A. Friend, 100; Lunenburg, 11.01; Marlboro, Union, 65; Middlefield, 8; Monson, 33.33; Munden, Kansas, 75; New Bedford, North, 58; Newton, North, 5; North Attleboro, Oldtown, 4; Orange, Central, 30.41; Orleans, 26.50; Paxton, 6.70; Pelham, 4; Peru, 5.15; Pittsfield, French, 10; Quincy, Finns, 1.40; Income of Reed Fund, 30; Income of Rollins Fund, 20; Salem, Tabernacle, 31; Sharon, 22.93; Somerville, West, 9.07; So. Braintree, 16; So. Easton, Norfolk Conf., 10.22; Taunton, East, 7; Templeton, 10.25; Walpole, Estate Clarissa Guild, 1000; Warwick, 12; Wellesley Hills, 24.47; Westhampton, 29; Income of Whitcomb Fund, 155; Income of J. C. Whitin Fund, 124; Whittinsville, Extra Cent a Day Band, 15.00; Winchendon, 1st, A. Friend, 25; Estate Isabella B. Tenney, 66.67; Designated for Armenian work, Boston, 27; Lawrence, 50; Work in Alaska, 51.80; Designated for C. H. M. S.; Andover, Ballardvale, 7.20; Boston, a friend, 7; E. H. Sharp, 5; Chicopee, 1st, S. S., 2.55; Winchester, 1st, 100.65.

Woman's H. M. Assn., Lizzie D. White, Treas. Salaries for American International College, 70; Italian Worker, 35; Polish Worker, 35.

SUMMARY

Regular.....	\$5,446.24
Designated for Armenian work.....	77.00
Designated for work in Alaska.....	51.80
Designated for C. H. M. S.....	722.49
W. H. M. A.....	140.00
Home Missionary.....	1.00
Total.....	\$6,438.53

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in August, September and October, 1905.

J. William Rice, Treasurer, Providence.

Chepachet, Church, 29.80; Crompton, Swedes, 5; Hughesdale, W. H. Starr, 5; Pawtucket, Park Place Church, 8.63; Providence, Beneficent Church, 165.58; Central Church, 26; Pilgrim Church Y. S. C. E., 8.35; Tiverton, Bliss Corners Mission, 1. Total...249.36

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in October, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Avon, 13.36; Berlin, Italian Mission, 4.89; Bridgeport, 2nd, 32.50; Park St., 60.75; Burlington, 12; Chaplin, 13.25; Cheshire, 8.23; Glenwood, C. E. 6.13; Haddam Neck, 10; Hartford, Park, 8.10; Italian, 2; Meriden, Center, 50; Middlefield, 66.44; Middletown, 3rd, 11; Milton, 10; New Haven, Redeemer, 25; New London, Swedish, 6; Norwich, Broadway, 228.36; Old Saybrook, 7.38; for C. H. M. S., 7.38; Oxford, 27; Plantsville, 31.66; Preston, 23; Rocky Hill, 22.76; Sunday School, 20.84; Thomaston, 1st, 11.07; Special, 12.35; for C. H. M. S., 11.34; Swedish, 10.17; Tolland, Special, 14; West Stafford, 5; West Woodstock, 10.75; Winchester, 2.12; Windsor Locks, 120.18; Woodstock, 1st, 6.

W. C. H. M. U. of Conn., Mrs. Geo. Pollett, Secretary, Bridgeport, 2nd, L. B. S., 19.51; Hartford, 1st, Y. W. H. M. Club for work among foreigners in Conn., 50.

Total.....	\$1,050.55
M. S. C.....	\$1,031.83
C. H. M. S.....	18.72
	\$1,050.55

OHIO HOME MISSIONARY SOCIETY.

Receipts in November, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Ashland, 17.42; Barborton, 5; Brookfield, S. S., 5; Claridon, 19.08; S. S., 10; C. E., 5; Cleveland, Cyril, 40; Trinit, 13.26; Madison ave., 7.60; Cincinnati, Stairs, 2.50; Lawrence st., 10; Dover, 18; C. E., 5; S. S., 2; Fitchville, 12; Hudson, personal, 10; Huntington, W. Va., 13; Huntsburg, S. S., 4; Medina, 6; C. E., 20; Rock Creek, 5; Sandusky, 33; Tallmadge, personal, 1; Toledo, 2nd, C. E., 1; Plymouth, 5; Unionville, 5.08; Wellington, 20; West Park, 8.44; Weymouth, 2.50, York, 8.

Total.....\$314.88

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in November, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Chatham, C. E., 2; Elyria, 2nd, C. E., 2.50; Gomer, L. S., 1.68; Lucas, C. E., 1; Mesopotamia, Mrs. C. A.

Smith, 2; N. Ridgeville, C. E., 4; Springfield, Lagonda ave., W. M. S., 2.80; Steubenville, 9.30; Shandon, C. E., 5; Twinsburg, C. E., 1.48.
Total..... 38.76
General total....\$353.64

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in November, 1905.

John W. Iliff, Treasurer, Chicago, Ill.

Abingdon, 5; Austlin, 1st, 12.75; Centralia, 7.65; Chicago, Grace, 25; Leavitt St., 50; Milliard Ave., 14.66; South, 89.05; St. James Germ, 5; Warren Ave., 13.80; Evans-ton, 10; Fall Creek, 28.25; Harvey S. S., 2; Illini, 13.55; Kewanee, 1st, 156.86; Kirkland Y. P. S., 6; Marshall, 25; Mattoon, C. E., 8; Mont Clare, S. S., 3.30; Mound City, 15; Oak Park, 2nd S. S., 13.46; Ottawa, 8.60; Park Ridge, Germ., 5; Port Byron, 19; Princeton, 1.50; Roberts, 3.81; Sandoval, Ch. and S. S., 9.50; Seward, Kendall Co., 1st, 12; 2nd, 15.50; Somonauk, 30; S. Chicago, Peoples S. S., 2.17; Tonic, 20; Toulon, S. S. and Ch., 75; Wheaton College, Ch., 12.67; Yorkville, 11.62; Ill. W. H. M. Union, 250.76; G. W. Hess, for Endowment Fund, 720; Rev. F. L. Graft, Champaign, 12; Mrs. J. N. Beers, Champaign, 10; Rev. E. M. Williams, 30; Dr. J. A. Adams, 10; L. G. Holley, Oak Park, 25; O. J. Bushnell, Chicago, 20; Mr. and Mrs. F. Kimball, Oak Park, 50; Ministerial Bureau, 5.
Total.....\$1,949.27

NEW YORK HOME MISSIONARY SOCIETY.

Receipts for November, 1905.

Clayton S. Fitch, Treasurer, New York.

Albany, 1st, 81.27; Columbus, 20.50; Denmark, 7.81; Fairview, 2.50; Homer, 30.72; Hornby, 6.78; Lakewood, 15; Middletown, North St., 12.50; New York, Belmont, 20.50; North Collins, 6.50; Siloam, 13.15; Syracuse, South Ave., 9.50; Willsboro, 25.05; Winthrop, 5; Woman's H. M. U., as follows: Brooklyn, Mrs. Peter Geddes, 2; Wellsville, W. M. U., 9.17; W. H. M. U., 18.83. Total --\$304.87

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in November, 1905.

Rev. John P. Sauderson, Treasurer, Lansing.

Ada, 1st, 7.25; Addison, 10; Bradley, 1.01; Calumet, 4.50; Columbus, 11.65; Dowagiac, 37.23; Farwell, 4.35; Flat Rock, 2; Grand Rapids, 1st, 25; South Prim. S. S., 5; Hudson, 6.20; Ironton, 3; Lake Odessa, 25; Lamont, 4.00; Moline, 5; Newport, 1.30; Rockwood, 4.15; Rondo, 4; Sandstone, 1.50; V. P. S. C. E., 17; Somerset, 5.50; Wayland, 3; Wolverine, 16.05.
Total.....\$206.77

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in November, 1905.

Akron, O., West Ch., W. M. S., box and bbl., 1.26; Blooming Grove, N. Y., King's Daughters, pkg., 50; Brattleboro, Vt., from Estate of Rev. Lewis Grout, box of books; Bridgeport, Conn., South Ch., W. B. S.,

bbl. and pkg., 126.22; Park St. Ch., H. M. D., box and bbl., 161.54; Bristol, Conn., W. S., cash, 50; Brooklyn, Conn., Ch., W. A., bbl., 25; Brooklyn, N. Y., Clinton Ave. Ch., L. B. S., bbl., 206.50; Central Ch., Zenana Band, box, 2 bbls., 180; Elmira, N. Y., St. Lukes Ch., Theta Delta S., box, 105.05; Elmwood, Conn., L. H. M., bbl. and cash, 35.00; Fairport, N. Y., Ch., W. H. M. S., 2 bbls., 127.82; Framingham, Mass., Plymouth Ch., box, 175; Gloversville, N. Y., 1st Ch., L. B. A., 2 bbls., 138.64; Kent, O., Ch., L. M. S., bbl., 45; Middletown, Conn., South Ch., U. S., bbl., 156.75; 1st Ch., L. F. M. S., bbl., 98.28; New Haven, Conn., Westville Ch., L. M. S., box, 38.25; Ch. of Redeemer, L. A. S., 2 bbls. and cash, 210; United Ch., L. A. S., box, 124.23; L. A. S., box, 125.26; L. A. S., box, 108.22; Pilgrim Ch., H. M. A., 2 bbls., 98.81; New Milford, Conn., L. S. S., 2 bbls., 100; Norwalk, Conn., 1st Ch., box, 96.79; L. B. A., box, 113.01; Norwich, Conn., Park Ch., W. H. M. S., box, 100; Broadway Ch., L. H. M. S., 2 boxes, 243.03; Norwich Town, Conn., 1st Ch., 2 bbls., 150; Oakville, Conn., Union Ch., L. A. S., 2 bbls., 105; Oberlin, O., L. S., bbl. and cash, 50; Plainfield, N. J., W. A., box, 245; Rockville, Conn., Union Ch., L. A. S., box 177.28; Sherburne, N. Y., 1st Ch., W. M. S., box, 75.66; Simsbury, Conn., L. H. M. S., box, 69.35; So. Manchester, Conn., 1st Ch., L. B. S., box, 216.64; So. Sudbury, Mass., L. M. C., box, 101.10; Suffield, Conn., 1st Ch., L. H. M. S., bbl., 111.88; Windsor Locks, Conn., L. H. M. S., bbl., 75.
Total.....\$4,537.21

DONATIONS OF CLOTHING, ETC.

Received and Reported at the Rooms of the Woman's Home Missionary Association, Boston, Mass., from Oct. 1st, 1905, to Dec. 1st, 1905. Miss L. L. Sherman, Secretary.

Andover, Free Ch. Aux., box, 139.17; Arlington, Pleasant St. Ch., 3 bbls. and box, 222; Ashland, Y. P. S. C. E., 2 bbls., 74.46; Boston, Mt. Vernon Ch., box 125; Bradford, bbl., 40; Bridgewater, box, 87; Brighton, 2 bbls. and box, 223.47; Brockton, Porter Ch., box, 134.02; Brookline, Leyden Ch., bbl. and pkg., 80; Cambridge, Wood Memorial Ch., bbl., 30; Cohasset, 2nd Ch., bbl., 90.50; Dorchester, Village Ch., 2 bbls., 125; Falmouth, Aux., bbl., 56.07; Gardner, box, 178; Hatfield, Aux., cash 32, bbl. 42; Haverhill, Books, 275; Holbrook, Aux., bbl. and pkg., 52.07; Hyde Park, Aux., box, 25; Longmeadow, Aux., box and 2 bbls., 141.88; Lowell, High St. Ch. Aux., bbl., 40; Lynn, 1st Ch., Aux., 2 bbls., 76; Malden 1st Ch. Aux., bbl., 75; Marion, Aux., bbl., 46.44; Marlboro, Union Ch., 2 bbls., 77.17; Medford, Aux., 40.80; Melrose Highlands, Aux., bbl., 70.46; Milbury, 2nd Ch., Aux., cash 10; 2 bbls., 92.50; Newburyport, Belleville Ch., Aux., bbl., 62.83; Newton Centre, Aux., 153.94; Newton, Eliot Ch., 2 bbls., 128; Northampton, Edwards Ch. Aux., bbl., 75; No. Brookfield, bbl., 74.37; Peabody, Aux., 3 bbls., 200; Providence, R. I., Central Ch., 2 boxes, 211.82; Pilerim Ch., Aux., box, 110; So. Framingham, 2 bbls., 116.22; Springfield, Hope Ch. Aux., bbl., 150; North Ch. Aux. bbl., 75; Sterling, Aux., bbl., 37.50; Sunderland, Aux., box, 71; Whitman, Aux., bbl., 156.52; Worcester, Central Ch. Aux., box, 110; Plymouth Ch. Aux., box, 100.36.
Total.....\$4,541.57

Rudolph Lenz
Printer
62-65 Bible House
New York

OFFICERS

1, **NEW HAMPSHIRE**, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 109 N. Main St., Concord.

2, **MINNESOTA**, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 239 E. 6th St., St. Paul; Secretary, Mrs. S. V. S. Fisher, 2131 E. Lake St., Minneapolis; Treasurer, Mrs. W. M. Bristol, 2826 Chicago Ave., Minneapolis.

3, **ALABAMA**, *Woman's Missionary Union*, organized March, 1875; reorganized April, 1880. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4, **MASSACHUSETTS AND RHODE ISLAND**, (having certain auxiliaries elsewhere). *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, **MAINE**, *Woman's Missionary Association*, organized June, 1880. President, Mrs. Katherine B. Lewis, 3 S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, **MICHIGAN**, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 95 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabbil, Greenville.

7, **KANSAS**, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 15th St., Topeka.

8, **OHIO**, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, "The Republic," Republic St., Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, **NEW YORK**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Charles H. Dickinson, Woodcliff-on-Hudson, N. J.; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, **WISCONSIN**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grasse, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Erastus G. Smith, 640 Harrison Ave., Beloit.

11, **NORTH DAKOTA**, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12, **OREGON**, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 305 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, **WASHINGTON**, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1880. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 321 Seventh Ave., Seattle.

14, **SOUTH DAKOTA**, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

15, **CONNECTICUT**, *Woman's Conventional Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. Chas. S. Thayer, 64 Gillett St., Hartford.

16, **MISSOURI**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 2406 Troost Ave., Kansas City; Secretary, Mrs. C. W. McDaniel, 2720 Olive St., Kansas City; Treasurer, Mrs. A. D. Ryder, 2524 Forest Ave., Kansas City.

17, **ILLINOIS**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Corresponding Secretary, Mrs. G. H. Schneider, 919 Warren Ave., Chicago; Treasurer, Mrs. A. O. Whitcomb, 463 Irving Ave., Douglas Park Station, Chicago.

18, **IOWA**, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. F. Bradey, Grinnell; Secretary, Mrs. H. K. Edson, Grinnell; Treasurer, Mrs. T. O. Douglass, Grinnell.

19, **NORTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oak and; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1122 Parrison St., Oakland.

20, **NEBRASKA**, *Woman's Home Missionary Union*, organized November, 1887. President, Mrs. J. E. Tuttle, 1313 C St., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, **FLORIDA**, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

22, **INDIANA**, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 120 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1663 Bellefontaine St., Indianapolis.

23, **SOUTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24, **VERMONT**, *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, **COLORADO**, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. W. E. Letford, Longmont; Secretary, Mrs. Burke Turrell, Longmont; Treasurer, Miss I. M. Strong, P. O. Box 177, Denver.

26, **WYOMING**, *Woman's Missionary Union*, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Miss Edith McCrum, Cheyenne.

27, **GEORGIA**, *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

28, **LOUISIANA**, *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2136 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2420 Canal St., New Orleans.

29, **ARKANSAS, KENTUCKY AND TENNESSEE**, *Woman's Missionary Union of the Nurses Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

30, **NORTH CAROLINA**, *Woman's Missionary Union*, organized October, 1889. President, Mrs. C. Newkirk, Mooresville; Secretary and Treasurer, Mrs. H. R. Paduma, Troy.

31, **TEXAS**, *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinkley Dallas; Treasurer, Mrs. A. Geen Dallas.

32, **MONTANA**, *Woman's Home Missionary Union*, organized May, 1890. Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., St. Helena.

33, **PENNSYLVANIA**, *Woman's Missionary Union*, organized June, 1890. President, Mrs. E. E. Dexter, Philadelphia; Secretary, Mrs. W. H. Chapin, Williamsport; Treasurer, Mrs. David Howells, Kane.

34, **OKLAHOMA**, *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Ora Worrell, Pond Creek.

35, **NEW JERSEY**, Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1890. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church Va.

36, **UTAH**, Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City; Secretary, Mrs. L. E. Hall, Salt Lake City; Treasurer, Mrs. A. A. Wenger, 563 Twenty-fifth St., Ogden Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

41, **IDAHO**, *Woman's Home Missionary Union*, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello, Idaho.

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

HENRY C. KING, D.D., *President*

JOSEPH B. CLARK, D.D.,

Editorial Secretary

WASHINGTON CHOATE, D.D.,

Corresponding Secretary

DON O. SHELTON, *Associate Secretary*

WILLIAM B. HOWLAND, *Treasurer*

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman*
 THOMAS C. MACMILLAN
 EDWARD N. PACKARD, D.D.
 Rev. WILLIAM H. HOLMAN
 SILAS H. PAINE

Rev. LIVINGSTON L. TAYLOR, *Recording Secretary*
 S. P. CADMAN, D.D.
 FRANK L. GOODSPEED, D.D.
 SYLVESTER B. CARTER
 GEORGE W. HEBARD

C. C. WEST
 GEORGE P. STOCKWELL
 Rev. HENRY H. KELSEY
 Rev. FREDERICK LYNCH

Field Secretary, REV. W. G. PUDEFOOT, South Framingham, Mass.
Field Assistant, MISS M. DEAN MOFFATT.

Superintendents

Moritz E. Eversz, D.D., German Department, 153 La Salle St., Chicago, Ill.
 Rev. S. V. S. Fisher, Scandinavian Department, Minneapolis, Minn.

Edw. D. Curtis, D.D.	Indianapolis, Ind.	Rev. G. J. Powell	Fargo, N. Dak.
S. P. Gale, D.D.	Jacksonville, Fla.	Rev. H. Sanderson	Denver, Colo.
Geo. R. Merrill, D.D.	Minneapolis, Minn.	J. D. Kingsbury, D.D.	(New Mexico, Arizona, Utah and Idaho).
Alfred K. Wray, D.D.	Carthage, Mo.		Salt Lake City
Rev. W. W. Scudder, Jr.	West Seattle Wash.		Los Angeles, Cal.
Rev. W. B. D. Gray	Cheyenne, Wyo.	Rev. John L. Malle	Forest Grove, Ore.
Harmon Bross, D.D.	Lincoln, Neb.	Rev. C. F. Clapp	St. Phila., Pa.
Rev. A. T. Clarke	Fort Payne, Ala.	Rev. Charles A. Jones	412 South 45th St., Phila., Pa.
Frank E. Jenkins, D.D.	Atlanta, Ga.	Rev. W. S. Bell	Helena, Mont.
	Tex.	Rev. J. Homer Parker	Kingfisher, Okla.
W. H. Thrall, D.D.	Huron, S. Dak.	Geo. L. Todd, D.D.	Havana, Cuba

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, Secretary	Maine Missionary Society	34 Dow St., Portland, Me.
W. P. Hubbard, Treasurer	"	Box 1052, Bangor, Me.
Rev. A. T. Hillman, Secretary	New Hampshire Home Missionary Society	Concord, N. H.
Alvin E. Cross, Treasurer	"	Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Richie, Treasurer	"	St. Johnsbury, Vt.
F. E. Enrich, D.D., Secretary	Massachusetts Home	609 Cong'l House,
Rev. Joshua Colt, Treasurer	"	Boston, Mass.
Rev. J. H. Lyon, Secretary	Rhode Island	Central Falls, R. I.
Jos. Wm. Rice, Treasurer	"	Providence, R. I.
Rev. Joel S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer	"	Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St. New York
Clayton S. Fitch, Treasurer	"	Fourth Ave. and 22d St. New York
Rev. Charles H. Small, Secretary	Ohio	Cleveland, Ohio
Rev. Charles H. Small, Treasurer	"	Cleveland, Ohio
A. M. Brodie, D.D., Secretary	Illinois	153 La Salle St.,
John W. Iliif, Treasurer	"	Chicago
Homer W. Carter, D.D., Secretary	Wisconsin	Beloit, Wis.
C. M. Blackman, Treasurer	"	Whitewater, Wis.
T. O. Douglass, D.D., Secretary	Iowa	Grinnell, Iowa
Miss A. D. Merrill, Treasurer	"	Des Moines, Iowa
William H. Warren, D.D., Secretary	Michigan	Lansing, Mich.
Rev. John P. Sanderson, Treasurer	"	Lansing, Mich.
Rev. Henry E. Thayer, Secretary	Kansas Congregational Home Missionary Society	Topeka, Kan.
H. C. Bowman, Treasurer	"	Topeka, Kan.
Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
Geo. H. Morgan, Secretary	Congregational City Missionary Society	St. Louis, Mo.
Prof. F. A. Hall, Superintendent	"	St. Louis, Mo.
Lewis E. Snow, Treasurer	"	St. Louis, Mo.

LEGACIES—The following form may be used in making legacies:

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS—The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

A MATTER OF HEALTH

ROYAL

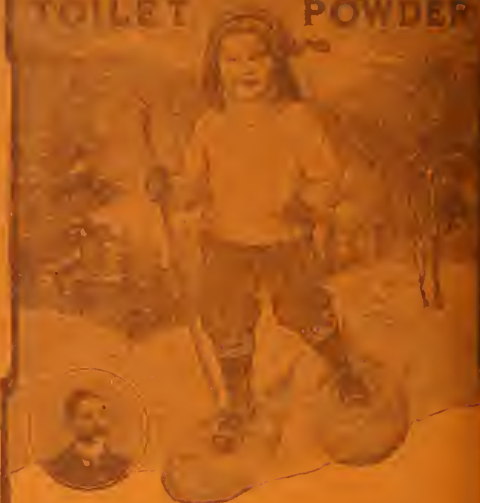


**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

MENNEN'S
SCENTED TALCUM
TOILET POWDER



When the Snow Flies

and biting, frosty air roughens the skin, use Mennen's—it keeps the skin just right. A positive relief for chapped hands, chafing and all skin troubles. Mennen's face on every box—insure that you get the genuine. In retail every where or by mail, 25c. Sample free. Try Mennen's Toilet Talcum.

GERHARD MENNEN CO., Newark, N. J.

HAND SAPOLIO

*For The Toilet
and
Bath*



**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

Feb.

50 Cents a Year

1906

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 9.

CHRISTIAN
CIVILIZATION
FOR
OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

Entered at the Post-Office, at New York, N. Y., as second-class [mail] matter

THE SOUTH

CONTENTS

For FEBRUARY, 1906.

THE SOUTH OF TO-MORROW. (Illustrated.)	
Frank E. Jenkins, D. D.	295
EDITOR'S OUTLOOK	302
The Southern Belt—The Treasury—Missionary Literature for Children	
TIMELY TRUTHS TERSELY TOLD	
Congregationalism at the South. J. Edward Kirby	304
The Texas Opportunity. Ira H. Evans	305
Reflex Influence of Mission Work. Harry H. Hamilton	306
Don't Lose Your Grip on the Home Missionary. G. H. Morss	307
ONE SUPERINTENDENT'S APPEAL. J. D. Kingsbury	308
HOW THE GOSPEL ENTERED UTAH	
An Original Letter by Norman McLeod—Introduction by D. L. Leonard.	309
THE CHRISTIAN CONQUEST OF AMERICA IN THIS AGE	
Don O. Shelton. I. The Present Urgent Need. II. The Outlook	311
OUR COUNTRY'S YOUNG PEOPLE. Conducted by Don O. Shelton	
William Ross of Cowcaddens	315
Home Missions the Keystone of Congregational Benevolence	316
THE DESTINY OF AMERICA. II	
Resources of a Nation. Rev. William W. Jordan, D. D.	317
FROM THE FRONT LINE.	322
A Busy Pastor—The Rainy River Mission—The Good Record— Another—How One Missionary Regards the Barrel—Their Will is Good—The Reflex Influence—The Heritage of Ignorance—The Old Fight—Planning Great Things	
WOMEN'S WORK AND METHODS	325
In Memoriam—(Mrs. Daisy Sawyer Anderson)—Women to the Front	
APPOINTMENTS AND RECEIPTS	326
WOMAN'S STATE ORGANIZATIONS	331

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE, NEW YORK CITY

WING PIANOS

Are Sold Direct From the Factory, and in No Other Way

You Save from \$75 to \$200

When you buy a Wing Piano, you buy at wholesale. You pay the actual cost of making it with only our wholesale profit added. When you buy a piano, as many still do—at retail—you pay the retail dealer's store rent and other expenses. You pay his profit and the commission or salary of the agents or salesmen he employs—all these on top of what the dealer himself has to pay to the manufacturer. The retail profit on a piano is from \$75 to \$200. Isn't this worth saving?

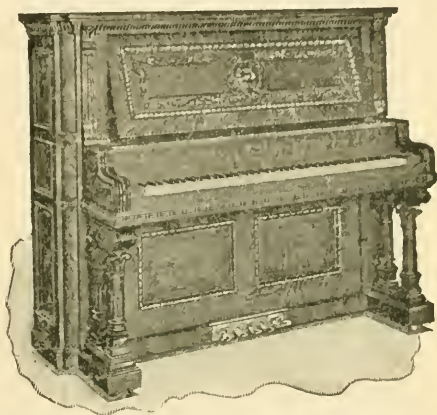
SENT ON TRIAL

Anywhere **WE PAY FREIGHT**
No Money in Advance

We will place a Wing Piano in any home in the United States on trial, without asking for any advance payment or deposit. We pay the freight and all other charges in advance. There is nothing to be paid either before the piano is sent or when it is received. If the piano is not satisfactory after 20 days' trial in your home, we take it back entirely at our expense. You pay us nothing, and are under no more obligation to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you.

Do not imagine that it is impossible for us to do as we say. Our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in New York City, and absolutely no trouble or annoyance to you, and without anything being paid in advance or on arrival either for freight or any other expense. We take old pianos and organs in exchange.

A guarantee for 12 years against any defect in tone, action, workmanship or material is given with every Wing Piano.



Small, Easy MONTHLY Payments

In 37 years over 40,000 Wing Pianos have been manufactured and sold. They are recommended by seven governors of States, by musical colleges and schools, by prominent orchestra leaders, music teachers and musicians. Thousands of these pianos are in your own State, some of them undoubtedly in your very neighborhood. Our catalogue contains names and addresses.

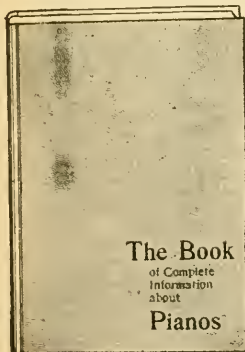
Mandolin, Guitar, Harp, Zither, Banjo—The tones of any or all of these instruments may be reproduced perfectly by any ordinary player on the piano by means of our Instrumental Attachment. This improvement is patented by us and cannot be had in any other piano. WING ORGANS are made with the same care and sold in the same way as Wing Pianos. Separate organ catalogue sent on request.

YOU NEED THIS BOOK

If You Intend to Buy a Piano—No Matter What Make

A book—not a catalogue—that gives you all the information possessed by experts. It tells about the different materials used in the different parts of a piano; the way the different parts are put together, what causes pianos to get out of order and in fact is a complete encyclopedia. It makes the selection of a piano easy. If read carefully, it will make you a judge of tone, action, workmanship and finish. It tells you how to test a piano and how to tell good from bad. It is absolutely the only book of its kind ever published. It contains 156 large pages and hundreds of illustrations, all devoted to piano construction. Its name is "The Book of Complete Information About Pianos." We send it free to anyone wishing to buy a piano. All you have to do is to send us your name and address.

Send a Postal To-day while you think of it, just giving your name and address or send us the attached coupon and the valuable book of information, also full particulars about the WING PIANO, with prices, terms of payment, etc., will be sent to you promptly by mail.



The Book
of Complete
Information
about
Pianos

WING & SON

351-382 West 13th Street, New York

1868—37th YEAR—1905

WING & SON
351-382 W. 13th
St., New York

Send to the name and address written below, the Book of Complete Information about Pianos, also prices and terms of payment on Wing Pianos.

Cut or tear out this coupon and mail to us, after writing your name and address at bottom. We will promptly mail book and other information.



THE IRON VULCAN

FIFTY-SIX FEET HIGH, CAST IN BIRMINGHAM, TO STAND ON RED MOUNTAIN

THE HOME MISSIONARY

VOL. LXXIX

FEBRUARY, 1906

No. 9

THE SOUTH OF TO-MORROW

BY FRANK E. JENKINS, D. D.

Pastor of the Central Congregational Church, Atlanta, Ga.

THE South of to-day, in spite of its recent rapid development, is still the poorest section of our country; but the South of to-morrow will be the richest. This statement is made deliberately, with a full understanding that it is very strong. I wish to present, with the aid of camera and pen, three prophecies that unhesitatingly prophesy it.

I. A COTTON FIELD

The cotton crops of the past five years have outranked the gold and silver output of the world by hundreds of thousands of dollars. The manufactured cotton outranks the manufactured iron and steel of the world in value. King and peasant, millionaire and beggar, must have cotton. The dentist's office and hospital tables and wards must have it. Every year the world demands more of it, while the area of its best production grows no larger. England has searched the world over for a rival of the southern cotton field without success. The South has, and is to maintain a practical monopoly of the cotton raising industry.

Ten million bales is the world's present demand of the South, whose minimum value is, and is hereafter to be fifty millions of dollars. But scarcely one-third of the possible cotton fields of the South are cultivated each year. The average yield per

acre is scarcely one-third the possible yield under present conditions. Besides this, men with scientific training are experimenting with the cotton plant to increase both the number and size of the bolls. The exhibit at this fall's state fair in Atlanta showed results in scientific development along this line that astonished the most experienced cotton men. It is safe to say that the South can produce at least ten times as much cotton as it does now, with a minimum value of five billions of dollars. The world, with the awakening of Japan, China and the whole long sleeping East, will soon need it all. The water powers and coal fields of the South will turn the cotton into cloth, and via Panama Canal it will cheaply reach the Orient as well as the rest of the world from the Atlantic and Gulf ports and along the Mississippi arteries, a mightier inland sea than was ever the Mediterranean. Railroads taking their rates from water transportation will hurry the products from the land of King Cotton to the needs at the ends of the earth.

The South will never again permit less than "ten-cent cotton" for any length of time. It has the monopoly and will hereafter control it. Who can fail to understand the burden of the cotton fields as to the South of to-morrow?



A SOUTHERN COTTON FIELD

II. ATLANTA

There is no reason why Atlanta should be where it is rather than at any one of a hundred other places within a radius of a hundred miles. It is seventy-five miles from a navigable river. There are no mines within a hundred miles and no other natural advantages than its three ridges for good drainage and its 1050 feet of altitude for good air.

The people of the staid village of Decatur did not want to have their lives made miserable by the puff and toot of the innovating locomotive, so they fought the coming of the railroad, and brought it to bay seven miles away; hence "Terminal;" later named Atlanta.

There had to be a distributing center in this great South East, and Atlanta became that center. It "jest grow'd." But Topsy had an

inward spirit that made her grow; so has Atlanta. No one knows who originated it or whence it came. But the "Atlanta spirit" is famous and an ever present force. No one but the chronic misanthrope escapes the germ awaiting him as his foot first touches the pavement of the city. He immediately begins to sound the praises of Atlanta. New York and Chicago, London and Paris, are thereafter scarcely worth mentioning, and Rome has no relics like the shells and bullets dug from Atlanta soil and no historical places like the old fortifications and battle-fields around Atlanta. The ashes Sherman left behind him are the most sacred in the world; and the Phoenix found its real meaning and final use in the seal of Atlanta.

This spirit knows no fear. The now famous cotton exposition was undertaken and carried through to a

splendid success when Atlanta was just breaking her village chrysalis. She now plans for a far greater exposition in 1910 and the Atlanta spirit will achieve it.

Her "sky-scrapers" have reached the nineteenth story, and their rooms are engaged as soon as the first iron beam rises in the air. Atlanta makes the modest claim of one hundred and fifty thousand people; but visitors who walk her streets feel themselves in a city of half a million. The Atlanta spirit has in it the life and energy of hundreds of thousands yet to come. This mighty heart of the South East tells of the growing body about it and prophecies of the giant of to-morrow.

III. BIRMINGHAM

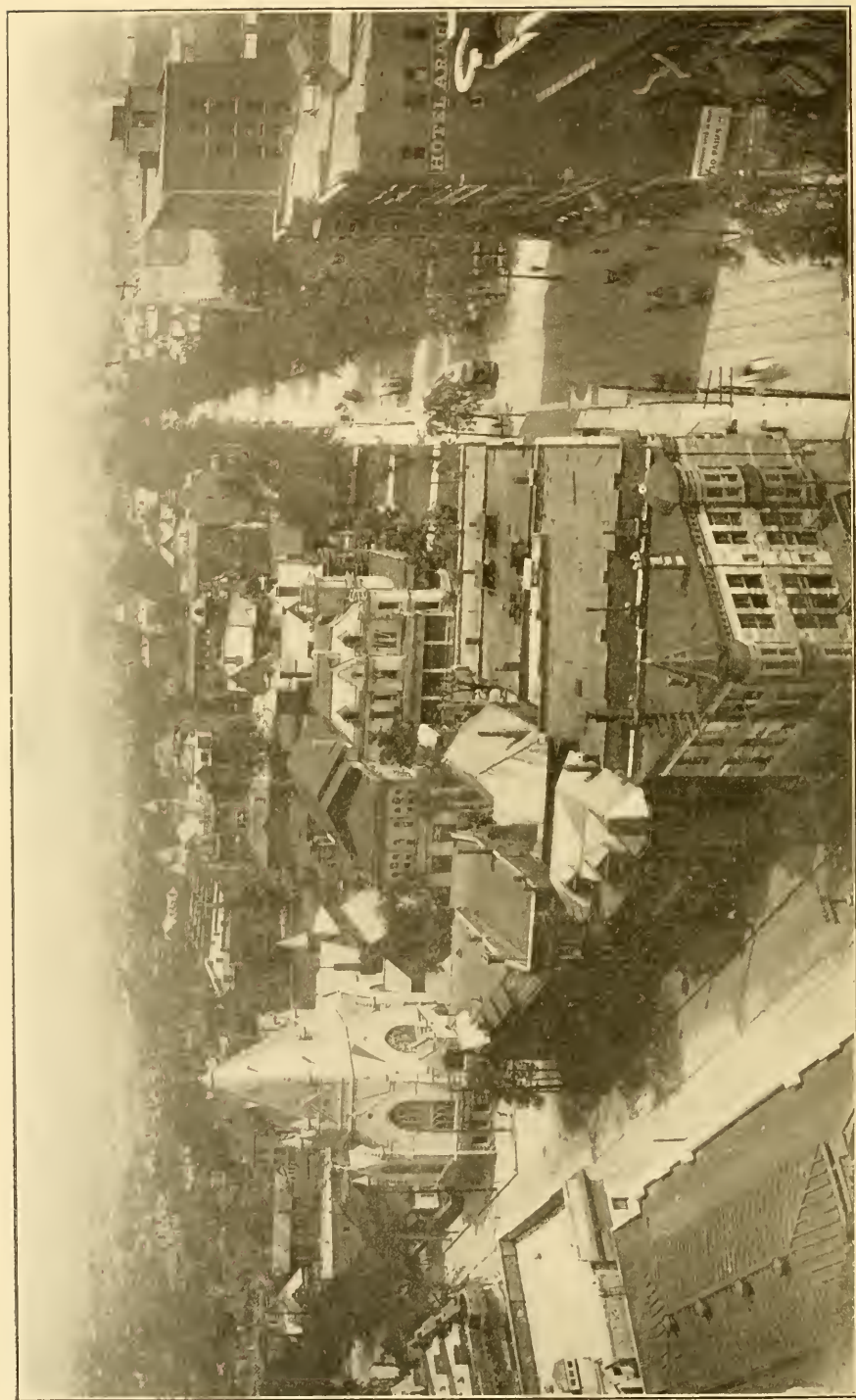
Birmingham can give a very clear reason for her existence and growth. She rests on beds of iron-ore that

cannot be exhausted for centuries, dovetailed with over fifty billions of tons of coal, with plenty more within easy reach. The growth for the past few years has been phenomenal, and there is no sign of its abating. She already has one hundred and sixty-five miles of street railway. Already she is beginning to tear down her business buildings to make room for larger ones, as shown in the street-scene picture where a fine, almost new, three story building is giving way to one of fifteen stories, to be erected in its place.

"Vulcan" done in iron, fifty-six feet tall, cast in Birmingham and shown at the St. Louis Exposition, is soon to overlook the city from the top of Red Mountain—a towering prophecy of the city's future. The glare of furnaces as you enter the city by night, and by day the mighty machinery of her rolling



ATLANTA BY NIGHT



ATLANTA SHOWING LOCATION OF THE CENTRAL CHURCH

mills that shapes masses of iron as if they were putty and cuts them as if they were tissue paper, with her acres of "pig," steel rails, etc., tell the story of present and coming achievement. Birmingham now claims a population equal to Atlanta's. These two cities are certainly in the race, and it is between

IV. ADDENDA

Wheat? Texas could raise enough to supply the world and easily accommodate the entire population of the country—corn, rice, sugar, oranges, pineapples, peaches, pears, apples, berries, hay, potatoes, watermelons—(if you never ate one



SLOSS-SHEFFIELD FURNACE
NO. 1
PILES OF PIG IRON
BIRMINGHAM



STREET SCENE
BIRMINGHAM
TEARING DOWN AND
BUILDING UP

the Atlanta spirit and the Birmingham natural resources, the one superintending the distribution of the South East and the other manufacturing the iron and steel of the world's consumption. Each city has and will have other kinds of business, but these are characteristic and controlling.

fresh from the vines in Georgia, the word has no real meaning to you)—cantaloupes, cattle, sheep, hogs, chickens, turkeys, lumber, marble, granite, asbestos, caolin, gold? these are a few of the by-products to contribute more and more to the tables and wealth of the South. But cotton, iron, coal and general business,



CENTRAL CONGREGATIONAL CHURCH, ATLANTA

these tell the main story of the South of to-morrow. The Panama Canal means as much for iron and steel and indirectly for coal as for cotton.

In Atlanta and Birmingham northern enterprise and southern shrewdness meet and commingle to the betterment of each. Let no one talk of Yankee shrewdness in the South. While the Yankee is making his shrewd moves, the Southerner is apparently taking little interest; but when the transaction is over the Yankee has the experience and the other man all else. Let no one think that it is the newcomer in the South who alone grows rich. The old resident Anglo-Saxon will have his share—the larger one—every time.

Chattanooga, Knoxville and Nashville; Augusta, Columbus and Macon; Anniston, the Decatur and Mobile, Jacksonville, New Orleans and Austin, all over the South, are other growing cities with like mingling of the sections. The new cotton era is drawing the people of the North and of other countries to the southern fields, and new enterprise and energy are showing themselves. Texas and Oklahoma, Louisiana, Georgia, Tennessee, the Carolinas and Florida have growing tides of immigration of which the present is only a prophecy.

The popular belief about the enervating influence of the southern climate is wrong. Slavery did it.

The mightiest civilizations and developments of the past were about the Mediterranean, in a southern clime.

The West is rich and growing richer; but one day the South will as much outstrip the West in riches as the latter does the former now—Atlanta, Birmingham and the cotton fields so declare. God ordained it in natural resources, and modern movements are bringing it to pass. Shall this coming wealth and these coming millions of people be captured for the best interests of humanity? The present must give the answer and do the work.

Four-fifths of the people of the South are in the country. Three-fourths of all the white churches of the South have services but twelve Sundays of the year! What does this say to us? What of Home Missions? What of the paralyzing debt?

The South is in the making. Now the poorest section, it is to be the richest. It needs what the Pilgrim churches have to offer in ideals and spiritual forces, as it needs nothing else. Our work can be cheaply done now. It is the time to sow liberally. It will cost more and be less effective later on.

Fill the treasury, and let the old Home Missionary Society enter its twentieth century field to do a work even greater than that done in the West in the century past. Pay the debt, and say to us, "GO!"



EDITOR'S OUTLOOK

The Southern Belt

THOSE in the best position to know have large stories to tell of the industrial and financial development of the Southern states. Thus, according to the Comptroller of the Currency, Southern national banks have, in twenty-five years, grown from 220 to 2,201; their capital from \$45,000,000 to \$126,000,000; deposits from \$64,000,000 to \$469,000,000. While national banks in the entire country have increased in number 175 per cent, in the Southern states they have increased 455 per cent.

The figures are impressive. The industrial vigor which they suggest is due in a measure to the revival of native enterprise so long under the paralyzing influence of slavery; and in larger measure, doubtless, to the importation of new blood from the North and the West. For long years the Southern door was practically closed until the Civil War broke it down. The South is to-day a new country inviting every form of enterprise to enter, and the friends and promoters of Christian civilization would be strangely dull to an obvious opportunity should they turn a deaf ear to that call.

What should be the Congregational answer to this invitation? Not certainly a Congregational propaganda, a thing unknown thus far in Congregational history and will probably remain unknown to the end. For Congregationalism is not so much a sect as it is a "state of mind," a moral influence; and this is its strength. That Puritan principles, wherever they penetrate, make for the highest form of Christian civilization, is too well affirmed by history to admit of doubt. New England, the old West, the new West and the far West have responded to their

leavening power. That the salt has not lost its savor is proved, even at the South.

Turn to one picture of the current HOME MISSIONARY for an impressive object lesson. The Central Church of Atlanta was born in 1882. It was partially maintained by the Home Missionary Society until 1891 when it assumed complete self-support, and to-day has a membership of 330. The First Church (colored) has a similar inspiring history; beginning in 1867, it has reached independence and a membership of 526. Not these churches alone, but many others scattered through the Southern belt in less conspicuous places, are proving by their ministry and growth that they find a congenial soil and have root in themselves.

Not only is it true that the South needs Congregationalism, but everywhere is the evidence that it is welcomed and respected by the native Southern people. Self-government has always been dear to the South. Wherever it is presented the freedom of the Congregational polity wins immediate and enthusiastic assent, especially in the rural districts, and through the door of a democratic church polity is offered a free course for Puritan faith and Puritan principles.

Careful readers of this magazine will have noticed that the four latest numbers, including the present February issue, present a series of Home Missionary problems for the consideration of the churches: *The Immigrant*; *the City*; and now *the South*. The old issue of the *West* remains, and must continue until it is finally conquered. It seems to us a fitting time to emphasize this four-fold appeal. The Home Missionary Society is about entering upon a new life under changed, and we believe, more favorable conditions. Outside of

all state problems there looms up a great work to be done by the National Society. It lies, as we believe, in the four directions indicated, and in each of which every American Congregationalist has a vital stake.

The *Immigrant* must be welcomed, befriended, instructed, converted. The *City* must be purified, redeemed. The *West* must be developed to the full stature of Christian civilization, and the *South* must be penetrated with the faith and principles that have contributed so richly to the moral strength of the nation. Here is charter enough for any National Home Missionary Society.

The Treasury

There are several gratifying features in the financial history of the past few months. Contributions from churches and individuals show an increase every month of the present fiscal year, amounting in the aggregate to \$29,046.54. The following tables illustrate this statement:

CONTRIBUTIONS—1904

April	\$5,776.84
May	10,355.84
June	4,211.02
July	4,874.69
August	2,331.64
September	4,085.23
October	6,604.61
November	5,105.28
December	12,103.80

\$55,448.95

CONTRIBUTIONS—1905

April	\$11,112.44
May	11,261.12
June	7,255.12
July	5,765.67
August	5,081.76
September	5,817.80
October	8,610.87
November	11,817.24
December	17,793.47

\$84,495.49

The legacy account on the other hand, instead of increasing or even holding its own, has declined in the same nine months from \$116,680.45 (1904) to \$71,461.33 (1905), a loss of \$45,219.12, making a net loss to the

treasury for the period named of \$16,343.46. The very substantial gains on the side of contributions from churches and individuals assure us of the continued and growing confidence of our friends.

The committee are particularly indebted during the last two months to many givers who have responded with sometimes large and sometimes small gifts to their special appeals, whereby they have been enabled to say that missionaries have been paid up to date and are not left to suffer by delayed grants at this inclement season of the year.

It is for all our friends, however, to remember that not only a heavy debt rests upon the treasury entailing a costly interest account, but that every month brings its large budget of reports from the field of missionary service rendered and approved and calling for constant supplies from the treasury. This demand at least we must meet, and meet with promptness, not only to prevent suffering on the part of the missionary and his family, but to avoid the further accumulation of debt. The wise friends of home missions reflecting a moment upon the above figures and facts will feel not only the wisdom but the necessity of continued and generous contributions to the treasury.

Missionary Literature for Children

We desire to call renewed attention to the closing article in the Woman's Department of the January HOME MISSIONARY. The want there described is real and vital. Home Missionary literature for children is exceedingly rare, and the demand for it continuous. Its preparation may require a peculiar vein of literary skill, but we firmly believe that such skill exists, though to many of its possessors it may still be latent. How shall it be brought out?

TIMELY TRUTHS—TERSELY TOLD

Congregationalism at the South

CONGREGATIONALISM is no new thing in the South. There have been churches of the Pilgrim and Puritan spirit since 1690. These churches have contributed in a large measure to the educational, political and religious life of the people. In fact no denomination can boast of larger achievements. It would be well if our people in other sections knew of the splendid history of these churches. But I must not now write entirely of this ancient history.

I should like to write also upon the Home Missionary work of these churches among the negroes who were slaves, and also their efforts among the frontier settlements of their own section. They had the true missionary temper and spirit.

I wish I might discuss the relations of the races now and why the people North should be charitable and Christian while we work out patiently and persistently Christ's idea of brotherhood. I should like to give the history of the Congregational Methodist movement of the South, beginning in 1853, which as a religious and vital movement is unique in American history. I should like to write also upon the opportunities and needs of that fair field which extends from Missouri to Texas and from Virginia to Florida. The different classes of people among the natives and your own people from the North constitute a population which has in it vast numbers who can be best won and saved to the Kingdom of God through us. The field is neither overcrowded nor is there danger of impoverishment. I should like to tell you also of the deep gratitude of the people to the Home Missionary Society, and why we all believe that it should remain

in the South to complete its thus far successful work.

I should like to tell the magnificent story of Rollins College and plead vigorously for the Atlanta Theological Seminary which is so great a blessing to Georgia and Alabama. I have had a dream something like this: "Rollins College, a great institution and behind it a point of time only, Piedmont, the seminary, endowed and equipped; a good academy in western Florida and in Alabama; an academy and college in Texas; a theological department at Drury, furnishing ministers for the southwest and Texas. This work coordinated and articulated and working hard for all the churches.

These and other phases of this work suggest themselves to me. It is not a barren field either in matters for discussion or in actual achievement. No field has produced larger results considering the time and the money spent, and I want to give you the chief reason why the work has been successful and will continue to be so.

There have been men behind the guns. These men are intellectual as well as moral leaders. It was a frequent remark at the Southern Congregational Congress that for sustained intellectual strength, no program ever given in Atlanta surpassed the program of that meeting.

Who are the men? There is Gale, the Nestor of the faith in Florida, for twenty years a zealous laborer; there is Blackman, the best scholar and administrator of the state; there is Noble, a product of Williams and Union Seminary; there is Hoyt, who has brought a church to self-support in five years; Butler, who thinks more of Florida Congregationalism than he does of any other interest; Hood, scholarly and devoted, now the able president of Atlanta; there

is Jenkins, whose dreams of conquest cover the section, and who is the pastor of the largest church, and Clarke, who for thirteen years has toiled heroically in Alabama; there is Eaves of Dallas, sane and cultured with the large burdens of Texas evangelization resting upon him; while Louisiana has Gonzales, Tennessee has McCallie, Long and Frazee; Kentucky has Thomson, West Virginia has McCarthy, South Carolina has Calhoun, to say nothing of Wray and Douglas of Missouri, and scores of others occupying less official positions, but in reality doing the work that needs to be done. These are some of the men who are praying and laboring with large vision and abounding faith.

Along with these men of the best culture and training is another type. They came to us from the Congregational Methodist movement. They are bright and keen and many of them possess real power, but lack the education of the school which we consider so essential. They are men of devotion, frequently doing their work without compensation and without complaint. One of these men whom I know, actually paid his own railway expenses in order that the people of a little church might have the privileges of a sanctuary. He was without education, had never seen a dozen books outside of the field school, worked a farm to support himself, but for years had preached regularly. He had seen God in Jesus Christ, and religion is a real and vital power in his life. I have seen him give his last dollar for the Atlanta Theological Seminary. There are scores of such men serving our country churches in the South. They may not be homiletical in their style of preaching, but they have grasped and present with peculiar power the experimental verities of the Christian faith. God bless such men as Brewer, Horne and Quattlebaum, and the many others who are toiling faithfully for our interests in the sunny South.

It is for these men who are bearing burdens that I plead. It is not all money that they need. They would like to know that back of them is the great denominational heart, praying and rejoicing with them in every onward stride of the kingdom. That is the way we can lead them into singleness of purpose, doctrine and aim, and convince them of the sincere sympathy of their brethren.

Yet along with the prayer and the sympathy should go the money. Give to Gale, Jenkins, Clarke, Eaves and Wray the money, and they will show you results that will be astonishing. Churches filled with people will spring up by the score. Give Blackman or Campbell more money and either of them will show you an institution crowded with young people. Give the Atlanta Seminary money and it will reward you with a trained and efficient ministry for the churches. Give Drury College fifty thousand dollars, and in three years it will send annually a half dozen young ministers into Texas and the southwest, and fifty years hence when this great section has become populous and wealthy, as it surely will, Congregationalism will not have to look back with regret upon any lack of faith in the splendid possibilities of southern development under a wise and generous culture.

Edward Kirby.

SPRINGFIELD, MO.

The Texas Opportunity

Congregationalism in the South can be developed if suitable men can be found to undertake the work.

The crying need is now and constantly has been for intelligent, earnest and consecrated men thoroughly imbued with Congregational principles to push our work. For the want of such men important cities which were most inviting fields

for Congregational effort have been neglected for many years and valuable opportunities have been lost. For many years Congregationalists of means and influence have been coming to Texas and they have been absorbed into the churches of other denominations, and this is steadily going on because little or no effort has been made to follow them up and secure their co-operation in the organization of Congregational churches.

No state is growing more rapidly in population and wealth than is Texas. Within its borders are situated the largest bodies of cheap arable lands to be found in any part of our country. Stretching through twelve degrees of longitude and eleven degrees of latitude, with almost every kind of soil and product and with a climate to suit the varying needs of people from all climes, Texas to-day offers the greatest inducements of any state in the Union to those seeking new homes and cheap lands. At present Texas has the largest railway mileage of any state, and new lines are being built and others are projected.

With this tremendous material development should there not be a corresponding activity on the part of the churches to promote the spiritual welfare of these people who are building new homes and towns and cities in these rapidly developing regions? How do the Congregational churches like the idea of being the greatest laggards in this important work? It is a work that demands our earnest support, not only from the love of the souls of our fellow-men, but also from the highest patriotic considerations. It is as true now as in the time of Christ that it shall not profit a man to gain money at the cost of his soul, and it is equally true that nothing can be more fatal to the welfare of our beloved country than for its people to become so absorbed in materialism that they shall lose their spiritual

ideals and aspirations. The debt and the empty treasury of our Home Missionary Society are a shame to us, but it seems to me that a greater want than money is that a multitude of young, ardent, capable, God-inspired men who have heard and gladly responded to the call, "Go ye into all the world and preach the Gospel to every creature," and who with true apostolic zeal put aside ease, luxury and even material comfort that they may win souls to Christ.

Send us a dozen such men* to Texas and in a few years they will have done a work that shall tell mightily for the welfare of the people of this great state. My plea is not so much for denominationalism as it is that Congregationalists shall do their share in the great work of saving all of our loved country for Christ and humanity, for only through a Christian civilization shall we be able to preserve its free institutions and boundless opportunities for our children and children's children.



AUSTIN, TEXAS.

Reflex Influence of Mission Work

It is seen in the noble men and women developed by it. Marcus Whitman, Cyrus Hamlin, Elias Riggs, Mrs. Gulick, and others are examples. In fact, the missionary spirit and work are specially calculated to develop the whole character, and thus we have men in the field who are statesmen, Christian teachers, leaders and pioneers of the highest civilization. Churches that give to missions become strong. It is not so much that strong churches give, but that churches become strong by giving. Missionary work creates interest, encourages activity and de-

velops strength. As far as we have been able to observe the churches of the missionary spirit and effort are the churches that grow. It is for their own good, therefore, that churches should themselves engage in missionary work and give to its support.

This is a time when the interests and needs of missions should appeal to us, perhaps, as never before. Can we close our eyes to the fact that more than one million aliens came to us during the last year? Others are coming. What are we to do? Suppose we bestir ourselves a little more! Suppose we manifest a more kindly interest to the strangers, speak the cheering word and extend the helping hand! That will do us good and encourage them. Certainly there is latent power in our churches that is suffering to be used. There is money enough. More of it should be given to missions. Just now we need heroes. Where are they? Heroes are made as well as born. Now is a good time to make them. We think we have the material, and given the material the making is possible. Heroes are to be multiplied by our missionary efforts to educate, Christianize, and make good citizens of a million immigrants a year. Many a young man and woman would develop all their powers and reach the highest distinction by such work.

Take, for instance, the Italians. Italy has given to the world a Danté, a Garibaldi, a Michael Angelo, Raphael, Titian, Leonardo da Vinci, a Verdi, and a Galileo. The Italians have excelled in science, in art, and in music. Is there not more of the same material? We believe there is. Developed and trained it will be a blessing to our country, and the same may be said of most other nationalities.

HARRY H. HAMILTON.

YORK, MAINE.

Don't Lose Your Grip on the Home Missionary

As pastor of a country church I had been out in the cold engaged in parish work—had taken long walks. I was tired. In the evening, after supper, I sat down at the center table and took up the HOME MISSIONARY to learn what the men at the front were doing in these—for them—troublesome times, when salaries were behind, because the contributions of the churches were not reaching the treasurer's office equal to the call for outgo to the needy men in the field. I had lost myself in my subject when, suddenly, my fingers parted, and out from my grasp the HOME MISSIONARY fell to the floor. Aroused suddenly, by the noise, from a momentary somnolence of oblivion about the great cause, I exclaimed: "I lost my *grip* on the HOME MISSIONARY. *That will never do.*" And I laid hold with more determined grasp, and renewed zeal was enlisted in the work being accomplished and yet to be accomplished, Brother Pastor, in city and country. The work we have in hand is too important to fall asleep over! It is calling loudly for the most wide-awake alertness we have ever manifested to save America for Christ! The one phase of home mission work, pictured before us in the December number of the HOME MISSIONARY, of properly assimilating foreign immigrants, so rapidly and numerous coming and landing upon our shores, to become a part of our body politic, is one of the most momentous of problems of "Leavening the Nation," demanding the most earnest and careful attention of the Congregational Home Missionary Society, and of all the Congregational churches. Don't let us be "slow to size up either the need or the great hopefulness of the present situation" of the immigrant population!

G. H. Morse.

UNCASVILLE, CONN.

ONE SUPERINTENDENT'S APPEAL

The following letter addressed by Rev. Dr. J. D. Kingsbury, Superintendent of Southern Idaho, Utah, New Mexico, Arizona and Nevada, to the pastors under his care, is fitted to stir the blood of every reader of the HOME MISSIONARY.—*Ed.*

DEAR BROTHER:

I have sent to you a package of literature, helpful to the presentation of Home Missions. Our beloved society is suffering the anguish which comes from a heavy debt. I urge and entreat all my dear brethren to make special and immediate effort to gather the largest possible collection for the society, that has been the "Mother of us all." Let us do it in loving and grateful memory of the free and abundant gifts of past years. Let us make a glad offering to our God.

Never were there more pressing calls from new fields. New mining camps, new realms of irrigated land, vast areas opening along the lines of new railroads, in regions hitherto unknown, all call for an advance in home missions.

Towns, cities, the peopled canyons, the populous prairie, are in need of the Gospel of our Lord.

The water flows from the mountain, the rose blooms in the desert, the wilderness is glad.

The government is awake to the opportunity. Arizona is called the "Land that God forgot." But its Salt River valley has a richness like the valley of the Nile. Tonto basin is to have a dam 245 feet high, making a lake twenty miles long, watering 180,000 acres, which will bring rich harvests of alfalfa, honey, English walnuts, oranges, lemons, figs, olives and dates. This semi-tropical garden of Arizona will furnish homes for the incoming multitudes.

The Verde valley is unsurpassed for fruit, and the new irrigation along the Gila and the Colorado has already clothed the dry land with verdure and beauty. The mines of the Cochise country and Globe, and Congress and Prescott and Jerome, are rich in silver and gold and copper, and new mining camps abound.

Nevada is at the front. The Truckee river is, at its flood, a wild, rampant torrent, flowing through a narrow valley. The spur of the Nevada is slashed and a reservoir built and the river impounded to redeem a valley of 100,000 acres, where villages and schools and places of trade will spring up in the fields of sage brush and grease wood.

The mines of Goldfield and Tonopah and Bullfrog have already created large cities and the cry comes to us: "We are your brethren, we came from a Congregational church, we are your own flesh and blood—can you come to our help?" We have neglected Nevada too long. New Mexico has its Pecos valley, its new realm at Carrizosa, its newly redeemed field along the Rio Grande.

Utah turns back the melting snows from the Uintahs to flood a vast region of desert lands—and smelters and mines and railways and increasing trade create new opportunities on every hand—we have not half occupied Utah.

Idaho takes the water from the Snake river for sixty and eighty miles, with laterals reaching far over the waste, creating gardens and orchards and fields of alfalfa and grain, rich and golden in the harvest time, in the place where the jack rabbit and antelope had their playground.

A new railway plunges through the mountains of Central Oregon, opening up vast areas of richest land, planting cities and towns for the eager multitudes.

Idaho, with its Boise basin and Payette valley, and New Plymouth, and the Meadows, and Seven Devils, and the Coeur d'Alenes, and Pearl and Twin Falls, and Minidoka, and the Thunder Mountain, and the valley of the Snake and Sweetwater and the Salmon, and the mountains of silver and gold and lead, is increasing in wealth and population, and its places without the Gospel are many, and the cry of the needy must be heard. The half is not told.

Now word comes from the East, a great campaign is organized to pay the Home Missionary debt.

The auxiliaries of all the states, the national society, pastors and churches of greater America, join together to pay the debt in the next three months. We join with our brethren East and West

Let the gifts be made at once. Every member of every church will give. The gold and the silver is the Lord's. We will render to Him what is His own.

The debt can be paid, and then we will sing praises and thank God and take courage, and go on to our work with glad hearts and great joy. Let the sums gathered be reported to me at the earliest date possible.

May the Lord give blessings to every church and pastor in the inter-mountain realm.

Affectionately ever,

J. D. KINGSBURY.

HOW THE GOSPEL ENTERED UTAH

AN UNPUBLISHED LETTER OF NORMAN MCLEOD WHO DEFIED BRIGHAM YOUNG AND THE MORMON CHURCH, WITH AN INTRODUCTION

BY REV. D. L. LEONARD, D.D.

A REMINISCENCE OF THE DARK AGES

THE letter which follows from the pen of Rev. Norman McLeod was written in 1883, at my request, and is worthy of the foremost place among original authorities relating to the beginning of Christian work in Utah; for he was the first Christian minister to beard the Mormon lion, Brigham Young, in his den, or to cry out against the follies and iniquities of the latter-day theocracy in its central seat. What this bold undertaking signifies will be better understood by recalling some of the facts connected with the situation then existing.

The Mormons had entered Salt Lake Valley in 1847, while as yet it was Mexican territory, fully determined and expecting from henceforth to be free from all outside control. In 1852 polygamy was proclaimed, with a resolute and unscrupulous attempt ensuing to compel its universal acceptance, and with no slightest heed paid to the law of the land. Soon occurred that horrible outbreak of fanaticism known as the "Reformation," with "Blood Atonement" taught and practised, and the "Destroying Angels" with knife and bullet applying the doctrine to scores, perhaps hundreds of "apostates," and the Mountain Meadows Massacre supplying the climax in 1857, in which one hundred and twenty-three men, women and children were butchered. An army was already on the way to check such high-handed doings, but unfortunately had been withdrawn on the eve of secession and rebellion. By '62 the conduct of Brigham had again become so outrageous and treasonable that troops were sent a second time, recruited in California, and with General Connor in command, who proceeded to occupy Camp Douglas, located upon a bench back of and above the city, which also its guns easily commanded. Such was the situation when Mr. McLeod appeared upon the scene.

Almost down to this date the population had been exclusively Mormon, at least with "Gentiles" only sojourners, their presence merely tolerated. However, in '62, gold was discovered in Montana, Idaho, and in Utah as well, with hundreds of miners soon flocking in, every one full of loathing and hate for Brigham and his ways. Among the non-Mormons now in and about Salt Lake were not a few men of intelligence

and force of character, including a number of the army officers, who felt deeply the need of some form of social fellowship. Near the end of '64 a Young Men's Literary Association was formed, with regular meetings held in a hall rented for the purpose. In some way General Connor had heard of Mr. McLeod in Denver, and later, at his suggestion, the association invited him to locate in the city as a home missionary. Accepting the call, he was on hand to begin his work January 19, 1865, and soon after was holding regular services, both in the city and at the camp. Within a month two Sunday schools were opened and the First Congregational Church was organized. So large was the attendance upon the services that plans were soon formulated for the purchase of a lot and the erection of a sanctuary, at a cost of \$7,500, and, to secure the needed funds, Mr. McLeod visited California and afterwards the East. To his preaching he added a course of lectures upon polygamy and other Mormon enormities which created an intense excitement with the accompaniment of mob violence.

No doubt the writer of the letter was of the John the Baptist make, the voice of one crying in the wilderness and saying, Repent. Evidently in his discourses he flung prudence to the winds, used great plainness of speech, and struck straight out from the shoulder, dealing most telling blows. But the times were very tempestuous then and there. The work on hand was rough and demanded, above all things, courage and determination. Free speech must be secured at any cost and the common rights of American citizenship. The haughty tyrant must be defied to his face. Which thing, for a year, this plucky home missionary did, and then his work was substantially done. Called East to give testimony before a committee of Congress he was held several months, and, when on his way back, was stopped by a telegram from General Connor, telling of the murder of Dr. Robinson, his Sunday school superintendent, and advising that he remain outside of Utah.

When a return was finally made in '72 the situation was essentially different, and different work was in order, for, three years before, the Union Pacific Railroad had been

completed. Finding himself out of place, wisely he presently withdrew. But his good works followed him and remain to this day. Independence Hall was his monument, within whose walls the Episcopalians began work in '67, the Presbyterians in '69, and the Methodists in '71, and Gen-

tile public meetings of all kinds were freely held. Beginning with '74, it became a Congregational sanctuary and continued to be such until '93. Therefore, all the Christian churches owe Mr. McLeod a great debt, and his name should be held in honor in Salt Lake City and throughout the state.

I N 1863 I was in Denver, Colorado, where I had organized the First Congregational Church and started work. President Blanchard of Illinois had been to Salt Lake City, had seen the desolation, had pledged General Connor to do what he could to send a minister to take the bull by the horns. Blanchard saw me, urged me to go, wrote to the Bible House, New York, so did I. General Connor and Major Hampstead also visited Denver and pressed the matter. I was evidently elected to years of conflict and sorrow. It seemed to be my duty to go if Dr. Badger would only give the word, and at last he did so. January 1, 1864, I received a telegram, saying: "Go to Salt Lake, explore and report."

I started at once in a coach, was well received in Salt Lake by a little band of so-called Gentiles who had a hall rented for literary purposes. I entered at once on my work of conquering Brigham's kingdom for Christ. I wrote to Dr. Badger that I had taken possession. The congregation grew. I was not then chaplain, but I commenced preaching also at Camp Douglas, visiting the sick, doing hospital work and making myself useful to the men.

I had only been a few weeks in Salt Lake when, to my great joy, Dr. Mechling and wife from Denver came, good Christian workers. We at once started the first school. Dr. Robinson, an earnest Christian from the camp was my assistant. The school grew amazingly; in three months we had over three hundred children and youth. I wrote to California for papers, communication with the East being cut off by snow,

and received large packages free. The first of the children comers acted as little missionaries and drew in large numbers to receive the papers.

Mrs. Governor Doty, a Christian lady now in Heaven, taught a large class of Mormon young women. Also Major Hampstead taught a class of young ladies. The grand old Chief Justice Titus, a member of Dr. Barnes' church of Philadelphia, had a very large Bible class. Dr. Mechling was superintendent and his wife an official teacher.

At last the Mormon leaders sent their spies to investigate and persecution began. The school was denounced, parents threatened with "cutting off." Some had to leave, they did so with tears, others came. We had vast numbers to draw upon, so we kept up the school. I was now chaplain of the Post. I attended to my duties there, but lived and labored in the city, and God knows, to my cost, from first to last I had no fear of Brigham Young or his assassins. From what I saw and knew of the whole foul, impious system, necessity was placed upon me. I had to be dauntless and outspoken or die with very shame.

Everything seemed prosperous. I knew the storm would come, but I felt that God was making use of me to overthrow the kingdom of darkness in Utah. I had tender pity for the Mormon people. Many of them knew it and in secret confided to me their wrongs until my brain burned, and I know for their Christian freedom I could have died. Six months after we organized we had a Sunday-school celebration in a grove out of the city, something new and exciting in Zion. A procession was formed,

THE CHRISTIAN CONQUEST OF AMERICA IN THIS AGE

WHAT PART SHALL MEMBERS OF CONGREGATIONAL CHURCHES HAVE IN IT?

BY DON O. SHELTON

I. THE PRESENT URGENT NEED

MISSIONARY organizations, like individuals they represent, are here to run a race. Neither the missionary organization nor the individual Christian can run the race heavily weighted. Refusal to remove impediments assures defeat.

With one of the grandest of opportunities for Christian conquest before it our Congregational Home Missionary Society is shackled, handicapped, retarded.

In a later article I propose to dwell on the greatness and wideness of present opportunities in America for Christian initiative, aggressiveness and conquest. Now, let us look at this ugly weight that checks us.

Debt prevents advancement. It thwarts even the wisest plans for extension. A colossal debt is

like a paralytic stroke. It benumbs, cripples, prevents movement.

Executive Committees of Missionary Societies invariably refuse to heed even the most importunate calls for extension in the face of a rapidly growing deficit. We must heed the probability: *There will be no Congregational Home Missionary growth until this heavy, restrictive burden of debt is cast off.*

Unpaid legacies of the Society will not afford any relief in the present emergency. Though legacies aggregating a large sum are on their way to the treasury, their payment probably will be distributed through from twenty to forty years. Hence, the amount that may be received from legacy receipts will not reduce the debt, as it will be but a fraction of the amount

needed for the immediate work of the Society.

The securing of the large sum required (\$270,000), is not an impossibility if the need is promptly made known to the people in the Congregational churches. This amount, when apportioned among resident members of Congregational churches is infinitesimal. An offering equal to five cents a week from every resident member, from now to March 31, would furnish the whole fund and leave an encouraging credit balance. Surely an offering equivalent to this small sum would not severely tax members of the churches!

What we contend for—the immediate securing of the amount needed to enable the Congregational Home Missionary Society to close its fiscal year without debt, is common sense. It is the way to attain an important, essential end,—a strong forward home mission movement by our Congregational churches throughout America.

Timidity, cowardice, procrastination are utterly out of place.

Ours is the age of ages. And the Gospel of Christ

is the supreme, indispensable need of our age.

Why should we shrink to put this task through? There are tens of thousands of devoted, loyal men and women in our Congregational churches who will count it a joy to aid in setting free our great Home Missionary Society for further Christian conquest.

Why should we be cowardly? We are not in Christian service for the sake of an organization but for the honor of Him who said: "Lo, I am with you always." A cowardly spirit fights against every interest of Him whom we serve. Unafraid, let us attempt and finish this work in the strength of Christ, our Lord. Christians are not cowards.

Why should we delay? Every day, forty dollars will be spent for interest unless this fund is secured. Every day that we postpone effort to unburden our home missionary cause, hinders the advance of the Kingdom of Christ. *This is the hour for emancipation.*

We must have faith in God. And we must have faith in the Christian men

and women in all our churches. We must go forward, meet this need, open up an era of home mission vigor and achieve-

ment surpassing any that has gone before.

We can do it, if we are unshrinking, believing, brave, and prompt.

II.—THE OUTLOOK

IT IS evident that many loyal Congregationalists eagerly desire this campaign to be carried through quickly to a victorious finish.

Many special offerings from individuals and churches are being received, together with assurances of hearty co-operation on the part of pastors and members of churches small and large.

We want you and all readers of THE HOME MISSIONARY to share with us some of the earnest, cheering, helpful messages recently received from pastors and workers in many sections of America. They indicate that this important movement already has momentum, and are a source of encouragement and invigoration.

We present first the strengthening words of the president of Oberlin College, Dr. Henry Churchill King. Dr. King is an ardent friend of Congregational home missions

and is this year president of the Congregational Home Missionary Society. He writes:

It does not seem to me to be open to doubt that the imperative interests of the denomination require that the Congregational churches should contribute an amount sufficient to enable the Congregational Home Missionary Society to close the present year without debt. Half-hearted effort in the present crisis would be little short of criminal. Every denominational interest seems to be involved. Whether one's attitude has been hitherto cordial or critical there can be no question that any advance is impossible without the removal of this debt. Only by the removal of this debt, too, it should be remembered, have we any right to expect the largest results from the new Board of Directors, to be appointed at the next annual meeting. The home missionary interests are far greater than any matter of policy. The shame and the paralyzing effect of debt, the wideness of the interests involved, the urgent appeal of opportunities now necessarily neglected, and every Christian motive of sympathy and love, whether for our home missionary workers or for those for whom work is needed, and every motive of loyalty to Christ and to those special interests of the church committed to us, conspire to urge a united effort for the canceling of this home missionary debt.

We reproduce in facsimile the stirring words of the Rev. Dr. S. Parkes

Cadman, pastor of the Central Congregational Church, Brooklyn. In a personal note Dr. Cadman states that the woman's organization of his church has already taken up the matter, and that he, personally, will co-operate heartily. But here, in the center of the page, are his own sentences:

sent later.

What is needed that this great enterprise may be brought to a successful end? *The personal contribution and co-operation of every Congregationalist.*

If every Congregationalist will contribute according to personal ability this fund will be obtained and our great home mission

The debt hanging over our National Society is a menace to the prospects of all

Congregational Churches in America & the regions beyond, and it is a grave hindrance to the Kingdom of God in this nation. It should be put out of the way, at once & forever.

We give more who give quietly. Let us unitedly call upon our godly men & women of the country to place this cause foremost in their offerings for the next two months.

Starkes Cadman

Other messages, equally hearty in approval, and equally cordial in assurances of earnest personal co-operation, will be pre-

cause be saved from disaster. Then a bright new era of Congregational home mission activity will dawn.

OUR COUNTRY'S YOUNG PEOPLE

WILLIAM ROSS, OF COWCADDENS *

IT was in the congested part of Glasgow, Scotland, that William Ross left the impress of his zeal and consecration.

The submerged, the down-trodden, the neglected, the sorely tempted, were the objects of his sympathy and ministry.

In the parish of Cowcaddens, he prayed and toiled and taught. His son, who is his biographer, indicates certain foundation principles that governed William Ross. When asked how best to reach and evangelize the masses, he replied: "We must have a conception of the work." He believed in definiteness, in strategy, in proportion, in a broad outlook. He believed that the church was responsible and blameworthy for depressed conditions in great cities. He held that it was her duty to set things to rights and that she had the power to do so if she would only utilize her living members and office bearers and set them to work.

The chief value of this written biography, lies in the view that it gives of the moral and spiritual state of vast multitudes in large cities, and its presentation of methods used successfully by one of the most alert and untiring pastor-evangelists of recent years.

He was an ardent champion of the home mission cause and sought for it a more generous and intelligent support. His biographer states his thought thus:

One thing he felt very keenly—that the church had never quite realized the overwhelming importance of her home missionary enterprise. He would have been the last to depreciate foreign missionary effort; he believed in it heart and soul and taught the Cowcaddens' people, poor and burdened though they were, to believe in it and to help it, to share as far as they could in the travail of the Kingdom throughout the world. But he did feel that the church had not given to the task lying at her doors the place it deserved in her imagination, in her sympathy, and in her generosity. Attention has sometimes been called to the fact that the church is rich in foreign missionary hymns and comparatively poor in hymns connected with home missions, and there are other things also to suggest, that fair birds have fair feathers and that it is quite possible to be sentimental about Timbuctoo and yet have little sentiment to spare for the slum that lies just around the corner from the terrace. He wanted the church to put her best possible men into her home mission work; he grudged to the West End and the suburbs, where the work was easiest, every additional man of intellectual or spiritual power who went to them; he felt that there was a crying need to have some of the church's biggest men set apart for the church's hardest tasks.

Chief among his convictions, according to his son, was this:

He felt that in other respects also the church had never put as much strategy as she might in her home mission work, say in the matter of sites and centres. He thanked God that in the heart of his predecessor in Cowcaddens there had been a holy strategy wise enough to choose the best and the

* William Ross, of Cowcaddens. A memoir. By his son, J. M. E. Ross, M. A., London: Hodder and Stoughton.

most prominent site in the district, even at a great financial cost. And to him some of the church's methods of tackling the home mission problems, say by the average type of Congregational missions, were simply playing at war.

He felt the direct aim of evangelistic work, wherever it was at all possible, ought to be the rearing of congregations, self-supporting and self-propagating. Without this object kept steadily in view and in every step of the work, nine-tenths of the results are certain to be lost.

His view of the way to deal with the hardened, yet responsive, classes of people surrounding Cowcaddens church is illuminating. Hisson says:

Another secret of his power was his definiteness of appeal. He had the power of personal appeal as few preachers have it, a power of appeal with a winning and a wooing note in it which found out and arrested those whom anything sterner or more general would have left unmoved. He used to caution younger ministers against failure through lack of definiteness; some sermons were polished, he thought, until no point and no bite was left.

His skill in his work was so great that the percentage of lapses among those who professed conviction were remarkably small. After three years he estimated the number of lapses at two per cent of the whole who had become members of his church. Among his public sayings were these:

I find that when men, and especially Christian workers, begin to criticize methods instead of doing the work, the blessing ceases.

When asked "What gives you most annoyance?" he replied: "Christians who have little interest in Christ and his cause."

Alike for the individual and for the district the supreme aim must never be lost sight of. We must always preach liberty to the captives. Preach possibility again and again. Thus an atmosphere of hope is generated. This itself is nine-tenths of success. The possibility of being saved sends scores to enquire about salvation.

This book will be especially interesting and helpful to all who are doing Christian work in cities. The secret of the invigorating life that William Ross lived is well worth knowing. The principles that guided him and the methods that he used are of wide application.

D. O. S.

HOME MISSIONS THE KEYSTONE OF CONGREGATIONAL BENEVOLENCE

We earnestly commend to Congregational young people the following opportune and significant sentences from an editorial in *The Congregationalist* of January 20, 1906:

The reasons for strengthening the work of home missions were never more potent than now. Never was foreign immigration greater, nor the opening up of new regions more important, nor the necessity for establishing high standards of Christian living more imperative. Never were gifts for carrying on public beneficent enterprises so great as now. *Home missions are the keystone of the structure of Congregational benevolence throughout the world, for if they fail, all our sources of supply will dwindle.* These reasons need to be effectively presented, not by secretaries only, but by a great company of Congregationalists who realize the truth.

THE DESTINY OF AMERICA

II. RESOURCES OF A NATION

BY REV. WILLIAM W. JORDAN, D.D.

Clinton, Massachusetts

IT is one thing to quote the wealth of a nation in figures, and an entirely different thing to see those riches spread before our eyes, as happens to one traveling across the land. He looks upon resources which not only astonish him in their extent, but startle him as he remembers the dangers and responsibility that accompany great wealth, and the principle of stewardship to God. In such a journey we are far from seeing the total of the nation's assets, but we do see vast sections of her resources. My desire is to sketch those seen on my journey that we may realize something of the nation's wealth.

1. The cities form an important section of a nation's wealth. A striking feature of our growth has been the multiplication of large cities. They both contain much of the country's wealth and measure its increase in wealth. They are prophets of the future, centers of commercial power. This country to-day has over forty cities with a population of 100,000; twenty with 200,000; six, possibly seven, with 500,000; three, with more than a million; probably two with over two million inhabitants, and one with almost, if not quite, four millions. Some of the finest are to-day on the Pacific coast, and were upon our route of travel.

One strongest evidence of the country's rapid growth in wealth I found in the changed aspect of places I had not seen for a dozen years. Twelve years ago the tall, massive, modern building was a feature of several eastern cities and of Chicago. To-day, they line the streets of every city, not only of the East, but of the West. They are the bulwarks of prosperity. They proclaim the

strongholds of riches. Men have spoken of "the snowcrowned buildings of Chicago," and they seem tall enough to merit the name, but Spokane, Seattle, Tacoma, whose growth is but of yesterday, also have solid streets of big buildings. The Alaska building in Seattle suggests a mountain, strayed out of the neighboring ranges and planted in its streets.

Seattle is an example of the possibilities of American life. A city which has doubled in five years, growing from 80,000 to 160,000 since 1900; a twentieth century city, with latest results and modern conveniences not seen even in the East; its wealth is everywhere evident. Seated upon its unrivalled harbor, the gateway to Alaska, the port of an ever-growing trade with the Orient, it is difficult to estimate the future of this rich and beautiful town. Following it closely comes Tacoma, which, on all occasions, invites the world to "watch Tacoma grow!" And the marvelous thing about these western cities is their rate of growth. Write the facts about them to-day, and they must be rewritten to-morrow in order to be true.

Down the coast, after twelve hours' ride, we come to the metropolis of Oregon, the large and wealthy city of Portland. Thirty-six hours more of riding through mountains and valleys on the Shasta route, with much of an afternoon spent in view of the mighty peak of Mount Shasta, and we reached San Francisco, a great city claiming 450,000 people. Fourteen hours farther down the coast, again through mountains, and then for 100 miles along the beautiful shores of the Pacific, and we came to Los Angeles, another metropolis

of the coast. Up across the desert, after sixty hours more of travel through dust and heat, and we are in Denver, the clean, well-built, beautiful city of the mountains.

All the cities of this country, east and west, tell the same story of wealth, wealth, wealth, and the aggregate is enormous.

What of religious conditions in western cities? In some ways they compare well religiously with those of the East; have strong churches and the stir of western spirit in their church life. Probably there is smaller church attendance in proportion to the population, and less general observance of Sunday. But there are more men in western churches; in fact, there are more men than women in the West; and these men enter church life with the same energy they show in business.

2. A second great asset of this country is its agricultural areas, now under cultivation, or yet to be reclaimed. Years ago Carlyle said: "You Americans have the advantage of land enough for all your citizens." The traveler rolling, day after day, across the western prairies gets a realization of the fact. The size of the western states is an astonishment. We think Massachusetts bulks large in the life of the country, and so it does, but it only measures 8,040 square miles. Illinois would make seven Massachusetts, Kansas ten. Montana could be cut up into eighteen Massachusetts, California into twenty, and Texas into thirty-two and two-thirds. The western states are empires in extent!

All New England has 61,973 square miles, of which Maine contains nearly half. Illinois, Michigan, Wisconsin and Iowa are each nearly as large as all New England. Missouri, the Dakotas, Nebraska, Kansas are each larger than all New England. New England could be put down two and one-half times in Montana, and in Texas four and one-third times, while little Rhode Island, with her 1,053

square miles, could be lost and never found in Texas, which has 262,290 square miles of territory. These figures give an idea of the immense areas for cultivation, the possible harvests, the population that can be maintained in the future, and the surplus which will remain for shipment abroad.

One cannot imagine richer farm lands than the black loam cornfields of Illinois and Iowa, the wheat fields of Dakota and Minnesota, the rolling and fertile prairies of Nebraska and Kansas. Vast tracts are yet waiting to be reclaimed by irrigation, and added to the other fields of Uncle Sam's farm. Tracts now bearing only sagebrush, and of apparently arid soil, which need but the touch of water to spring into life and fertility. And the government has begun the reclamation of this land upon a very large scale. Some years ago there remained 579,368,274 acres of unappropriated land in this country, or, including Alaska, 917,135,888 acres.

3. Once more, let us glance at the products of this country as revealing its resources. The size and varied climate make possible not only a vast total of products, but a greater variety than is possible in most countries. If you sum them up, even in part, you are startled with their magnitude. Take a few items:

It is estimated this year that the wheat crop of this country will be 683,311,000 bushels; of corn, 2,707,517,000 bushels; of oats, nearly a billion bushels, and of other grain in proportion. Surely this is "a land of wheat and barley," like Canaan of old.

The western fourth of this continent is the mountain section. Think of the gold, silver, lead, copper already taken from those great hills, yet doubtless only a beginning has been made upon their mineral resources. In one year, however, 1901, the entire mineral production (including coal, stone, etc.), amounted to \$1,085,570,923. Between Salt

Lake and Denver, in Eagle Canon, the little huts and diggings of the gold miners were scattered all along the gulches, and these mountains are full of mines. It is "a land whose stones are iron, and out of whose hills thou mayest dig brass."

Out through Montana, Idaho, Washington, and down through Oregon and California, we passed great forests of splendid trees, their serried ranks like standing armies, tall, straight, carrying one's thoughts up to heaven with them.

Up and down the western seaboard there is soil with magic in it. Tickle that soil with a hoe and it laughs into many harvests. Irrigate it, and you make "the desert to rejoice and blossom as the rose."

Not to weary you with figures I shall mention but two other facts in connection with our country's wealth. One is that, in 1900, the value of the manufactures of this nation was \$13,039,279,569, a rise from about \$3,000,000,000 in 1870. The other is that, in 1900, the latest figures obtainable, the value of its property was \$65,037,091,197, which represented an increase of approximately \$22,000,000,000 in the twenty years since 1880.

These figures are gathered in no spirit of pride or self-glorification, but only to gain an approximate idea of the resources of this nation. In fact, they sober, almost alarm us with their significance. They represent but the partial development of the country. The West, especially, is making history, and the history of to-day is outgrown to-morrow. While we are speaking these figures are being outgrown. What will this country be when the giant has attained his growth? I only know that one, thinking into the future, trembles at its possibilities.

Can America, in the tremendous development of the future, remain an undivided nation? In the splendor of her riches and material achievement will she forget God? Can she follow the pathway of unparalleled prosperity in which she is now walking and remain reverent and humble without becoming arrogant and godless?

These are critical questions. I cannot but believe that the faith and prayers of the fathers will prevail in our country's life to preserve the nation.

But over all these riches we seem to hear a voice sounding: "The earth is the Lord's, and the fulness thereof." *Is our beneficence keeping pace with our increase in wealth?* The only relation any man or nation has to property or wealth is that of stewardship. He must hold it as from God, and render an account thereof unto God. The true attitude is that of the olden king: "All things come of thee, O God, and of thine own have we given thee." These riches which belong supremely to him are to be used chiefly to further the eternal interests of his kingdom.

Undoubtedly there is danger in the midst of prosperity of forgetting the God who gave it. The eighth chapter of Deuteronomy seems to have been written for America. The warning God gave his ancient people against forgetting him when they possessed their land and its riches is appropriate to us to-day. "Lest when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord thy God." We need to pray, "O Lord of hosts, be with us yet; lest we forget, lest we forget!"

(Continued from page 310.)

we had the camp band, the officers and their wives, the governor, the judges, gentiles generally. We had refreshments also, just as they have among white people.

In February, 1864, we organized the first Congregational Church of seventeen members. The hall was owned by a Mormon. When the lease was out we were to be turned out in the cold, so Brigham determined. By order and command, no one in Zion dared to give a place of shelter to my congregation. It was a time when I could not reach the East and make the people comprehend the situation. A Mr. Lees, once a Mormon, but who had attended my meetings and had become deeply interested, came to me one day when all seemed dark, and said: "Mr. McLeod I know the situation. Brigham Young is determined to turn you out. You must build. I have a lot." In a few days I purchased his lot, and went to California to raise some means by lecturing. I had letters to the Mayor of San Francisco. I lectured at San Francisco, Oakland and Sacramento, was away about three weeks when I returned to Salt Lake. The delectable saints were fuming against me, raging and threatening, claiming that I had been slandering them. In answer to their abuse I gave notice that I did not go outside to slander the Mormons, I knew something about the Utah question, that if the authorities would give me the Tabernacle I would deliver before the whole people, the lecture I had delivered in San Francisco. This evidently was not what they expected. They were silent.

When our hall was finished I gave notice that I would deliver the obnoxious lecture, and I invited the Mormon bishops and prophets and reporters to be present. They came to have a good time. I spoke as for more than my life. It was my opportunity. At that same meeting I gave out word that I would deliver

a course of lectures on the wrong and crime of polygamy and its desolating influence over all connected with it. I had more than crowded houses. The vacant lot was crowded. At times we had wild excitement, but at times also I saw the tears of desolate Mormon women. I knew I was in the right. At my fifth lecture they attempted to mob me; a wild crowd took possession of the hall an hour before lecture time. I lived with my friend Dr. Robinson in the adobe house on the hall lot. We boarded with a Mr. Jones, who saw the mob, said they were armed and asked me what I would do, and I said what any brave man would have said, "I will go on if you have to carry me out"; so I did, and I saw what I so often afterwards witnessed the demon of Mormonism glaring at me. The leader of the crowd who drew his revolver at me was ejected by two of our guards who happened to hear up the street that I was in danger, and the rest of the mob remained very quiet to hear my lecture. It was a victory.

It was a satisfaction to me that they could not intimidate me and it gave me wonderful influence over the Mormon people. They saw a man who did not fear their tyrant. Everything seemed hopeful when I received the order to go to Washington. Brigham had a creature of his in the telegraph office. The order calling me to Washington was known by him. When Colonel Potter called on me with the order he said I had better start that evening, and that as his spies heard that the Mormons, knowing why I was called to Washington, might attempt to assassinate me, he would send an escort three days eastward. The escort halted the coach just as we were entering the canyon and reported to me. I ordered them to fall behind. They toiled up the mountain all night. Next morning when we reached Kimball both men and horses were quite weary. I ordered them back to camp with my compliments

to the Colonel, that I had all the escort I needed in a few discharged Michigan men who were in the coach with me. I mention these things to give you an idea of the state of affairs.

I was kept in Washington until June. They drew out of me many facts. I became somewhat acquainted with many of our leading men and they all sympathized with me in my work. But it was at the time of President Johnson's flop over; what could be done? Stanton was heart and soul with me. He used to send for me to talk over the Mormon matter. So was General Grant. While I was in Washington the Mormons influenced Johnson to withdraw what constituted a chaplain post, leaving only a handful of men at Camp Douglas. They hoped to keep me away. While I was at Washington they killed Brassfield. General Conner was East with me, and I was sent for to New York. The General said: "Chaplain, you must get up a pamphlet on the state of things in Utah. I will get it printed and placed in the hands of every man in Congress; it will help our bill." I did so. The clerk of the Metropolitan House gave me a quiet room, and in twenty-four hours I had written a pamphlet which made them fierce against me when it reached Salt Lake.

I had been away from my little family for nearly two years and I was not well enough to go back at once to Utah; but in October I started. At Leavenworth there was something irregular in my transportation and I telegraphed General Connor. Next day I received a telegram to remain where I was for letters. That very night the Mormons had assassinated Robinson. The let-

ters urged me back to Washington. My church was scattered. All my friends urged me not to go on. They feared for me more than I did for myself. For years I did what I could by my pen, and by lectures roused public sentiment.

In the meantime others entered into my work, took advantage of the time to gain a foothold. I always meant to go back to Utah and refused all calls for a permanent settlement. I was at Rand for a year, and was called back to Denver; but my heart was in Utah, and when the few faithful ones said come, I did go back. Some blamed me for not toning down my opposition; but I could not help it. God gave me an ardent, fearless heart, and I did what I did because I could not do otherwise.

When I went back I found my hall a desolation, my Sunday school scattered. It was with a sad heart that I gazed on the ruins. But at once I had a congregation, and we organized anew; but there is no account made of it. I could not make the good people of the East understand the situation in Utah. The Mormon version of my work was made known by good men passing through Salt Lake City, and in a way that I had no opportunity to refute. A few were for quiet and peace and did not agree with me on the Mormon question. They were there for gain. I was there to apply truth to existing wrongs. I knew the subject better than any man there in Utah, and I could not be silent. At last I resigned May 18, 1873, but not until after I had gathered anew a larger congregation (from 700 to 1,000) and had reorganized the church and Sunday school and lectured and preached and had written volumes on the vital Mormon question.

FROM THE FRONT LINE

A Busy Pastor

IF WE are not mistaken the reader will find in the following an atmosphere of enterprise which is peculiar to most of the reports of our foreign speaking missionaries. Their activities, in season and out of season, will account for that degree of success which is a marked characteristic of foreign work. Says Rev. Henry W. Stein, pastor of the German church, Springfield, Missouri:

I have preached lately from one to four times a day, and the pastoral calls are too numerous to mention. The good Master always shows us some fruits of our efforts. Thus, again, this quarter, we are glad to report seven new members on confession of faith; also, there has been a fine increase in our morning and evening service. I have visited all the German people in the city who do not attend a German church. Many are in the English churches of other denominations without much knowledge of Congregational principles. But, after coming to us once or twice, I notice they always come again. I make it my business to preach straight Bible truths, and I find the people in general are hungry for such truths. They can find entertainment better in other places than in the church if they want that.

Our English work is keeping step with the German. Mrs. Stein has worked up a fine Sunday school and the children love her more than enough. They are on her mind day and night, and, with her own housework, without help, her hands are certainly full. We rejoice especially in having peace and good understanding among all our members. They respect us as their leaders. If they were only a little richer our living would not be quite so difficult, for we do experience the truth of the saying: "It is no disgrace to be poor, but it is mighty inconvenient." Nevertheless, our courage is good, and while we are constantly gaining for Christ's kingdom and have his approval in this work we shall press the battle on to the end. I preach occasionally in other churches for acquaintance sake. I have also completed the classical course at Drury College in addition to my regular work and received the degree of A.B. Thus I am hoping to be more and more useful in this great field.

The Rainy River Mission

Our readers have not forgotten Rev. T. W. Howard, shut out from the rest of the world in Northern Minnesota, and his tireless labors for the incoming settlers of that region. In a recent letter he says:

I do not think that conditions here differ greatly from those of other new fields. We have the unbelieving, the indifferent, and the unreliable. But we have also, in almost every community, the faithful few who are really the salt of the earth, and these form a nucleus around which we hope to gather others until the heaven has pervaded the entire lump. Of course, our isolation subjects us to many inconveniences. The mail service is poor and unreliable; so also is the train service, especially the freight; for example, our missionary box from Amherst, Massachusetts, two months ago, has not reached us yet.

I go this afternoon on foot four miles to Stratton, then by train fifteen miles to Emo, then ten miles on foot to my appointment on the Black River which I expect to reach some time to-morrow; on Sunday will preach twice, teach two Sunday school classes, and then walk back to Emo Sunday night so as to get the Monday morning train home, for it has turned very cold and a deep snow has fallen and is still falling, and I have only about wood enough cut to last until Monday, and haven't time now to cut any more if I am to make my train.

The Good Record

The following facts drawn from the report of Rev. C. H. Kershaw, of Herndon, Virginia, indicate a quick soil and a favorable, if brief, culture. Says the pastor, who has just closed his work with the Herndon church:

Allow me to sum up several things done during my stay at Herndon. The Sunday school grew from an attendance of fifteen to fifty. The benevolences from forty dollars a year to one hundred and eight the last year. The church attendance has grown steadily from a handful to a comfortably filled house in the morning, say, an average of sixty the year round. Twenty-three hundred and fifty-five dollars

have been expended in various improvements upon the property, including a manse costing eighteen hundred dollars. Thirty-two members have been received into the church, mostly on confession of faith. So much for figures. I trust an inward work of grace has also been done.

Another

Every month brings to the Home Missionary rooms messages like the following, which strengthen us and will strengthen others in their home missionary faith. Says Rev. Alexander Douglas, of Crary, North Dakota:

One of the pleasantest things to report this quarter is that the Crary church decided at its last meeting to become self-supporting. We all feel deeply grateful to the Home Missionary Society for the generous help it has given us since we first began the work. Our prayers and best wishes are with you because of the hearty support you have given us, and not only to us, but to many, many needy fields in our country. We mean to show our gratitude by helping others.

How One Missionary Regards the Barrel

There are different views on the home missionary field respecting the missionary barrel, and doubtless there are barrels and barrels. Rev. G. B. Collins and his wife have no hesitation in offering the following testimony out of their own experience:

The missionary barrel has brought the usual good cheer and has relieved us of much anxiety as to what we should do about the winter supply. Someone signing herself "H. M. W." in the November HOME MISSIONARY says: "Will the time ever come when we women, who try to be so careful about our own wardrobe, shall bestir ourselves to do what we can to secure enough money to allow your society to enlarge the missionary grants that the missionaries may be able to live on the same plane that we do?" Indeed, Mrs. A's discarded hat or Mrs. D's slightly worn dress are more than excusable when accompanied with such appreciation and acknowledged interest in the work on the frontier that tears of joy are shed in our isolated home when these precious tokens of esteem arrive. The announcement that "There's

a box at the depot for you" is sure to cause a flutter of excitement at the parsonage. The pleasure of unpacking is followed by the added joy of distributing the Lord's part (one-tenth) to the needy around us. Sometimes much more than the one-tenth is needed to satisfy our minds and relieve distress. By all means, let the barrels and boxes come, second-hand or new. We realize that they represent sacrifice on the part of the donors such as we can never know of. God bless those women!

Their Will is Good

Many suggestions have come to us as to the best way of lifting the debt resting so heavily, at present, on the Home Missionary Society, but nothing more cheering, with its fragrance of good will, than the following from a home missionary pastor in Oregon:

What are we going to do about this debt? Can't we home missionaries pay it? How many missionaries are there? How much of the debt would it pay if each one of them should give five dollars? How much if every one were to give ten dollars? Come, let us get that debt out of the way somehow, even if we who have no home of our own and not so much as five hundred dollars total assets. Must lift as we never lifted before; must economize as we never economized before.

The Reflex Influence

Rev. L. D. Mahone of Astoria, Oregon, gives expression to an important and far-reaching truth in the following paragraph:

We have held some special missionary meetings during the past month. The ladies maintain their missionary organization. It has the name of being the best society of its kind in the city. In my view, this is what has kept our church going the past year. A church that is thoroughly missionary will live in spite of all the adversities that may come to it. I have secured much good literature and have put it into all the homes of the people so that they can keep in touch with the work carried on in other places. I believe it to be a good plan to let the people know that all churches have their battles to fight and that others are laboring under circumstances of difficulty as well as themselves. When the people can get above their own affairs and feel that they have a part in the salvation of the whole world, they will lose sight of

many petty annoyances belonging to their own lot. All the societies have been remembered in our offerings during the past year. For the coming year we are trustful and hopeful that greater things may be done in the name of the master.

The Heritage of Ignorance

Our Slavic workers more than most home missionaries are called to contend with ignorance and prejudice, which are the heritage of generations of false teaching. But when the light does break its effect is often wonderful to see. Says Miss Ellen S. Mercel, of Allegheny, Pennsylvania:

As I go out among our Slavic people I see the need of a great work. I find so many who know nothing about their own needs and so many who are hungry for the word of God. Visiting, some weeks ago, I met a woman who had never seen a Bible and did not know what it was. I asked her if she had a Bible. She said: "Yes, I have." She showed it to me and it was only a Catholic prayer book. Then I explained to her and read her different parts of the Bible. She listened to me very earnestly, and, with tears in her eyes, asked me to loan the book to her so she could read it for herself. Some people, again, have very queer ideas about us. One Sunday a strange man came into our Sunday School and told our pastor, Mr. Kovac, that he would join our church if we would give him \$100. Some one had told him that anyone who wants to become a member of our church gets \$100. He went away disappointed, but enlightened.

The Old Fight

Rev. David J. Perrin of Springfield, South Dakota, has been in the midst of the fight which so many pastors have to carry on against the liquor power and the temptations of doubtful amusements. And he writes:

Our temperance campaign has been a significant feature. All the Protestant churches united this year in aggressive warfare against license. We made an earnest fight and secured a decided gain in votes, though not quite enough to shut out the saloon. Temperance arguments were presented in all our pulpits several Sundays previous to election. A careful, though thorough canvass of voters was made, and,

on the evening before election, all the churches united in a grand rally at the town hall. The vote was a majority of seven in favor of license. In our own ward, however, we came out with a majority of three against license. We have reason to be gratified even with these figures when we remember that, five years ago, the majority for license was forty. The day is not far distant when we shall conquer, for persistent effort counts.

Planning Great Things

Rev. A. D. Detch, of Indianapolis, believes in the inspiration of high ideals, and finds their practical use in the development of his work. In a recent report Mr. Detch has this to say:

Our membership is now 171, or a gain of 141 since we came to the work fourteen months ago. We hope soon to be in the third place among the eight Congregational churches in the city, and are now in the fourth place as regards the number of members. We need only 31 members to place this charge at the head of the list.

Example is greater than precept. One man at Garfield Branch offered last week to build a church there, that is, to do all the carpenter work gratis. A class of twenty-five persons has been organized quietly at Garfield Branch. Next Sabbath I intend to take a general subscription from the people for a new church at that place. The building at Garfield will not cost over \$2,000, but the Covenant Building at Highland and Marquette may run up to \$10,000.

Now let me give you a quick view of our aim for the next twelve months:

1. To build two churches, one at Garfield and the other at Auditorium, East Market and Highland.
2. Meet every debt as we advance at both places, as we are now doing.
3. Place Covenant Church in the first place of all Congregational churches of the city, as regards membership.
4. To raise the salary of Covenant and her branch till it reaches \$1,500 for the two charges and let them be one.
5. Add a third Sunday school two miles from here in January.
6. In twelve months from now drop all aid from the Home Missionary Society, though we deeply appreciate their noble help for years, and place Covenant Church and Branch on their own feet and make them missionary centres for others. You say this is a great undertaking; yes, but remember we have a great God back of us.

WOMEN'S WORK AND METHODS

In Memoriam

MRS. DAISY SAWYER ANDERSON

THIRTY years measured her whole life. Ten years was the period of her active service as a home missionary wife. Many will ask what valuable record can be crowded into thirty years of life, and only ten years of missionary activity, the latter for the most part, under the shadow of a mortal disease. Yet such is the background of an unusually bright and active, as well as successful service in the home missionary field.

During several of the later years of her life she was moving from one climate to another in search of health. Yet these very migrations were improved by her active spirit for labors of love. Her will was indomitable and her sympathy a perennial spring. Says her husband, Rev. Otto Anderson: "In Jerome, Arizona, a monument might fittingly be erected to her memory. Well, it is there. For there she gave the start to the movement that resulted in the reconstruction of the old building which has now become a church auditorium, a Sunday school room, a reading and amusement room, a ladies' parlor and a fine parsonage, constituting one of the best institutions for work among the miners in the southwest. She was told that it was an impossible task to improve that property, but with hope and courage she started out into that mountainous town, climbing and descending the steep grades, exhausting her weak body until she was forced to a bed of sickness lasting many weeks and nearly ended in a complete collapse. The Congregational Church of Jerome is what it is to-day because of her faith and life-giving labor.

It was here, also, and when she

herself needed care and nursing, that she entered the hospital for the miners, being the first woman to go there for the purpose of bringing comfort and help. One day she met a boy of twenty who had been nearly burned to death by molten slag. His face brightened at her approach and he said: "It is so good to see a woman." He was thinking of his mother in far away Tennessee. He was not expected to live. Nothing but an operation could possibly save him, yet he was thought too weak to endure it. The care he received, also, was poor and the food unfit for an invalid. Mrs. Anderson resolved that he should not die from neglect, and by her the authorities were stirred to pay special attention to his case. Then he began to improve, he got well, and although a cripple, is alive to-day to tell the story of his rescue.

Dr. J. D. Kingsbury, missionary superintendent of the mining district, says of her: "She was so true in her friendship, so confiding and sincere, a sweet, pure woman! Her heart buoyant like a young girl's heart, but her soul was the soul of a woman, with thoughts and ideals and purposes and even, in good sense, visions, which belong to the few among many."

Women to the Front

An Oregon pastor feels happy and strong in being able to report:

"My church grows in interest if not in numbers. Yesterday there were thirty-five present, thirty-two of them women and three men. This has been a distinctively woman's church since its organization. Women for deacons, women for trustees, in fact every office filled by a woman. It is an heroic band of mothers fighting against every form of evil in the town and in the community.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

December, 1905.

Not in commission last year.

Corbin, Oliver L., Perris, Cal.
Davies, David F., Catasaugua, Pa.; Davis, Volentine, Garden Valley, Texas.
Everett, C. W., Elmira and Amsden, S. Dak.
Gimblett, Wm. H., Cooperstown, N. Dak.
Hall, Fred L., Danbury, Neb.; Holden, Chas. W., Cortez, Colo.; Hyatt, A. K., Okarche, Okla.
Jones, James V., Carroll, Neb.
Kaitschuck, Emil R., Hickman Mills, Mo.
Lippencott, Wm. A., Absarokee, Mont.
Moxie, Chas. H., Walnut Grove, Minn.
Pearson, L. O., Dunning, Halsey, and Out Stations, Neb.
Scroggs, J. W., Okarche, Okla.
Warren, Fred J., Butteville, Ore.
Young, D. K., Jr., Portsmouth, Va.

Re-commissioned.

Albrecht, Geo. E., Minneapolis, Minn.; Andrews, Andrew J., General Missionary in Minnesota, Wisconsin, N. Dak.
Bashford, Alfred E., Sargent, Neb.; Blomberg, C. R.

A., Culdum, Minn.; Burkhardt, Paul, Ft. Collins, Colo.
Clark, Allen, Manvel, N. Dak.
Dietrich, Emil, Washburn, N. Dak.
Ellis, J. Lincoln, Sedalia, Mo.
Gier, Leon E., Gibbonsville, Idaho; Grieb, Edmund, Seattle, Wash.
Hennessey, P. J., Lakota, N. Dak.; Hiferbaumer, P., Friend and Turkey Creek, Neb.; Huelster, Anton, Michigan City, Ind.; Humphreys, O. M., Gage, Okla.
Josephson, John M., Nora, Idaho.
Lind, N. J., Kensal and Out Stations, N. Dak.; Lindquist, Nels. J., Cannon Falls, Minn.
Mirick, Edward A., Lambertson, Minn.
Peterson, Saml., Lake City, Minn.; Preiss, John M., Eureka, Wash.
Smith, Chas. W., Melville, Edmunds and Rose Hill, N. Dak.; Smith, G. A., Boone, Okla.; Steele, Wm., Oberon, N. Dak.; Swartout, Edgar P., Highmore, S. Dak.
Thompson, Thomas Worthing, S. Dak.
Watt, J. C., Michigan City, N. Dak.
Yukl, Adolf, Braddock, Pa.
Zoltak, Miss Mary, Braddock, Pa.

RECEIPTS

December, 1905.

*For account of receipts by State Auxiliary Societies.
see page 329*

MAINE—\$367.09; of which legacy, \$255.14.

Belfast, Mrs. Craig, 2; Miss L. A. Palmer, 2; Buckfield, Miss A. H. Prince, 2; East New Portland, M. A. Luce, 1; Eastport, Mrs. E. A. Holmes, 5; Farmington Falls, Mrs. E. F. Sewall, 1; Gorham, 1st, 5; Member, 2; Machias, Center St., 3.94; Center St. S. S., 7.01; A Friend 2; Monmouth, Mr. and Mrs. S. Scabury, 1; Norridgewock, C. F. Dole, 5; North Anson, 10; Portland, Mrs. H. Brown, 5; Mrs. J. F. Thompson, 10; Rumford Falls, A Friend 5; Saco, 1st, 10; J. G. Farland, 25; Skowhegan, E. H. Currier, 2; L. W. Weston, 1; Mrs. L. W. Weston, 1; Mrs. G. L. Weston, 1; Mrs. D. M. Bacon, 1; Mrs. S. D. Dinsmore, 1; Mr. and Mrs. W. A. Bailey, 1; South Freeport, A Friend, 2; South Paris, C. M. Austin, 2; South Portland, Estate of A. H. and M. S. Titcomb, 255.14; Woodfords, A Friend, 1.

NEW HAMPSHIRE—\$798.68; of which legacies, 256.03.

F. C. I. and H. M. Union of N. H., Miss A. A. McFarland, Treas., 1; South Concord, Cent Union, 20; Two Members 7; Total, 27.

Bath, Rev. W. P. Elkins, 1; Concord, Estate of A. H. and A. F. Goss, 50.03; South, 50.37; 1st, A Friend, 5; E. A. Tuck, 2; Deerfield, Ch., A Friend, 5; Derry, Central, 12; Miss M. D. Anderson, 4; Dover, B. Brickley, 20; East Sullivan, Mrs. M. A. War, 5.10; Francetown, S. S., 9; Goffstown, L. P. Groat, 50; Hanover, Dartmouth Coll., Ch. of Christ, 100; Haverhill 17.35; Hinsdale, 2.97; Keene, C. C. Sturtevant, 5; A Friend, 10; Laconia, 97.45; Langdon, Mrs. C. B. Holmes, 5; Littleton, 50.91; Lyme, 32; Manchester, S. S. Marden, 2; Nashua, Legacy of Sophia P. Bullard, 200; New Boston, A Friend, 5; Orford, A Friend, 2; Portsmouth, W. H. James, 2; Sanbornton, 14.81; S. S., 5.03; C. E., 6.26; Somersworth, Miss M. T. Walker, 5; Stratham, 15; Walpole, Mrs. T. B. Bufum and friends, 15; Warren, H. D. Abbott, 1; West Concord, M. C. Rowell, 2; Wolfboro, O. P. Whitton, 6.

VERMONT—\$450.56.

Bennington, Rev. G. S. Mills, 2; Benson, C. E., 10.75; Jr., C. E., 1.50; Brattleboro, Center, 56.03; Bridport, S. S., 5; Burlington, College St., 46; C. E. Putney, 5;

Charlotte, 8; C. M. Byington 5; Cornwall, A Friend, 25; Dorset, 25; S. S., 15; Grand Isle, Mrs. M. Ladd, 1; Guilford, P. A. Johnson, 2.95; Manchester, Christmas offering, 46.35; Newbury, H. E. Keyes, 5; North Bennington, C. E., 5; Peacham, 30.11; S. S., 11; Post Mills, S. L. Southworth, 5; Saxtons River, C. E., 5; Friends, 10; Springfield, Ch., Mrs. J. Harness, 100; Waterbury, C. E., 3.87; West Rutland, Miss C. M. Gorham, 5; Wilder, 1st, 6; 1st, S. S., 3; Williston, W. M. Barber, 7.

MASSACHUSETTS—\$11,842.03, of which legacies, \$7,633.73.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas., by request of donors, 110.31; Allston, Mrs. A. K. Dickerman, 1; Amesbury, Main St., 5; M. P. Sargent, 2; Amherst, 1st, 42.54; E. P. Crowell, 10; W. L. Montague, 3; Andover, Free, C. E., 5; Mrs. C. Carter, 5; J. F. Kimball, 10; Mrs. M. R. Page, 50; Mrs. M. A. R. Shipman, 10; A Friend, 25; Ashburnham, 1st, 5.62; Ashby, Estate of M. B. Walker, 4,168.51; Ashfield, E. M. Howes, 50; Ashland, Mrs. H. M. Metcalf, 10; Auburn, Ch., 25; W. H. Cooley, 10; Ayer, 1st, 8.31; Baldwinville, M. J. Baker, 5; Beverly, E. B. Foster, 10; Mr. and Mrs. W. S. Hazen, special, 10; Boston, Miss M. E. Atkinson, 10; S. B. Capen, 50; L. G. S., 5; W. Shaw, 25; Clerk, 1; A Friend, 1; Boxford, 1st, S. S., 10; Brockton, Porter Evan, 100; 1st, 50; Brookline, Leyden, Ch., 25; Mr. and Mrs. A. S. Lovett, 30; Mrs. J. H. Rice, 5; Campbell, Mrs. J. H. Averill, 5; Cambridge, W. L. Beedle, 5; Canton, Evan, 43.40; Carlisle, 8; Chelsea, Miss H. E. Smith, 5; Clinton, Ladies' Aid, 5.35; Mrs. G. J. Carter, 2; Colerain, 5; Dalton, 1st, to const. J. Anthony, B. K. Hall, Mrs. N. F. Pomeroy and G. D. Borden, Hon. L. M., 223.66; 1st, Jr., C. E., 2; Dighton, S. J. Briggs and friend, 10; Dorchester, Central, 10; A Friend, 1; Dracut, 1st, C. E. and Jr., 2; East Falmouth, 5; East Lexington, A Friend 1; East Northfield, Mrs. A. E. Wright, 1.30; Easton, Evan, 27.74; East Weymouth, C. L. Bradford, 2; Edgartown, Rev. F. M. Cutler, 5; Egremont, 7.06; Enfield, a Christmas Gift, 15; Miss J. E. Clark, 5; Essex, Miss H. E. Choate, 5; Fairhaven, Estate of A. T.ripp, 388.89; Fitchburg, Mr. and Mrs. E. J. Davis, Mrs. M. E. Taylor and B. C. Davis, 10; Florence, E. B. Look, 5; Gardner, A Friend, 5; Georgetown, 1st, 6; Gilbertville, 22.71; S. S., 25; W. M. S., 5; Granville Centre, Bible S. S., 7.01; Great Barrington, Santa Claus 1; Greenfield, Estate of Eliza F. Osgood, 1,000; Hadley, S. S., 10;

Hatfield, 13.30; Haverhill, W. P. Pike, 1; M. Welch, 4; A. Welch, 1; M. A. Welch, 1; A. Friend, 2; Holbrook, Winthrop, 200; Holyoke, 1st, 2; Mrs. M. L. Anderson, 1; Housatonic, Ladies' Benev. Soc., 5; Jamaica Plain, C. T. Bauer, 5; Lawrence, Trinity S. S., 3; Lee, S. S., 30; Leverett, Miss H. Field, 1; Longmeadow, Christmas Gift, 15; Lowell, 1st, 37.80; L. Fand, E. J. Carleton, 15; J. Rogers, 100; Magnolia, Union, 12; Malden, 1st, 5; F. A. Odiorne, 5; Manchester by the Sea, 30.60; Massachusetts, H. D. Olmsted, 10; Medford, O. Blackinton, 2; Melrose, Miss H. L. Shepard, 5; A. Friend, 2; Middleboro, Putnam C. E., 10; Miss C. S. Pickens, 5; Mit-teneague, 30; S. S., 13; Monson, Mrs. E. J. Chapin, 5; "E. B. M.", 5; Montague, S. Marsh, 34.50; Natick, 1st, C. E., 20; Needham, M. H. Flint and C. L. Bates, 1.50; New Bedford, Legacy of Samuel Ivers, 250; F. A. Washburn, 20; Newburyport, "S. P. M.", 1; Newton, Central, 100; J. W. Bacon, 3; Newton Centre, J. F. Wood, 5; A. Friend, 2; Newton Highlands, Mrs. E. W. Hyde and daughter, 5; Newtonville, A. Friend, 25; North Adams, 1st S. S. Primary Dept., 25; S. S., 25; North-ampton, Edwards, 125; Miss D. Caverno and Miss J. H. Caverno, 20; A. Friend, 1.50; Northboro, Rev. A. D. Smith, 1; North Brookfield, H. M. Nye, 2; Northfield, Estate of Mrs. A. M. D. Alexander, 200; North Leomin-ster L. E. and M. E. Shedd, 1; North Scituate, Mrs. N. G. Cushing, 2; North Wilbraham, Grace Union, 17.31; Norton, M. P. Norton, 5; Palmer, 2nd, 50.24; Peabody, Mrs. H. Rhoades, 5; Pittsfield, 1st Ch. of Christ, 31.25; J. S. and L. H. Walbridge, 1; Prescott, Mrs. D. P. Allen, 5; Quincy, Mrs. E. M. Taylor, 5; Rochester, 1st S. S., 26; Roxbury, A. Friend, 5; Salem, S. O. Driver, 3; Saugus, Mrs. J. C. Labarre, 1; Sheffield, 23; Sherburne Falls, Rev. J. A. Hawley, 25; Somerville, 44.44; South-ampton, C. and E., 5; H. B. Lyman, 5; South Framing-ham, Grace, 25; South Hadley, Mrs. M. I. Tilley, 4; A. Friend, 5; South Lancaster, A. Friend, 1; Spencer, Mrs. S. A. Temple, 10; Springfield, Emmanuel Bible School, 8.98; D. P. Atwater, 25; Mrs. S. C. Parsons, 5; Stock-bridge, 1st C. E., 6.64; 1st S. S., 5.25; Mrs. Byington, 1; Stoneham, 1st S. S., 6.30; Swampscott, 1st S. S., 3.16; Taunton, J. E. Sanford, 25; Uxbridge, C. A. Johnson, 5; Warren, 1st, 11; A. Friend, 5; Webster, C. Day, 1; Mrs. L. E. Hastings, 5; Wellesley, Chn. The Misses East-man, 15; Mrs. M. M. Goodell, 4; L. W. Rodman, 5; Westboro, Mrs. S. Converse, 1; Lane, 5; West Boylston, Rev. J. E. Dodge, 5; Mrs. W. B. Howe and Gladys, 4; E. W. Parker, 5; West Brookfield, 50; Westfield, 1st, 8; A. Friend, 5; Williamstown, R. A. Rice, 10; Winchen-don, North, 54.75; Wollaston, Miss R. M. Tobey, 1; A. Friend, 5; Worcester, Estate of Mary L. Dana, 1,626.33; Hope, 30.03; Pilgrim, 28.33; Union, 31.94; S. L. Shaw, 10; A. L. Smith, 10; Miss F. M. Whitcomb, 5; H. W. Reed, 20; A. Friend, 1; A Workingman, 50; Wrentham, A. Friend, 10.

Woman's H. M. Association (of Mass. and Rhode Island)
Miss L. D. White, Treas.; for Salary Fund, 215;
Natick, Ladies' Aux., 10. Total, 225.

RHODE ISLAND—\$438.30.

Rhode Island H. M. Soc., by J. W. Rice, Treas., Auburn, Swedish, 3; Providence, Union, 176.55. Total, 179.55; Central Falls, E. L. Freeman, 50; East Providence, Newman, 20; Newman, S. S., 13.75; Little Compton, S. S., 10; Providence, Beneficent S. S., 25; A. W. Clafin, 50; G. R. Lawton, 5; Mr. and Mrs. F. M. Pond, 7; Mrs. A. F. Porter, 1; A. A. Tanner, 5; A. G. Thompson, 5; Mrs. H. C. Waters, 25; Mrs. N. W. Williams, 2; "E. B. W.", 1; A. Friend, 5; Tiverton, A. E. Brown, 5; Wood River Junction, S. S., 4; Woonsocket, Globe, C. E., 15; H. M. Cook, 10.

CONNECTICUT—\$3,457.79; of which legacy, \$284.71.

Miss. Soc. Conn., by W. W. Jacobs, Treas., 385.22; Ansonia, German, A. Friend, 3; Berlin, and C. E., 25; Mrs. H. N. Galpin, 5; Bridgeport, C. M. Bassett, 5; A. Friend, 5; Collinsville, 45.46; Mrs. A. J. Andrews, 5; C. W. Atwater, 10; Connecticut, "Pilgrim," 100; Danielson, A. Friend, 2; Darien, W. M. Nash, 2; Eastford, S. S., 5; East Hartford, Miss A. E. Olmsted, 1.50; East Nor-walk, Swedish, S. S., 1.50; Fairhaven, Pilgrim, 24.58; Farmington, S. S., 12.02; Glastonbury, 1st S. S., 4.10; Goshen, Lebanon, 36.50; Greenwich, 2nd, add, 1.65; J. P. Kelley, 20.10; Guilford, 1st, 60; Hadlyme, 6.63; Hartford, 4th, 7.50; M. G. Botsford, 2; A. M. Manning, 25; Miss A. M. Stearns, 5; Mrs. M. C. Tyler, 1; Life Member, 3; Harwiter, 0.86; Kent, 1st, 2.23; Lakeville, H. B. Nor-ton, 5; Madison, 1st, 5; S. S., 10; Meriden, B. R. Gard-ner, 40; Middletown, 1st, 25; Milford, 1st, "F. J. B." 5; New Haven, Center, 5; Mrs. H. S. DeForest, 1; Miss M. L. Deming, 3; D. H. Leavens, 2; Mrs. W. H. Wil-iams, 25; New London, Mrs. M. S. Harris, 200; S.

Learned, 50; Mrs. J. C. Learned, 1.50; A. Friend, 25; New Milford, J. C. E., 5; Mrs. G. Northrop, 1; G. Tur-rill, 5; Nepaug, Mrs. R. M. Butler, 3; New Preston, S. S., 1.78; Newtown, S. S., 5.25; Norfolk, 30.08; J. N. Cowles, 2; North Cornwall, and S. S., 3; North Greenwich, 17.31; North Guilford, 10; 50; North Haven, 02.23; S. S., 14.60; C. E., 8.50; Norwich, 2nd, 100.08; Park, 25; Broadway, S. S., 10.56; Ridgebury, 9; Rockville, Union, 100; Saybrook, Mrs. S. H. Lord, 1; South Canaan, S. S., 2.75; South Windsor, C. E., 5; Stamford, 1st, 1; Stanwich, 6.50; Strat-ford, 10.81; Suffield, 1st to const. Hon. L. M., 104.50; Talcottville, H. M. Talcott, 50; Torrington, E. M. Durand, 1; Trumbull, Ch. S. S. and C. E., 27.60; Union, 4; Unionville, 1st Ch. of Christ, 75; Vernon Centre, 10; Waterbury, M. L. Mitchell, 500; Westchester, 3.40; West Hartford, 1st Ch. of Christ, 69.22; West Suffield, B. Shel-don, 3; Miss M. M. Webster, 1; Weston, A. Friend, 2; Whitneyville, 30; W. M. S., 10; Windsor, 1st 7.72; Win-sted, Estate of Mrs. S. Catlin, 284.71; 1st S. S., 17.01.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas., 40;
Hartford, Centre, Special, 20; Kent, 50; Pomfret, 22;
South Norwalk, 25; Wallingford, 1.25. Total, 282.

NEW YORK—\$13,035.93; of which legacies, \$11,950.

Albany, A. N. Husted, 10; Angola, 4; A. H. Ames, 5; Mrs. E. M. Gaglav and sister, 2; Batavia, S. J. Leon-ard, 1; Mrs. F. A. Olmsted, 2; Briar Cliff Manor, C. E., 25; Brooklyn, Tompkins Ave., 800; Park, 28.81; South, S. S., 40; Mrs. J. S. Bailey, Jr., 5; Mrs. A. Burroughs, 25; Mrs. M. M. Prescott, 1; Mrs. O. M. Rugg, 1; Can-andaigua, Miss I. P. Granger, 10; Clifton Springs, Mrs. Z. Eddy, 8; Copenhagen, 11.45; Coventryville, 5; Crown Point, S. S., 4.50; East Bloomfield, Mrs. S. H. Hollister, 10; Fairport, Chn., 5; S. S., 17; Flushing, S. S., 17.67; Groton, S. S., 5.50; Hamilton, S. S., 16.10; Honeyey, 23.67; Howells, 5.25; Ithaca, 1st, 58.86; Johnsonburg, 1st, S. S., 1; Lake View, Miss F. Brower, 5; Massena, 0; Morrisville, 16; Mount Morris, Mrs. W. Hinman, 10; Mount Vernon; 1st, 10; New York City, Estate of Joel E. Fisher, 9.50; North S. S., 50; Miss M. A. Bates, 5; J. G. Hallock, 2; C. Zabriskie, special, 10; A. Friend, 2; A. Friend, special, 50; Mr. and Mrs. D. O. Shelton, 50; North Bangor, Mrs. O. Adams, 20; North Pelham, S. S., 11.90; Oswego, 1.77; Oswego Falls, C. E., 15; Remsen, 4.05; Rensselaer Falls, S. S., 2; Richford, 7.85; Riverhead, 46.20; Sound Ave., 14; Miss N. W. Young, 5; Roches-ter, Miss H. M. Davison, 5; Rockaway Beach, 1st, S. S., 20; Roscoe, 5.65; Sidney, 1st, 47.25; Smyrna, S. S., 5; Spencerport, A. E. Johnson, 1; Syracuse, Mrs. W. B. Dada, 90; Tarrytown, Mrs. I. G. Bliss, 2.50; Utica, Ply-mouth, 30.15; Warsaw, Mrs. A. B. Lawrence, 1; Miss A. C. Walker, 1; L. Sturtevant, Laura and M. D. Jenks, 3; Warrington, Estate of Clarinda Strong, 11,000; Wellsville, 1st, to const. Miss E. Lawrence an Hrn. L. M., 56.71; West Bloomfield, 31; West Winfield, C. Morgan, 1.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.:
Brooklyn, Thompkins Ave., L. B. S., 130; Lewis Ave.
C. E. special, 50; Total, 180.

NEW JERSEY—\$67.56.

Dover—Scand. Bethlehem, 1; East Orange, Trinity, Woman's Guild, 21.10; Glen Ridge, Mrs. C. Cutter, 5; Haworth, 1st, 5; Little Ferry German, 6; Mt. Holly, Mrs. A. S. Robbins, 5; Perth Amboy, Swedish, 2.46; Plainfield, C. E., 15; C. L. Goodrich, 2; Mrs. C. L. Goodrich, 4; A. Friend, 1.

PENNSYLVANIA—\$418.53.

Braddock, 1st, 16; Christmas Offering, S. S., 3.40; C. E., 6.60; Chester, A. Friend, 2; Coaldale, 2nd, 3; DuBois, Swedish, 3; Duquesne, Ladies Soc., 30; Ebensburg, 1st, 44; South, 3; Horatio, S. S., 1; Kane, S. S., 0.50; Lander, 5; McKeesport, "J. G. Lowder, 5; Mercersburg, G. I. Adams, 5; Philadelphia, Centre, 140; Park, 16.81; Mrs. D. M. Pierson, 2; J. P. Stone, 5; Pittston, 1st, Welsh, 10.75; Plymouth, Elm, 5; Ridgeway, 1st, 53.15; Spring Creek, 3.40; Sugar Grove, 4.25; Welsh Hill, Bethel S. S., 4.54; Wilkes-Barre, Puritan Eng., 12; Youngsville, Swed-ish, 5.

Woman's Miss. Union, Mrs. D. Howells, Treas.:
Kane, 10.

DISTRICT OF COLUMBIA, \$162.29.

Washington, 1st, 78.10; 5th, 14.10; F. W. Fairfield, 10; Rev. T. K. Noble, D. D., 20; Rev. W. C. Scofield, 15.

Woman's H. M. Union of the N. J. Asso., Mrs. G. A. L. Merrifield, Treas.: Washington, 1st, S. S., 25.

VIRGINIA—\$54.80.

Begonia, Bethlehem, 14.80; 27.50; Herndon, 12.50.

NORTH CAROLINA—\$72.44.

Southern Pines, 72.44.

GEORGIA—\$31.50.

Atlanta, Rev. W. F. Brewer, 25; Demorest, 1st, W. B. Soc., 5; Lifsey, 1.50.

ALABAMA—\$7.00.

Received by Rev. A. T. Clarke, Fort Payne, Emanuel, 3; Clio, New Hope, 4.

LOUISIANA, \$85.00.

Jennings, 65; Friends, 5; Roseland, Rev. W. H. Watson, 10.

Woman's Miss. Union, Miss N. L. Rogers, Act. Treas.; Hammond, 5.

FLORIDA—\$77.62.

Florida, A Friend, 10; Mt. Dora, 17.31; Ormond, Union, 45.66; Tangerine, 2.65; Wright, Union Grove, 2.

TEXAS—\$139.00.

Austin, I. H. Evans, 100; Dallas, 1st, 20; Galana, 2; Livingston, Mrs. L. T. Sloan, 2; Paris, D. H. Scott, 10; Tylor, 1st, 5.

INDIAN TERRITORY—\$21.65.

Vinita, 21.65.

OKLAHOMA, \$104.46.

Cashion, 15.60; Deer Creek, 6.40; A Friend, .35; Enid, Plymouth, 14; Lawton, 1st, 4.71; Mineha, 2; Paruna, Willow Creek, 1; Pond Creek, Mrs. C. A. Crocker, 1; Sharks, Plymouth, 2.40; Watonga, A Friend, 1; Weatherford, Zion's, German, 50.

NEW MEXICO—\$14.36.

Albuquerque, 2.86; White Oaks, Plymouth, 11.50.

TENNESSEE, \$1.

Bon Air, 1.

KENTUCKY—\$5.

Ludlow, Mrs. M. A. Fanning, 5.

OHIO—\$200.13.

Ohio Home Miss. Soc., Rev. C. H. Small, 10; Brighton, 1.55; Centerburg, Mrs. C. Stoughton and Miss Mae Mitchell, 2; Cleveland, Mrs. L. E. Brown, 2; N. C. Gilson, 3; A Friend, 2; J. F. Jackson, 10; Edinburg, S. S., 1.31; Ft. Recovery, G. W. Krenning, 2; Fredericksburg, 5.35; Geneva, Mrs. P. L. Cowles, 1; Mrs. S. S. Seales, 1; Gomer, A. Peate, 1; Hudson, Friends, 15; Kingsville, A Friend, 23.22; Mansfield, 7.46; Medina, Miss M. E. Clark, 72.44; Miss D. Hartman, 1; Friends, 6; Oberlin, 1st, 15; Mrs. J. A. Hart, 1; E. M. Hoffman, 4; L. F. Miskousky, 1; Ravenna, A Friend, .25; Rochester, 75; Tallmadge, "Extra," 5; Toledo, H. M. Study Class, 2.50; Wadsworth, M. J. Hard, 1; Willoughby, Rev. L. Hilbon, 2.

INDIANA—\$187.38.

Alexandria, 1st, C. T. Rogers, 100; Anderson, Hope, 20 1/3; Bremen, 1st S. S., 2.50; Dunkirk, Plymouth, 7.25; Fairmount, 15; Hammond, 15.50; Indianapolis, Rev. A. G. Detch, 8; Kokomo, W. D. Davis, 5; B. F. Harbster, 5.

ILLINOIS—\$425.07.

Alton, E. M. Sawyer, 1; Amboy, A Friend, 1; Austin: N. G. Ermeling, 5; Belvidere, H. W. Avery, 10; Brighton, Dea. E. Amass, 1; Carlinville, Miss L. M. Lawson, 1; Chandlerville, W. K. Mertz, 25; Chesterfield, 10; Chicago, North Shore S. S., 43.67; Miss M. Buhre, 2; Mrs. L. A. Bushnell, 100; Mrs. E. M. Genius, 10; Miss M. P. Green, 25; Miss A. C. Tuck, 10; S. B. Osgood, 5; Mrs. T. M. Turner, 1; De Long, S. S., 5; Des Plaines, Mrs. J. L. Jefferson, 2.50; Elmwood, Mrs. M. A. Dunlap, 1; Elva, Mr. and Mrs. J. W. Ward, 10; Farmington, Mr. and Mrs. J. J. Goshen, 5; I. Steenburg, 5; Geneseo, F. M. Purviance, 2.50; Miss A. Paul, 10; Gridley, E. F. Kent, 5; La Harpe, 15.65; Moline, Mrs. J. W. Atkinson, 10; Oak Park, 2nd, Mrs. M. W. Love, 1; Ottawa, D. H. Wickwire, 10; Poplar Grove, M. E. Chapple, 2; Princeton, W. H. M. S., Mrs. S. C. Clapp, 10; Rockford, C. M. Herrick and Friends, 12; Miss C. I. Parmelee, 1; Sandwich, J. M. Steele, 10; South Chicago, 1; Tiskilwa, J. C. Kellogg, 10; Woodstock, 10.75; G. M. Bergen, 1; Waverly, P. S. Carter, 5; I. H. Coe, 1; Wheaton, G. H. Smith, 10.

MISSOURI—\$321.86.

Received by Rev. A. K. Wray, Breckenridge, 16.45; Bevier, 1st 7; Bonne Terre, 1st, 44.70; Carthage, 30.28; Eldon, Rev. J. Vetter, 2.50; Eldorado Springs, Miss A. J. Dickinson, 5; Joplin, Mrs. D. Jennings, 1; Kansas City, C. C.

Hoffman, 25; Rev. H. E. Woodcock, 2; Pierce City, 1st, 13.17; St. Joseph, Tab., 50.15; Swedish, 2.35; St. Louis, 1st, 20; Bethlehem, 6; Pilgrim, Rev. C. S. Mills, 50; G. F. Langenberg, 10; Sedalia, 1st, 31.26; Springfield, German, W. B. H. M., 5.

MICHIGAN, \$302.70.

Alba, S. S., 2; Allegan, 1st S. S., 5; Alpine Center, S. S. Thanksgiving Offering, 1.46; Bellaire, A Friend, 1; Butternut, S. S., 3.10; Chase, S. S., .50; Detroit, Woodward Ave., 183.50; Mrs. M. E. Lane, 25; Highland Park, Mrs. E. O. Ketcham, 1; DeWitt, Mrs. E. J. Cook, 1; Grand Rapids, A Friend, 1; Hopkins, 1st S. S., 3.14; Kalamazoo, 1st, Life Member, 10; Miss J. D. Russell, 10; Laingsburg, A Friend, 1; Lake Odessa, 2.75; Ludington, C. E., 5; A Friend, 1; Maple City, S. S., 1.50; Muskegon, Mrs. F. M. Barr, 1; Moline, 1st, 6.75; Nashville, A Friend, 1.50; North Adams, 5; Olivet, Dea. H. Heydenburg, 5; Rondo, S. S., 6; St. Claire, S. S. Thank Offering, 8.50; Saugatuck, Mrs. W. P. Sutton, 5; Three Rivers, Mrs. A. G. Thompson, 5.

WISCONSIN—\$147.44.

Albertville, Mrs. Massey, 1; Arena, 1st S. S., 2; Beloit, Mrs. I. M. Hill, 5; E. B. Kilbourn, 10; Boscobel, M. M. Rice, 5; British Hollow, Rev. T. Davies, 25; La Crosse, Miss B. E. Edwards, 5; "H. L. E.", 5; Madison, F. J. Lamb, 25; Menomonie, S. S., 15.10; Merrill, Scands, 3; Milwaukee, Grand Ave., 9.77; Bethlehem S. S., 4.07; W. Alden, 5; Mrs. E. D. Holton, 10; Platteville, Mrs. B. Beardsley, 5; Red Granite, R. Pritchard, 1; South Kaukauna, W. S. Mulford, 10; Viroqua, J. Billing, 1; Wauwatosa, Miss C. G. Warren, .50.

IOWA, \$338.11.

Iowa Home Miss. Soc., Miss A. D. Merrill, Treas., 42.34; Corning, F. A. Clarke, 10; Crawfordville, Mr. and Mrs. S. Korf, 5; Cresco, Mrs. A. R. Church, 1; Danville, E. Hurlbut, 20; Des Moines, Plymouth S. S., 1; Dubuque, Mrs. A. M. Williams, Special, 5; Fort Atkinson, German, 6; Fort Dodge, B. O. Williams, 1; Humboldt, Mrs. O. L. White, 5; Iowa City, Cong. Ch., Bequest of Mary A. Goodrich, 182; Iowa Falls, 1st, 20; McGregor, Miss C. Gilchrist, 2; Manchester, P. E. Triem, 10; Maquoketa, 1st, 14.20; Newburg, 1st, 3.07; Old Man's Creek, Welsh S. S., 4.50; Oskaloosa, Mrs. R. L. Turner, 1; Strawberry Point, Miss E. M. Buckley, 5.

MINNESOTA—\$303.32.

Received by Rev. G. R. Merrill, D.D., Alexandria, 11.40; Grand Meadow, 6.80; Mankato, 7; Minneapolis, Pilgrim, addl., 26.20; St. Cloud, 69.22; Northfield, 153.03; Princeton, S. S., 3; St. Paul, Cyril Boh. Chapel, 1st, Staples, S. S., 3; Wadena, 12. Total, 206.65.

Biwabik, 6; Brownton, Special, 7.75; Clearwater, Mr. and Mrs. A. L. Merrill, 1; Eden Prairie, Miss S. Brown, 1; Groveland, 3.40; Holdingford, 23.18; Medford, A Friend, 2.

Minneapolis, Lyndale, 52.25; J. E. Truesdell to const. himself an Hon. L. M., 50; Nassau and Marietta, 2.50; Robbinsdale, 16; St. Cloud, A Friend, 1; St. Paul, German, 6; Silver Lake, Free Reformed, 60.83; Boh. Free Reformed, 1st; Twin Valley, 1st, 5; Wabasha, 15.83; Walker, 3; Winona, W. H. Laird, 50.

Woman's H. M. Union, Mrs. R. O. Bristol, Treas., Alexandria, 4.44; Austin, 8.05; Belgrade, 6; Benson, 2.50; Excelsior, 3.40; Fairbault, C. E., 6; Freeborn, 7.25; Glenwood, 5.50; Hudson, 2; Little Falls, 7.58; C. E., 5.50; Mantorville, 3.75; Minneapolis, Open Door, 5.80; Park Ave., 22.32; Plymouth, 100; St. Louis Park, 4; Sauk Centre, 15.04; St. Paul, Pacific, 10; Park, S. S., 22; St. Anthony Park, 10; Stewartville, 4; S. S., 1; Wadena, 7; C. E., 10; Zumbrota, 1. Total, 275.93.

KANSAS—\$99.10.

Alexander, German, 2.10; Baxter Springs, J. C. Plumb, 25; Blue Rapids, L. S. D. Smith, 16; Fairview, Mrs. C. H. Isely, 5; C. H. Isely, 2; Galesburg, Rev. C. Hess, 10; Kingsley, 1st, 5; Lawrence, M. G. Hanley, 6; C. Metcalf, 1; Mr and Mrs. W. K. Folks, 5; Mr. and Mrs. J. D. Faxon, 10; Nickerson, Mrs. R. McAllister, 5; Osawatimie, C. S. Adair, 1; Prescott, Mrs. S. E. Jones, 2; Wamego, J. F. Willard, 5.

NEBRASKA, \$542.25.

Nebraska H. M. Soc., L. Gregory, Treas.: Danbury 11.75; Exeter, W. B. Payne, 3; Indianola, 26.34; Lincoln, 1st, German, 46; Norfolk, 1st, 94.12; Red Cloud, S. S., 27; Silver Creek, S. S., 4.22. Total, 212.43. Less 50.00 from 1st Ch. Norfolk acc'd Dec. H. M., 50.

Albion, 40; Arborville, Dr. L. P. Ensign, 5; Butte and Naper, 5; Brunning, 7.30; Crete, German, 60; Curtis, 6; Dustin, S. S., 8.30; Fairmont, 59.45; Farnam, 33.38; Hay Springs, 27.26; Franklin, A Friend, 5; Grafton, 4.10; Grand Island, 1st, 11; Hastings, German, 25; H. Hanson, 25; Lincoln, 4; McCook, German, 5; German, a member, 5; Palisade, 1st, 5.50; Ravenna, 9.53; C. E., 3; Stockville, 15; Stanton, J. J. Klopp, 6; Surprise, Mrs. J. H. Greenslit, 5.

NORTH DAKOTA, \$206.25.

Received by Rev. G. J. Powell: Barlow, 7.50; Dazey, S. S., 9.25; Esmond, D. R. Pottinger, 5; Fingal, 2.05; Getchell, P. Longfellow, 5; Hawkinson, Ladies' Soc., 3.50; Harwood, S. S., 1; Inkster, Junior C. E. Soc., 5; Lucca, 1.80; Magaia, Ladies' Soc., 7; Oberon, Ladies' Soc., 18.75; C. E., 5. Total, 70.85.

Anamoose, 1st, 5.50; C. Cando, 5.50; Copers-town, 1st, 30; Dwight, 14; Eureka, 2.50; Hurdsville, 2.50; Fargo, Scand., 1; Hope, 10; Niagara, 26; Omamee, M. Pickering, 10; Washburn, 7.50; Wibaux Mont. and Sentinel Butte, 6; Wogansport, Miss M. O. Osgood, 1.

SOUTH DAKOTA, \$266.34.

Received by Rev. W. H. Thrall: Watertown, 26.05; Athol, Mrs. B. H. Gallup, 1; Beresford, Mrs. H. S. Bridgeman, 50; Grandchildren, 5; Bryant, 11.26; Chamberlain, 14.60; Columbia, 9; De Smet, 10.95; Lake Henry, 4.50; Ft. Pierre, Rev. J. E. Greene, 10; Herried, German Jesus, 4; Hosmer, German Emanuel's, 11; St. Paul's, German, 12; Java, German Freudenthal, 16.50; Meckling, 2.50; Mission Hill, 8.25; Pitrodi, 22; Springfield, 10.80; Rapid City, H. L. McLaury, 10.60; Selby, German Trefts Miss, 8; Sioux Falls, 1st, 22.20; Springfield and Perkins, 18.98; Willow Lakes and Pitrodi, 8.55.

COLORADO—\$241.84.

Woman's H. M. Union, Miss I. M. Strong, Treas., Denver, 2nd, 35; Ohio, 38.50; Greeley, C. E., 5; Highland-lake, 4 15; Pueblo, 1st, 7. Total, 89.65

Ault, 1st, 10; Brighton, Rev. R. C. Byers, 10; Clark, 10.45; Cape, 18.03; Mrs. J. L. Read and her boys, 1.00; Craig, 17; Greeley, 1st, 22 88; Hayden, 14; Loveland, 1st, German, 11.02; Poonia, 1st, 5.56; Pueblo, Minnequa, 7.80; Rye, 7; Steamboat Springs, 7; Yampa, 9.05.

WYOMING—67.41.

Received by Rev. W. B. D. Gray: Big Horn, 3.21; Cheyenne, 1st, 62; Rock Springs, S. S., 2 23; Total, 67.44.

MONTANA, \$12.16.

Received by Rev. W. S. Bell: Ladies' Miss. Soc., by Mrs. W. S. Bell, special, 10; Missoula, Swedish, 2.16; Total, 12.16

UTAH, \$9.00.

Robinson, special, 9.

IDAHO, \$11.

Challis, 1st, 6; Weiser, Mrs. H. A. Lee, 1.

CALIFORNIA—\$407.75.

Received by Rev. J. L. Maile: W. H. M. U., Mrs. E. C. Norton, Treas., 113.85; Buena Park, 1; East Hollywood, 70; Los Angeles Rev. J. L. Maile, 5; Eastside, 7; Rev. H. P. Case, 5; Ramona, 10; Total, 142.55.

Berkeley, Prof. J. W. Buckham, D. D., 3; S. H. Willey, 5; Chula Vista, 4 20; 1st, 25; Fresno, Christ's, German, 45; C. E., 4; W. U., 15; Los Angeles, A Friend, Pacific Grove, Mrs. S. H. Griffin, 5; Pasadena, North, 15; Mrs. M. E. Coryell and daughters, 11; Miss H. Sweet, 1; Petatuma, 1st, 5; San Jose, Mrs. E. O. Hills, 1; Santa Barbara, A Friend, 100; Villa Park, 1st, 50.

\$432.75
Less 25, erroneously reported in April, Los Angeles, 25.00
407.75

OREGON—\$72.17.

Received by Rev. C. F. Clapp, Forest Grove, 21.77; Salem, 1st, 10.00; Total, 32.07.

Cedar Mills, German, 2 50; McMinnville, Mr. and Mrs. W. H. Adair, 5; Portland, German, Ebenezer, 31; Scappoose, 1.

WASHINGTON—\$849.18.

Received by Rev. H. B. Hendley, Treas.: Washington H. M. Soc., Aberdeen, S. S., 20; Alderton, 5.30; Bossburg, 4.32; Edmond, 5.35; Everett, C. E., 8.56; Forks, 4.20; Ferndale, 21.50; Lowdens, 2.50; Medical Lake, 11.35; Myer's Falls, 8; North Yakima, 50; Odessa, Immanuel, German, 5.60; Olympia, 10.45; Orting, 6.55; Pataha, 5.10; Port Gamble, 5.75; Puyallup, 4; Redmond, 4.67; Seattle, Plymouth, 4.00; University Ch., 56, S. S., 8; C. E., 4; Miss. Soc., 8; Greenlake, 20; Skokomish, 4; Touchet Ch., 2.05; Ladies' Aid Soc., 5; Genesee, Idaho, 20. Total, 719.25.

Aberdeen, S. S., 5; Ahtanum, Ch., 22.60; C. E., 6.10; Brighton Beach, 13; Christopher, 25; Hillyard, J. B. and F. W. Renshaw, 50; Leavenworth, 13.53; Pleasant Prairie, 11.30; Seattle, W. B. Cone, 10; Spokane, West Side, 20.65; Tacoma, East, 1.25; Wilbur, A. A. B., 1.

CANADA—\$10.

Ontario, Millo Roche, Mrs. A. J. Barnhart, 10.

Receipts in December, 1905.

Contributions	\$17 793.47
Legacies	20,379.61
	\$38,173.08
Interest	2,390.07
Home Missionary	118.24
Literature	24.23
Total	\$40,706.62

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in December, 1905.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Amesbury, Main St., 5.76; Amherst, South, 10 25; Andover, Seminary, 112.50; Arlington, Est. Marie E. Ames, 125; Boston, Allston, 50.26; Brighton, Evang., 65 22; A Friend, 20; Dorchester, Pilgrim, 11.06; E. S., 14.76; Ex. Cent a Day Band, 4; Italian, 3.10; Norwegian, 10; Old South, 3.20; Roxbury, Highland, 56.04; Contents of Bank of A. H. Basford, 95; Shawmut, 136.54; Swedes, 10; Brockton, Lincoln, 2; South 183; Wendell Ave., 25.39; Cambridge, 1st, 310; North Ave., 272; Chicopee Falls, 2nd, 15.70; Clinton, 25; Cohasset, Beechwood, 5; Easthampton, 1st, 6.39; Paysou, 42.15; Falmouth, North, 20; Woods Hole, 10; Finns, the Cape, 10.50; Fitchburg, Grace U. Davis, 10; Finns, 10.52; Foxboro, Payson Est., 5; Framingham, So. Grace, S. S., 13.98; Franklin, 21.03; Goshen, 20; Great Barrington, 1st, 57.45; Greenfield, 2nd, 22.37; Income of Hale Fund, 50; Halifax, 5.25; Hanover, 2nd, 3.55; East Holbrook, 40; Holyoke, Polish, 12.70; Hyde Park, 46.56; Lancaster, Evang., 12.81; Lawrence, Lawrence St., 127.75; Lee, 400; S. S., 30; Leverett, Moores Corner, 5; Lexington, Hancock, 200; Longmeadow, 1st, Benevolent Asso., 3; Lowell, Highland, 1; Swede, 5; Lynn, 1st, 37.71; Malden, 1st, 96.83; Marlboro, Hope, 12.50;

Maynard, Finns, 2.35; West Medford, 15.35; Income Fund of Ellis Mendell, 19.50; Middleboro, 1st, 1; Millbury, 5; Mills, 16; Monson, S. S. Class, 3.93; Newton, Eliot, S. S., 50; West, 2nd, 634.02; New Bedford, North, 25; North Amherst, 27.72; North Andover, 50; North Attleboro, Trinity, 12.75; Oakham, 23; Palmer, 1st, 8.07; Swedes, 2.45; Peter-sham, 83.43; Pittsfield, Pilgrim Memorial, 2; Plainfield, 0.22; Plymouth, 10; C. E., 2.50; Provincetown, 16; Quincy, Finns, 3.74; Park & Downs, 5; Rockport, 1st, 17.56; Sandis-field, New Boston, 5; Sandwich, 20; Saugus, 1st, 34; Shelburne, 50; Southbridge, 3; South Hadley, Falls, 11 92; Springfield, 1st, 88.48; Hope, 22.55; Memorial, 43.65; Olivet, 15.50; Swampscott, A Friend, 20; Taunton, Trini-tarian, 263.77; Uxbridge, Taft Thank Offering, 10.02; Income of Wall Fund, 10; Wallpole, Estate of Clarissa Guild, 1,000; Warren, 1st, 41; Webster, 100; Wendell, 8 99; West Barnstable, 10; West Brookfield, 19.41; Westboro, Evang. S. S., 15; West Boylston, 1st, 12.41; North Weymouth, Pilgrim, C. E., 3.75; Old South, 13; Whately, 30; Income of Whitcomb Fund, 148; Income of Whitney Fund, 200; Wilbraham, 1st, 43; South Williamstown, 6.54; Wilmington, 0.92; North Winchendon, 47.79; Winchester, Skillings Fund, 195; Estate of Isabella B. Tenny, 108.83; 1st, C. E., 15; Woburn, Montvale, 10; Social Worker, 1; Mission Study Class, 15; Worcester, Beth-any, 15; Plymouth, 66.68.

Designated for Foreign Work, Boston, C. H. Rutan, 100; for Italians, Ludlow 1st; 5; Wellesley Hills, E. C. Hood, for Italians, 15; Designated for C. H. M. S., Andover, A Friend, 12.15; Auburndale, A Friend, 1; Boston, C. H. Mead, 30; H. A. Parker, 10; Brighton, Evang., 43.46; Roxbury, Highlands, 43.54; Charlemont, East, 10; Cummington, A Friend 10; Housatonic, Mrs. M. S. Ramsdell, 3; Lenox, two Friends, 2.50; Newmarket, N. H., T. H. Wiswell, 2; Newton, E. W. Greene, 20; Westboro, Evang., 100; West Boylston, 1st, 10.00.

Woman's H. M. Assn., Lizzie D. White, Treas.: Salaries for French College, 70; for Italian worker, 35; for Polish worker, 35.

Summary.

Regular	\$7,189.80
Designated for Foreign Work	5.00
Designated for Italian Work	115.00
Designated for C. H. M. S.	300.00
W. H. M. A.	140.00
Home Missionary	6.60
Total	\$7,756.40

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in December, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Barkhamsted, 5; Bridgewater, 9.56; S. S., 2.23; Bristol, Swedish, 3; Chester, 7.84; Clinton, 52.08; Cobalt, 12; Collinsville, 25.71; Danbury, Swedish, Church and S. S., 2.88; Durham, 2; East Grauby, 6; East Haddam, 1st, 12.45; for C. H. M. S., 11.67; East Windsor, 1st, 24.07; Franklin, 1.05; Georgetown, Swedish, 2.25; Greenwich, Mianus, 15; Guilford, 1st, 15; Haddam, 1st, 5; additional, 3; Harwinton, 5.75; Hartford, Warburton Chapel S. S., 6.10; Zion, Swedish, 5; Italian, 4.04; Kensington, Special for Italian work, 25; Liberty Hill, 11.55; Madison, 1st, Ladies' Cent Society, 43.78; Ladies' Missionary Society, 10; Manchester, 2nd, 136.31; for C. H. M. S., 134.30; Mansfield, 26.25; Meriden, 1st, S. S., 18.87; Center, 10; Middletown, 1st, 5; 3rd, C. E., 8.61; Swedish, 3; Millington, 5; Morris, 10.70; Mystic, 8.07; for C. H. M. S., 50; Naugatuck, Swedish, 5; Nepaug, C. E., for Foreign work in Connecticut, 15; New Britain, South, 187.18; New Haven, Davenport, 27.44; Redeemer, 25; Taylor, 6; Newington, 51.34; Norfolk, 10.52; North Madison, C. E., 6; Norwich, Park, 44.20; Plymouth, 8; Putnam, 2nd, 19.03; Rocky Hill, Mrs. Mary Rose Griswold, personal, 2; South Britain, 6; South Glastonbury, 11.75; South Killingly, 5.03; South Windsor, 18.02; Staffordville, 2.84; Talcottville, 20; for C. H. M. S., 164.25; S. S. for C. H. M. S., 25; Thomaston, 1st, 8.07; S. S., Special, 25; Torrington, French, 5; Waterbury, Bunker Hill, 5.01; Westbrook, 10.35; West Hartford, 1st, for work at Elmwood, 64.44; West Hartland, 10.

M. S. C.	\$1,430.97
C. H. M. S.	385.22

Total.....\$1,816.19

RHODE ISLAND HOME MISSIONARY SOCIETY,

Receipts in November and December, 1905.

J. William Rice, Treasurer, Providence.

Providence, Union Church, 97.75; Slatersville, 11; East Greenwich, Swedes, 5.50; Pawtucket, Swedes 5; Auburn, Swedes, 5; Howard, Franklin, Ch., 10; Barrington, 5; Riverside, 3; Newport, United Ch., 93.55; Wood River Junction, 5; Pawtucket, 100; Central Falls, 84.28.

Total.....\$425.09

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in December, 1905.

Clayton S. Fitch, Treasurer, New York.

Black Creek, 4.10; Brooklyu, Atlantic ave. chapel, 16; DeRuyter, 4.70; Danby, 9.34; East Rockaway, 12; Griffins Mills, 4.15; Gainesville, 20; Homer, S. S., 9.47; Lockport, East ave., 35; Parkville, 3.20; Roland, 15; Schenectady, Pilgrim, 5.34; Troy, 21.80; Willsboro, C. W. Grupe, 1; Special for Clayville, Bridgewater, 22; Utica, Plymouth, 20.

Total.....\$204.10

OHIO HOME MISSIONARY SOCIETY.

Receipts in December, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Akron, 1st, 153.36; Andover, 8; Ashtabula, 1st, 20; Fin-nish, 3; Aurora, 14.10; S. S., 3.90; Cleveland, Hough, 58.66; Swedish, 10; Geneva, 24.17; Hamilton, 2; Isle St., George, 3; Kelley's Island, 8.15; S. S., 4.20; Lima, West, 3.21; Mecca S. S., 3; Medina Con. Fund Int., 39.20; Newton Falls, 35.48; Oberlin, 1st, Special, 10; 2nd, Per, 50; Pittsfield, 4.51; Rootstown, 10; Radnor, 7.75; S. S., 16; L. A., 5; South Radnor, 6.25; Toledo, Washington St., 34.85; S. S., 10; Vaughnsville, 16.20; Wakeman, 3.50; Wellington S. S., 5; Youngstown, E m St., 5.

Total.....\$577.49

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in December, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Ciucinnati, Vine St., Remnant, Extra for debt, 10; Old Vine, 5; Newport, J. C. E., 22.50; North Fairfield, C. E., 3; Ridgeville Corners, W. M. S., 2.60; Rootstown, K. E. S., 4.76; Unionville S. S. for Bohemian work, 5.

Total.....\$ 27.86
General Total.....\$610.49

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in December, 1905.

Mrs. E. F. Grabill, Treasurer, Greenview.

Alamo, W. M. S., 6.75; Algansee, W. H. M. S., 5; Allendale, W. H. and F. M. S., 16.10; Church Soc., 12.30; Belding, W. H. M. S., 7; Benton Harbor, W. M. U., 8; Bronson, W. H. M. S., 22; Calumet, L. M. S., 15; Cheboygan, W. H. M. S., 6; Clinton, H. M. S. (5.60, special gift), 8; Covert, L. M. S., 10; Detroit Boulevard, W. U., 20.70; 1st, W. Ass'n, 105; North Church, W. U., 7.05; East Gilead, W. H. M. S., 5; Flint, W. H. M. S., 22.60; Grand Rapids, Plymouth, W. M. S., 16; 2nd, W. M. S., 13; Park, W. U., 25; Grass Lake, W. H. M. S., 24; Hopkins Station, W. H. M. S., 11; Interest, 128.25; Jackson, Plymouth, W. H. M. S., 5; 1st, 5; Lansing, Ladies' Soc., Pilgrim, 7.20; Plymouth, L. S., 13.31; Litchfield, L. M. S., 6.75; Ludington, W. H. M. S., 8; Leslie, W. H. M. S., 8.04; Manistee, W. M. S., 50; Morenci, W. M. S., 7; Muskegon, W. M. S., 75; North Adams, W. M. U., 30; Olivet, L. B. S., 19.77; Old Mission, L. Ald. 5; Ovid, Gen'l Miss. Soc., 9; Reed City, W. H. M. S., 15; Red Jacket, H. M. S., 15.55; Rodney, Penny-a-week, 1.73; Romeo, Cong., W. H. M. S., 10; Saginaw, W. S., 75; Salem, 1st, 2.50; 2nd, 13; Sandstone, W. H. M. S., 6; Sheridan, W. H. M. S., 5.50; South Haven, W. M. U., 6; Stanton, W. H. M. S., 12; Somerset, L. H. M. S., 25; Tipton, W. M. S., 6; Traverse City, W. H. M. S., 25; (thank offering), 3.37; Union City, W. H. M. S., 29.80; Vermontville, W. H. M. S., 6; Watervliet, W. M. S., 4.62; Wheatland, W. M. S., 20; Ypsilanti, W. H. M. S., 9. Total, 1,020.98.

Young People's Fund.

Detroit, 1st, Y. W. U., 25; 1st Sunday school, 10; North Detroit, Swedish, 2.25; Grand Rapids, Park, Y. L. M. S., 25; Lakeview, Y. P. S. C. E., 3; Muskegon, Y. P. S. C. E., 5; 1st, Jun. C. E. S., 2.07; North Adams, C. E. S., 5; Old Mission, Jun. C. E. S., 1; Sheridan, Little Mission Band, 2.45; St. Clair, Y. M. U., 5. Total, 85.77.

Total for Senior Fund, 1,020.98
Total for Young People's Fund, 85.77

General total, 1,106.75

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in December, 1905.

Rev. John P. Sanderson, Treasurer, Lansing.

Almont, 33.90; Ann Arbor, 119.23; Brimley, 7.50; Chesterfield, 1.43; S. S., 57; Clinton, 33.51; Coloma, 5; Columbus, 2.75; Cooper, 10; Detroit, Woodward Ave., 01.10; Brewster, 25.00; North S. S., 6.75; Douglas, 12.53; Echo, 2; Garden, 5; Grand Haven, 20; Grand Rapids, 1st, 25; Plymouth Prim. S. S., 3.72; Hershey, 7; Highland Station, 5; Hudson, 1; Imlay City, 75; Jackson, 1st, 150; Lansing, Pilgrim, 4.25; Maybee, 10; Muskegon, 1st, 42.25; S. S., 8.81; Northport, Y. P. S. C. E., 7; Onekama, S. S., 1.05; Rapid River, 8; Richmond, 16.80; Rockford, 5.80; South Haven, 38.95; Traverse City, 34.79; Utica, 5; Michigan, 40; W. H. M. U., by Mrs. E. F. Grabill, Treasurer, 475. Total, 1,341.59.

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in December, 1905.

Baltimore, Md., Asso. Ch., box, 110; Benson, Vt., Cong. Ch. bbl. 26; Brooklyn, N. Y., L. B. S., Tompkins Ave. Ch. 2 bbls. and 5 pkgs., 240; W. M. S., Lewis Ave. Ch. box and cash, 169; Chicago, Ill., L. Assn. South Ch. 2 bbls. and pkg. 177.14; Colchester, Conn., L. B. S.; Cong. Ch. box; Concord, N. H., L. S. C., South Ch., 2 bbls. 143; Danielson, Conn., Westfield Ch., box, 68; Dubuque, Iowa, W. M. S., 1st. Ch., bbl. and cash, 52.50; East Cleveland, O., East Ch., bbl. 77; East Orange, N. J., W. S., 1st. Ch., bbl. 76.23; Easton, Conn., Ch., bbl., 60; Elmira, N. Y., L. S., Park Ch., bbl., 100; Franklin, Conn., H. M. S., bbl., 45; Groton City N. Y., Groton City Ch., and Summer Hill Ch., bbl. and pkg., 46.25; Hartford, Conn., Center Ch., box and bbl., 113.75; South

Ch., box and bbl., 178.61; Kane, Pa., W. H. M. S., box and bbl., 100; Middlebury, Vt., College Y. W. C. Asso., pkg., 5.00; Moline, Ill., L. A. S., 1st Ch., box and bbl., 175; Montclair, N. J., W. H. M. S.; 1st Ch., bbl., 93.96; New Haven, Conn., L. A. S., Humphrey St. Ch., 2 bbls. and pkg., 155; New York City, N. Y., box, 16; Norwich, Conn., L. H. M. S., Bway. Ch., box, 241.30; H. M. S., 2nd Ch., 2 boxes, 175; Old Saybrook Conn., L. H. M. S., 1st Ch., bbl., 104; Stamford, Conn., L. A. S., 1st Ch., bbl., 20; St. Louis, Mo., Pilgrim Ch., 2 bbls. and pkg., 100; Thompson, Conn., 1st Ch., bbl., 140; Upper Montclair, N. J., Y. M. & A. S. C. U., Ch., bbl., 100; W. M. & A. S. C. U., Ch., bbl., 40.64; 2 bbls., 205.00; Warsaw, N. Y., W. U., 1½ bbls., 120; Washington, D. C., Mt. Pleasant Ch., box and cash, 118.35; Webster Groves, Mo., 1st Ch., box., 139; Wilton, Pa., H. M. S., bbl., 92.75.

Total.....\$3,964.37

WOMAN'S STATE ORGANIZATIONS

OFFICERS

1, NEW HAMPSHIRE, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2, MINNESOTA, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. S. V. S. Fisher, 2131 E. Lake St., Minneapolis; Treasurer, Mrs. W. M. Bristol, 2826 Chicago Ave., Minneapolis.

3, ALABAMA, *Woman's Missionary Union*, organized March, 1877; reorganized April, 1880. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4, MASSACHUSETTS AND RHODE ISLAND, (having certain auxiliaries elsewhere). *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, MAINE, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, 3 Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, MICHIGAN, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7, KANSAS, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. J. E. Ingham, Topeka; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8, OHIO, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, 1526 8th street, Cleveland; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, NEW YORK, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 433 Greene Ave., Brooklyn; Secretary, Mrs. Charles H. Dickinson, Woodcliff-on-Hudson, N. J.; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, WISCONSIN, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, 1024 Chapin St., Beloit; Treasurer, Mrs. Erastus G. Smith, 649 Harrison Ave., Beloit.

11, NORTH DAKOTA, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12, OREGON, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 305 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, WASHINGTON, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14, SOUTH DAKOTA, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. H. K. Warren, Yankton; Secretary, Mrs. A. C. Bowdish, Mitchell; Treasurer, Mrs. A. Loomis, Redfield.

15, CONNECTICUT, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. C. T. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. Chas. S. Thayer, 64 Gillett St., Hartford.

16, MISSOURI, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 2406 Troost Ave., Kansas City; Secretary, Mrs. C. W. McDaniel, 2729 Olive St., Kansas City; Treasurer, Mrs. A. D. Ryder, 2524 Forest Ave., Kansas City.

17, ILLINOIS, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. B. W. Firman, 1012 Iowa St., Oak Park; Corresponding Secretary, Mrs. G. H. Schneider, 910 Warren Ave., Chicago; Treasurer, Mrs. A. O. Whitcomb, 463 Irving Ave. Douglas Park Station, Chicago.

18, IOWA, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. D. F. Bradey, Grinnell; Secretary, Mrs. H. K. Edson, Grinnell; Treasurer, Mrs. T. O. Douglass, Grinnell.

19, NORTHERN CALIFORNIA, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Parrison St., Oakland.

20, NEBRASKA, *Woman's Home Missionary Union*, organized November, 1887. President, Mrs. J. E. Tuttle, 1313 C St., Lincoln; Secretary, Mrs. H. B. Bross, 2004 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, FLORIDA, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt. Dora.

22, INDIANA, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1663 Bellefontaine St., Indianapolis.

23, SOUTHERN CALIFORNIA, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Montecito; Treasurer, Mrs. Katharine Barnes, Pasadena.

24, VERMONT, *Woman's Home Missionary Union*, organized June, 1885. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 150 Pine St. Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, COLORADO, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. W. E. Letford, Longmont; Secretary, Mrs. Burke Turrell, Longmont; Treasurer, Miss I. M. Strong, P. O. Box 177, Denver.

26, WYOMING, *Woman's Missionary Union*, organized May, 1893. President, Mrs. P. F. Powelson, Cheyenne; Secretary, Mrs. H. B. Patten, Cheyenne; Treasurer, Miss Edith McCrum, Cheyenne.

27, GEORGIA, *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtiss, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29, LOUISIANA, *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2420 Canal St., New Orleans.

30, ARKANSAS, KENTUCKY AND TENNESSEE, *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave. Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31, NORTH CAROLINA, *Woman's Missionary Union*, organized October, 1889. President, Mrs. C. Newkirk,

Mooreville; Secretary and Treasurer, Mrs. H. R. Faduma, Troy.

32, TEXAS, *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinckley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33, MONTANA, *Woman's Home Missionary Union*, organized May, 1890. Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., St. Helena.

34, PENNSYLVANIA, *Woman's Missionary Union*, organized June, 1890. President, Mrs. E. E. Dexter, Philadelphia; Secretary, Mrs. W. H. Chapin, Williamsport; Treasurer, Mrs. David Howells, Kane.

35, OKLAHOMA, *Woman's Missionary Union*, organized October 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36, NEW JERSEY, Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37, UTAH, Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Mrs. A. A. Wenger, 563 Twenty-fifth St., Ogden, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

41, IDAHO, *Woman's Home Missionary Union*, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home, Treasurer, Mrs. G. W. Derr, Pocatello, Idaho.

Rudolph Lenz
Printer
62-65 Bible House
New York

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

HENRY C. KING, D.D., *President*
 JOSEPH B. CLARK, D.D., *Editorial Secretary* WASHINGTON CHOATE, D.D., *Corresponding Secretary*
 DON O. SHELTON, *Associate Secretary*
 WILLIAM B. HOWLAND, *Treasurer*

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman* REV. LIVINGSTON L. TAYLOR, *Recording Secretary*
 THOMAS C. MACMILLAN S. P. CADMAN, D.D. C. C. WEST
 EDWARD N. PACKARD, D.D. FRANK L. GOODSPEED, D.D. GEORGE P. STOCKWELL
 REV. WILLIAM H. HOLMAN SYLVESTER B. CARTER REV. HENRY H. KELSEY
 SILAS H. PAINE GEORGE W. HEBARD REV. FREDERICK LYNCH

Field Secretary, REV. W. G. PUDEFOOT, South Framingham, Mass.
Field Assistant, MISS M. DEAN MOFFATT.

Superintendents

Moritz E. Eversz, D.D., German Department, 153 La Salle St., Chicago, Ill.
 Rev. S. V. S. Fisher, Scandinavian Department, Minneapolis, Minn.
 Slavic Department, Cleveland, Ohio

Edw. D. Curtis, D.D.	Indianapolis, Ind.	Rev. G. J. Powell	Fargo, N. Dak.
S. F. Gale, D.D.	Jacksonville, Fla.	Rev. H. Sanderson	Denver, Colo.
Geo. R. Merrill, D.D.	Minneapolis, Minn.	J. D. Kingsbury, D.D.	(New Mexico, Arizona, Utah and Idaho)
Alfred K. Wray, D.D.	Carthage, Mo.		Salt Lake City
Rev. W. W. Scudder, Jr.	West Seattle, Wash.	Rev. John L. Maile	Los Angeles, Cal.
Rev. W. B. D. Gray	Cheyenne, Wyo.	Rev. C. F. Clapp	Forest Grove, Ore.
Harmon Bross, D.D.	Lincoln, Neb.	Rev. Charles A. Jones	412 South 45th St., Phila., Pa.
Rev. A. T. Clarke	Fort Payne, Ala.	Rev. W. S. Bell	Helena, Mont.
Frank E. Jenkins, D.D.	Atlanta, Ga.	Rev. J. Homer Parker	Kingfisher, Okla.
	Tex.	Geo. L. Todd, D.D.	Havana, Cuba
W. H. Thrall, D.D.	Huron, S. Dak.		

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, Secretary	Maine Missionary Society	34 Dow St., Portland, Me.
W. P. Hubbard, Treasurer		Box 1052, Bangor, Me.
Rev. A. T. Hillman, Secretary	New Hampshire Home Missionary Society	Concord, N. H.
Alvin B. Cross, Treasurer		Concord, N. H.
Charles H. Merrill, D.D., Secretary	Vermont Domestic	St. Johnsbury, Vt.
J. T. Richie, Treasurer		St. Johnsbury, Vt.
F. E. Emrich, D.D., Secretary	Massachusetts Home	609 Cong'l House, Boston, Mass.
Rev. Joshua Coit, Treasurer		
Rev. J. H. Lyon, Secretary	Rhode Island	Central Falls, R. I.
Jos. Wm. Rice, Treasurer		Providence, R. I.
Rev. Joel S. Ives, Secretary	Missionary Society of Connecticut	Hartford, Conn.
Ward W. Jacobs, Treasurer		Hartford, Conn.
Rev. C. W. Shelton, Secretary	New York Home Missionary Society	Fourth Ave. and 22d St., New York
Clayton S. Fitch, Treasurer		Fourth Ave. and 22d St., New York
Rev. Charles H. Small, Secretary	Ohio	Cleveland, Ohio
Rev. Charles H. Small, Treasurer		Cleveland, Ohio
A. M. Brodie, D.D., Secretary	Illinois	153 La Salle St., Chicago
John W. Iliff, Treasurer		
Homer W. Carter, D.D., Secretary	Wisconsin	Beloit, Wis.
C. M. Blackman, Treasurer		Whitewater, Wis.
T. O. Douglass, D.D., Secretary	Iowa	Grinnell, Iowa
Miss A. D. Merrill, Treasurer		Des Moines, Iowa
William H. Warren, D.D., Secretary	Michigan	Lansing, Mich.
Rev. John P. Sanderson, Treasurer		Lansing, Mich.
Rev. Henry E. Thayer, Secretary	Kansas Congregational Home Missionary Society	Topeka, Kan.
H. C. Bowman, Treasurer		Topeka, Kan.
Rev. J. K. Harrison, Secretary	California Home Missionary Society	San Francisco, Cal.
Geo. H. Morgan, Secretary	Congregational City Missionary Society	St. Louis, Mo.
Prof. F. A. Hall, Superintendent		St. Louis, Mo.
Lewis E. Snow, Treasurer		St. Louis, Mo.

LEGACIES—The following form may be used in making legacies:

I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

HONORARY LIFE MEMBERS—The payment of Fifty Dollars at one time constitutes an Honorary Life Member.

A MATTER OF HEALTH

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

Presby Hist Soc
1319 Walnut St

MENNEN'S
BORATED TALCUM
TOILET POWDER



When the Snow Flies

and biting, frosty air roughens the skin, use Mennen's—it keeps the skin just right. A positive relief for chapped hands, chafing and all skin troubles. Mennen's face on every box—be sure that you get the genuine. For sale everywhere or by mail, 25c. Sample free. Try Mennen's Violet Talcum.

GERHARD MENNEN CO., Newark, N. J.

HAND SAPOLIO

*For The Toilet
and
Bath*



**HAND
SAPOLIO
FOR
TOILET & BATH**

**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

BIRD

March.

50 Cents a Year

1906

THE HOME MISSIONARY

VOLUME LXXIX

NUMBER 10

CHRISTIAN
CIVILIZATION
FOR

WIS.

new ide

"I

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE 622 ND ST
NEW YORK

CONTENTS

For MARCH, 1906.

THE CHILD IMMIGRANT. (Illustrated.)	
Joseph Henry Adams	333
THE LAND OF SUNSHINE. (Illustrated.)	
Rev. John L. Maile	338
EDITOR'S OUTLOOK	345
What Can We Do for the Youthful Immigrant—Dr. Levi Henry Cobb— Minute Touching His Death—The Utah Problem—A Clear Call	
OUR COUNTRY'S YOUNG PEOPLE. Conducted by Don O. Shelton	
The Open Church for the Unchurched	347
Widening Opportunities in the West	347
What Others Do—What Can We Do. Rev. E. B. Allen	348
Aunt Mary—A True Story. Rev. S. T. McKinney	350
Notes of the Month	351
CHRISTIAN CONQUEST OF AMERICA	353
III. The Present Outlook. (Continued.) Don O. Shelton	
FROM THE FRONT LINE	355
A Frank Opinion—Going Forth Weeping—The Lost Partner—Taking Account of Stock A Curious Condition—Bum Lambs Again— Christian Work in the Midst of Mormonism—Consecrated Pluck	
WOMEN'S WORK AND METHODS	3
Some Connecticut Methods—Extracts from the "Union Bulletin"— Sentence Prayers for Home Missionary Meetings	
APPOINTMENTS AND RECEIPTS	360
INDEX OF VOLUME LXXIX	iii. iv

PER YEAR, FIFTY CENTS

THE HOME MISSIONARY

PUBLISHED MONTHLY, EXCEPT IN JULY AND AUGUST, BY THE
CONGREGATIONAL HOME MISSIONARY SOCIETY

287 FOURTH AVENUE, NEW YORK CITY

The Home Missionary

For the Promotion of Christian Civilization in Our Country.

Published monthly, except July and August, by the
Congregational Home Missionary Society.

What some readers generously say about it:

"Our splendid *Home Missionary*"

"A credit to the denomination"

"A gem of rare value and beauty"

"The best *Home Missionary* Magazine in the Land"

"The pictures alone are worth double the subscription"

"The ablest Missionary Magazine that comes to my Table"

"You have surpassed yourself in the December Number"

"I take most of the popular magazines, but I read the *Home Missionary* first"

"When shall we have *one* magazine just like this, for *all*?"

"I am not ashamed to leave the *Home Missionary* on my parlor table"

"Miss Reynolds' article on 'Why Despise the Immigrant?' is a classic"

"The Tragedy of the Excluded' is more thrilling than any novel"

"The *Home Missionary* is the most interesting magazine with which I have any acquaintance"

"I read the *Home Missionary* from cover to cover and wish it was twice as large."

"Reading 'From the Front Line' has given me an entirely new idea of home missionaries and their work"

"I open every number fearing you have dropped the pace, but not so. How do you keep it up?"

"I am a life member, entitled to the magazine free; but I crave the privilege of subscribing"

"David Barton's Day Dream' ought to be sent as a leaflet to every man who has gone from the country to the city"

"Send me twenty-five copies for distribution among my people. I believe I can send you twenty-five new subscribers"

The New Year Begins with the April Number. Now is the time to subscribe.

PER YEAR, FIFTY CENTS.

THE HOME MISSIONARY,

287 FOURTH AVENUE,

NEW YORK CITY.

A BOOK NECESSARY TO THE
STUDENT OF HISTORY AND
THE STUDENT OF MISSIONS

LEAVENING THE NATION

THE STORY OF AMERICAN PROTESTANT HOME MISSIONS

By JOSEPH B. CLARK, D.D.

Secretary of the Congregational Home Missionary Society

12 mo, illustrated, 362 pages, net \$1.25

Student's Edition, Red Paper Covers, 50 Cents

JAMES S. DENNIS D.D., Students' Lecturer on Missions, Princeton, 1893
and 1896.

"I KNOW of no book on Home Missions so informing and valuable to an earnest reader as 'Leavening the Nation.' A careful and thoughtful perusal cannot fail to put one into historic sympathy with the missionary enterprise, and awaken an intelligent comprehension of its immense import. It is a happy combination of history and heroism, and patriotism and pious achievement, of expansion in its best light, and the noblest aspects of the making of a great nation."

FOR SALE BY

THE HOME MISSIONARY

287 Fourth Avenue,

New York.

Rudolph Lenz

Printer

62-65 Bible House

New York





SWISS BOY

THE HOME MISSIONARY

VOL. LXXIX

MARCH, 1906

No. 10

THE CHILD IMMIGRANT

By JOSEPH HENRY ADAMS

Author of "The Tragedy of the Excluded"



ARMENIAN.

FAR, far away in the furthest corners of the earth the word "America" is a sort of magic, alike to man, woman, and child. "Free America!" What a beautiful sound and what happiness is to be had there!

Each year hundreds of thousands flock here from every country and from all climes to seek their fortunes or to become stranded on the rocks of despair and die in oblivion. With the host of aliens come the children, one hundred thousand strong, to become the future fathers and mothers of the alien class, who, in a generation, will be American citizens, free to vote, free to be merchants, professionals or thieves, who can tell? In they come by the hundreds every day through the gateway of the nation at Ellis Island. Dark-haired and ruddy, red-haired and freckled, flaxen-haired and pink-cheeked, some chubby, some gaunt; bewildered, awed, or simply amused at their changed surroundings, they are pushed down the gang-plank in the scramble to be first on the land of the free.

Some born in the shadows of Greek temples and Roman ruins, bronzed by the sun of Naples or tempered by

the chill winds of the Steppes, they enter the land of to-day where the siesta is not known and where the sun serves but to chronicle the hours of labor.

Behind them is the Roman road along which many of them have run in chase of the centesimi-throwing tourists, or the blue Danube, which was to them the sea and the ocean and all the waters of the universe.

The mountains of Galacia and Montenegro are far behind, as are the fig trees of Syria and the olive groves of Portugal; and here, in place of the squat, white walled and yellow tile-roofed houses of the home village are mountains of brick and stone with windows in them from which light shines, millions of them that seem to twinkle like stars.

Shrill whistles are blown, the throbbing of a great metropolis is felt and noise is everywhere in the wind, a strong contrast to the peaceful eventide back in Normandy where the chimes of the Angelus rung but a few weeks before and where so few of the immigrant children are destined to return. Who will ever fathom the thoughts of these little men and women suddenly thrown from the calm serenity of the Andalusian fields or the solemn grandeur of the Engadine, into the turmoil of human passions and human efforts of a great American city.



ITALIAN BABY

Children are particularly rich in impressions, and those of our immigrants must have stage settings to theirs such as would make glad the heart of Queen Mab herself. Their soft mild eyes of wonderment begin to open wide when the seaboard is reached and they embark upon the long voyage of adventure to the land that spells opportunity and promises riches.

These little people present an ethnological study. Here is tenacity pictured in the face of the Jewish child, *dolce far niente*, in that of the Sicilian, strong will in the jaw of the Russian Moujik. Temper is shown in the eyes of Pepie, the child of Aragon, and sloth in the dull, sallow faced Syrian, while reliability appears in the Teuton child, and nonchalance in the French gamin. Stockholm is far away, and little

Augusta, holding her doll close to her wonders a great deal at what she sees. Her eyes are deep blue and health glows in her chubby pink cheeks and crimson lips. She is bound for Minnesota to join her father and four stalwart brothers. Domesticity is her chief characteristic, and it will develop and expand on the farm whither she is going. She will be the mother of many children, and their slave. She has in her those inherited traits which destine her to a life of happy servitude in the home. She will take a hand in harvesting the crops, and if you speak to her of the equality of sexes she will smile and perhaps she will say, it is more blessed to give than to receive.

Carlito, the restless urchin who is giving all sorts of trouble to his parents and the inspectors, is enjoying

life immensely. Chasing goats along the banks of the Tagus was not half so much fun as this. He darts in and out on the dock and in the barge, upsetting other children and making life miserable for grown up people. He inwardly wishes that his Portuguese friends with whom he used to play at bull fighting could see him now. He brings to America the recklessness of his race, its cunning, its violence of temper, and its love of ease. All these things he injects in the blood of the nation he is adopting, and to it he will add a touch of poetry and a drop of the essence of chivalry.

It is this racial melange of which the child of every race admitted into this country is an element, which gives an ethnological interest to their individualities. As certainly as the needle points to the pole, each and every one of these individualities will blend into the national blood and temperament. In this, there is a grave menace, where in the past there was a great bounty. Thirty years ago the nation was enriched by the Anglo-Saxon while to-day it is perhaps being impoverished

by the Latin, the Hebrew, and the Slavonic, the scum of Italy and the Armenian types who come to make money and go home again.

It is the diluting of the nation's blood with so much devitalized fluid that appalls one. When studied at close range, and in the near future this may become a great danger to the welfare of the nation. The present upheavals in Russia will be accountable for sending thousands of an undesirable class to our shores and fully twenty-five per cent of them will be children. Animalism is betrayed in the faces of many, vitality and cunning, but this is only physical. Morally, many of them, are poor in ideas and deficient in higher principles, and from this class come the street arabs and sneak thieves. Many of them from heredity are imbued with the spirit of mendicancy and to them gratuities are as earnings. In six months they will have learned the language and in less time than that, many of them will have learned to short change their customers, shoot craps and perhaps pick pockets.

The little Polak girl is heir to the



PORTUGUESE CHILDREN



RUSSIAN FAMILY



ITALIAN GIRL

sweat shop of New York and to its vermin haunted slums. Deliberately exiled from school perhaps by rapacious parents, she will be sent to some Grand street factory, there to earn thirty cents a day, at the expense of physical, mental and moral health. She will have for companions in misery and depravity other girls who came over on the same steamer with her, whose parents, instead of going out into the broad West, where possibilites are great, the air pure and sweet and invigor-

ating, will colonize in the densely populated slums of New York and suffer untold miseries with thousands of others in their class.

Thus they pass the great clearing house of Uncle Sam on the island in the upper bay, one by one, each with his particular trait, racial or otherwise, each a seed that will germinate and grow into a weed or into a flower, and to-morrow it will be the same and the day after and the day after that.

THE LAND OF SUNSHINE

BY REV. JOHN L. MAILE

Los Angeles

THIS radiant appellation is by common consent applied to the southern part of the great state of California and includes a region of plains, hills and mountains embracing probably 80,000 square miles.

The claim is not made that the sun shines nowhere else. Northern California presents many climatic attractions. The mighty plateaus in Arizona and New Mexico are regions of nearly cloudless skies with an atmosphere almost wholly free from the products of evaporation.

But the climate, which affords the most perfect means between uncomfortable heat and cold, is found, par excellence, in Southern California.

The Sierra Nevada and coast range of mountains, together with off-shoots of lower summits and foothills extending in all directions, afford an endless variety of contours and elevations. These are not only impressive to behold, but they exercise an effect upon the climate. Cooling breezes sweep down from lofty and sometimes snowy heights.

Within plain sight and easy access of "Old Baldy" and other gigantic peaks are wide stretches of the green and gold of orange groves; the yellow of the lemon orchards, the mottled colors of the deciduous fruits and the refreshing green of alfalfa fields.

Geraniums are in constant bloom through the seasons; roses in every variety flourish in profusion at the hands of the careful cultivator; while, in favored localities, tomatoes ripen for the market in every month of the year, with strawberries not far behind. And yet this lavish re-

sponse to agricultural and horticultural enterprise is an artificial condition.

In the state of nature this vast domain is a desert whose face is arid save under the brief effects of winter rains.

Under the former Spanish and Mexican régime the usable part of the country was held in ranches consisting of thousands of acres on which were pastured vast numbers of cattle and sheep.

The great developments achieved under American occupancy are due to irrigation and the importance of this factor is illustrated in the enterprise of the city of Los Angeles by which a large stream of water distilled from the snows of Mount Whitney, 240 miles distant, is to be brought through a cement canal for the supply of our population of more than two hundred thousand and will be sufficient when the number is increased to two millions. This flow will be sufficient to furnish, *en route*, almost unlimited water power for generating electrical light, heat and force. The waterfall thus becomes the substitute of the coal mine and the forest.

On this basis the unrivalled "Huntington System" of electric railway is destined to connect nearly every city and village in Southern California.

In the forefront of this vast panorama of valleys, foothills and mountains, stretches the rightly named "Pacific" ocean, which, in this latitude, is a symbol of quiet restfulness. Thus is secured an equable climate in which the winters are comparatively warm and the sum-



From Stereograph, copyrighted by Underwood & Underwood, N. Y.
MAGNOLIA AVENUE, RIVERSIDE

mers are cool. Humid, sultry weather is unknown, for, where the ocean breeze do not reach, the heat is dry and the air is vital with a full supply of oxygen. Thus Southern California becomes the Mecca of the health-seeker and the home of grateful, contented people. We face the "Orient" and feel the throb of world-forces.

ANTECEDENT CONDITIONS

As England in her early history was evangelized from Ireland, so from the isolated peninsula of Lower California came the first missionaries in the persons of the Spanish Mission Fathers.

The history of California begins in the history of Mexico, whose conqueror, Hernando Cortez, landed at Vera Cruz in 1519, and five years later he describes, in a report to his king, the region of California.

In 1534 Lower California was discovered by Fortuno Ximenes, and in September, 1542, just fifty years after the discovery of America, Juan Rodrigues Cabrillo entered the Bay of San Diego and his foot gave the first European impress upon the soil of California.

This was 364 years ago and more than two centuries were destined to pass before white men should possess these glorious valleys.

St. Francis of Assisi, an Italian monk, founded the order of the Franciscans in 1209. One of its later and most devoted members was Junipero Serra who was appointed president of the California district in 1768.

From 1769 to 1804 eleven adobe mission buildings of cathedral style were erected at intervals from San Diego to San Miguel, a distance of about 400 miles.

In 1834, under the Mexican gov-

ernor, Figueroa, the Franciscan missions were practically destroyed and some of them now exist as local Roman Catholic churches.

In July, 1846, Commodore Sloat of the United States Navy took possession of the harbor and city of Monterey, California. At the same time, members of Fremont's command were sent to occupy Los Angeles village.

In 1850, under the initiative of its own people, California was admitted into the union of states.

Seventeen years later Congregational church work was begun at Los Angeles, Santa Barbara and San Bernardino, the latter a Mormon town organized by a colony sent out from Utah by Brigham Young. Since that time we have gathered and organized ninety-four Congregational churches of which twelve have passed out of existence by the dispersion of population.

At the present time forty-two churches are self-supporting, of which four have recently assumed their independence. Thirty-eight are on the home missionary list. Nine additional fields await occupancy. For the want of sufficient home missionary funds eight frontier churches are deprived of preaching services, and inviting opportunities

for taking up productive new work are being passed by. Of our thirty-eight home missionary churches twenty-six provide the only preaching in the community.

Our Sunday school society, by Superintendent H. P. Case, has been active for many years in maintaining Sunday schools in isolated frontier places where churches cannot be organized.

SOME FIELDS AND SOME PROSPECTS

In November, 1903, the writer organized a small church membership in a little cotton-cloth schoolhouse located in the country. A Sunday school had been organized by Rev. H. P. Case, and Rev. A. W. Thompson was appointed pastor. In a separate tent he and Mrs. Thompson lived for some months when the enterprise was removed two and a half miles to the village of Calexico which is located on the international boundary line. Here the house tent was used as a dwelling and for all the services of the church. The tent in the country was continued as a schoolhouse.

During the past year a neat house of worship has been built and, inclusive of a grant from the Church Building Society, was recently dedicated free of debt. Mr. and Mrs.



SAN JUAN CAPISTRANO MISSION—FOUNDED 1776



By courtesy of "The Congregationalist"

BETHLEHEM INSTITUTIONAL CHURCH, LOS ANGELES

Thompson have taken the work at Panama in another part of the state. The development of this field is a triumph of home missionary persistence and self-sacrifice.

The Rev. Robert L. Glasby, a licentiate from Minnesota, was recently ordained as pastor of the Callexico church, and, with his wife as a very effective assistant, is doing first-class work among a mixed population.

To the north of Callexico and traversed by the Southern Pacific Railway is an extensive desert, much of the surface of which is below sea level, and in pre-historic times the waters of the Gulf of California covered this district. At Callexico the surface is a little above ocean level.

During an estimated period of at least 800,000 years the Colorado river has been cutting out the Grand Canyon of the Colorado which extends some two hundred miles, is thirteen miles wide, and at places is a mile deep. The debris has been carried into what was the upper gulf of California and forms the desert of today.

This vast deposit of silt is exceedingly fertile. To utilize its productive capacity the Imperial Water

Company has undertaken an irrigation scheme which will cover some 400,000 acres of land. Numerous communities requiring home missionary work will doubtless be formed.

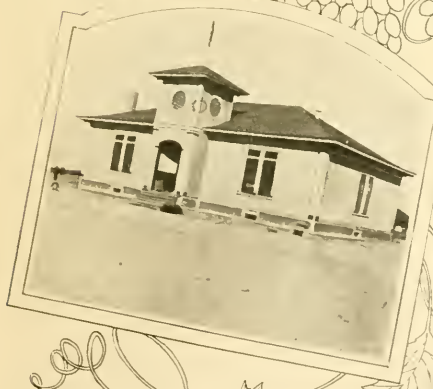
During the past year the Colorado river, as if resenting encroachment upon its bank, has torn out the sides of the intersecting irrigating canal to a great width and throws its vast volume of water across the country to the lowest part of the desert which lies 160 feet below sea level. Here is being formed the Salton sea, now measuring forty by fifty miles, and is slowly rising. The railroad is rebuilding its tracks along the base of the foothills so as to escape the flood. The rising waters have destroyed much property belonging to several members of our Callexico church.

The Panama church and Sunday school, Rev. A. W. Thompson, pastor, occupies an extended region which was unsupplied with preaching until our occupancy six years ago. Entering into the labors of two preceding pastors, Mr. and Mrs. Thompson are carrying on a very encouraging work.

In the Jamul schoolhouse a Sunday school is conducted by resident work-



From Stereograph, copyright by Underwood & Underwood, N. Y.
ARISTOCRATIC FLATS, PIGEON TOWN



A CALEXICO RUN ABOUT.

THE RENTED PARSONAGE.

THE ORDAINING COUNCIL.

JAMUL SCHOOLHOUSE AND S. S.

CALEXICO CONGREGATIONAL CHURCH.

THE CALEXICO SCHOOLHOUSE.

PARKFIELD HALL S. S.

ers without a minister, the lack of home missionary funds preventing the employment of a pastor. A like condition obtains with the Dehesa church.

The church at Ramona, Rev. Stanley Ross Fisher, pastor, has, during the most of the six years of its life, shared in the use of the Friends' meeting house. The time has come for us to build a church edifice, and under the lead of this talented young minister and his accomplished wife the work is going forward with a high degree of efficiency.

Mr. and Mrs. Fisher, recently married, are thoroughly trained in vocal and instrumental music, and by giving a series of concerts in neighboring places the building fund is to be increased.

The plans call for an attractive building with cobble stone walls and artistic finish. When completed this

church edifice will be the pride of the valley.

The veteran pastor at Paso Robles, Rev. W. H. Cross, takes under his care the Parkfield district, thirty miles away beyond a low range of mountains. Monthly services are held in the hall under the trees and a Sunday school is maintained by resident workers.

A church organization was to have been formed here some time ago, but persistent drought conditions have scattered the prospective membership.

Our churches in Southern California, grateful for the long-continued aid granted through our National Home Missionary Society, are looking forward to an early assuming of self-support. When this stage of development is reached we shall hope to extend a helping hand to work that lies beyond our borders.



From Stereograph, copyright by Underwood & Underwood, N. Y.

SOUTHERN CALIFORNIA GRAPE FRUIT

EDITOR'S OUTLOOK

What Can We Do for the Youthful Immigrant?

EIGHT out of ten who give any thought to the matter picture the immigrant as a full-grown man or woman. Yet one in every ten of the more than a million immigrants who came to us last year was a boy or girl of tender years, many of them infants in arms, who can never know any country but this of their adoption. To another large proportion a little older, native land will be a fading, and, finally, a faded memory. Within a few months those who have reached the school age will, if truant laws are enforced, be found in some American school, under American teachers, where, in five years, barring home influences, they will be hardly distinguishable from native-born children. In that time they will be taught habits of industry, a love of the flag, and the great events of American history. Many other good things they will learn less by tuition than by attrition.

Would we were sure that to this mental training some degree of spiritual culture might be added. Alas, in many native homes this element of education is absolutely lacking, to the sorrow of parents and children. The soul is never awakened. Whatever of this culture shall reach our foreign born children must come from the church and the Sunday school, and will come mainly through the missionary agencies which the church has organized for the help of the destitute.

Already our home missionary societies have thousands of these little strangers in their Sunday schools, and our Sunday school societies, reaching out to areas where the church has not yet come, but where children are born and grow, have

gathered thousands more. That here is a field of missionary effort, infinitely engaging and supremely hopeful, needs no argument. With a hundred thousand new recruits every year the work can never be overdone, and, as to whether the fruits will be worth the cost of the gathering, readers of Mr. Adams' article may be left to judge after studying the faces he has caught at Ellis Island.

Dr. Levi Henry Cobb

Dr. Cobb's immediate associates in missionary labor had become partially wonted to the absence of his cheering face and his always vital sympathy. He had labored up to the last ounce of his physical strength, and then, about three and one-half years ago, suddenly stopped. Since that time messages only, always full of good cheer, have reached us from his sick room, all of them attesting his continued interest in the work of his brethren. On the sixth of February came the news of his death. It was sudden at last, though not unexpected. The following minute adopted by his associates in New York is their heartfelt tribute to his memory.

Minute

Since it has pleased God to remove from among us our beloved brother, Dr. Levi Henry Cobb, we, his brethren in the ministry and his close associates in missionary labor, desire to testify to the many beautiful qualities of mind and heart which made him admired and beloved among men; his integrity of purpose, his clearness of judgment, his kind and genial spirit, his broad charity and true brotherliness.

In the career of Brother Cobb we

have ever found an example of industry and devotion which has been our inspiration—a Christian optimism that has often cheered our hearts when they were ready to despair; a steadfastness in the pursuit of his calling that quickened our diligence and strengthened our faith. We feel that we are deeply his debtors.

We are grateful that it pleased God, after giving him many years of vigorous and most fruitful service among the churches, to grant his servant, though afflicted with physical pain, an eventide of sweet and satisfying rest, shared by those he most loved and to whom he was so dear.

To this mourning circle we unitedly extend our heartfelt sympathy,

while with them we rejoice that in the finished course is the assured reward of God's faithful servant.

The Utah Problem

The *Housekeeper*, a beautifully illustrated family paper, published in Minneapolis, has been running a series of articles, seven in number, on "The Tragedy of the Mormon Woman," by Marian Bonsall. These articles are based upon a personal study made by the writer, of conditions as they exist in Utah. To the many friends who apply to us for Mormon literature, we cannot do a better service than by advising them to secure these seven graphic and enlightening studies.

A CLEAR CALL

A BUGLE blast from the far Northwest! It is sounded by the Rev. Edward L. Smith, pastor of the Pilgrim Church, Seattle, Washington. Surely all who listen to it will be impelled to action:

"The effort to wipe out the debt on the Home Missionary Society deserves the unqualified support of every Congregational pastor and layman in the land. It is not a difficult task when all realize its importance. Every impulse of patriotism and of loyalty to Christ's kingdom in this nation should prompt an instant response to this appeal. The time is critical and the issues tremendous. When demands and needs are staring us in the face on every hand, we at the front are met with the necessity of retrenchment and that, too, following upon a long series of retrenchment which makes of this last demand a catastrophe and a challenge. *The emergency warrants no delay, no argument, no objections, but an appeal from every pulpit and a raining instant of checks and drafts and money orders upon the New York office.* Let them be small or large. No matter, but let them fly and let this reproach be removed from us of caring no more for the advance of Christ's kingdom."

OUR COUNTRY'S YOUNG PEOPLE

THE OPEN CHURCH FOR THE UNCHURCHED

THIS book does not exploit a theory. It is a history. It is a vivid picture of spiritual needs, opportunities and victories in a great city.

Mr. McCulloch vigorously describes the plans and methods used by some of the greatest modern Christian leaders in forward movements for the masses in large cities. The scope of the book is indicated by the chapter headings: The Social Awakening of London; the Wesleyan Forward Movement; the West London Mission; the East London Mission; the Leysian Christian Settlement; the South London Mission; Lessons for America.

No other book, known to us, on how to reach the masses in great cities, is so suggestive or valuable as this. It bears to pastors and Christian workers in America a message of vast importance. It is opportune. We would warmly urge every reader of *THE HOME MISSIONARY* who is connected in any way with city evangelistic and pastoral effort to buy, to read and to lend to others, this quickening book. D. O. S.

THE OPEN CHURCH FOR THE UNCHURCHED; OR, HOW TO REACH THE MASSES. By Rev. J. E. McCulloch. New York: Revell. \$1.00 net.

WIDENING OPPORTUNITIES IN THE WEST

In "The Conquest of Arid America," Mr. W. E. Smythe clearly and most interestingly describes the possibilities of the further development of the natural resources of the Great West. To those who have not made a careful study of the opportunities for agricultural and commercial expansion in western states, the contents of his book will be a revelation.

Though not primarily intended as such, this book is a vigorous appeal for home mission aggressiveness. Mr. Smythe states that he has endeavored "to show the relation between the earliest settlers in America and the new army which is now moving toward our western lands; the peculiar environment of the arid region and the influence which it will exert on its civilization; the lessons to be learned from the more notable of the early pioneer settlements in Colorado, Utah and California; the natural advantages and present development of the great states and territories between the Missouri River and the Pacific Ocean; the beginning, progress and triumph of the national irrigation movement; the work of the remarkable corps of young men organized in the

United States Reclamation Service; and, finally, the spirit of what is being done by the partnership of God and mankind in finishing one important corner of the world."

The titles of some of Mr. Smythe's chapters are in themselves a vivid commentary on the undeveloped strength of many sections of America. Some of these chapter-headings are: The New Day in Colorado; the Crude Strength of Idaho; the Giant Washington; Oregon in Transition; the Rising State of Nevada; the Unknown land of Wyoming; the Awakening of New Mexico; the Budding Civilization of Arizona. This book ought to be read by every person identified with the aggressive work of the Christian church in America. It emphatically, though indirectly, asserts the wideness and imperativeness of opportunities for home mission expansion. A knowledge of its contents will be an invaluable asset to every pastor and every Christian worker. And Mr. Smythe's excellent English style makes the reading of the book a delight.

D. O. S.

THE CONQUEST OF ARID AMERICA. By William E. Smythe. New York: MacMillan, \$1.50 net.

WHAT OTHERS DO!

WHAT CAN *WE* DO?

HAVE you read about the tremendous need for money which our Home Missionary Society faces? Think of a debt of \$270,000! It looks large for *one*, but if we *all* get after it it wouldn't exist for a day. *What will our young people do?* Can't you get the matter before your society *immediately* and see that they send in something, even if it is no more than \$1.00?

Here are some encouraging items from last month's mail: Northampton, Massachusetts, encloses fifty cents from five friends wishing to join the "Thirteenthers!" They are the people who are giving something *extra*. Read Luke 17:7-10. A young woman in Kansas City tells of the inspiration of meeting the home mission workers and of her brother's ministry in a home missionary church. Her Junior Endeavorers have packed a box for the home mission field. *Fine!* We ought to box every needy home missionary in America by giving him an adequate salary!

Lansing, Michigan, declares it will have more to tell about in the next letter and hopes to get a Mission Study Class started. And here is a choice record from Providence, Rhode Island: "With God's help I shall lead a normal class in 'Heroes of the Cross in America.' Send any help that you can. . . . This is an opportunity and I expect this class to do great things for Providence this year."

Now face the question again. Exactly what are you doing as an individual Christian for home missions? Anything more than to have a sort of pious hope that they will succeed? What is your society doing? You have time enough left in this year to organize a Mission Study Class and revolutionize your work. Are you familiar with the splendid literature sent out by our Board? Get some of the samples immediately. Read them carefully. Pass on the ideas everywhere.

I am waiting to hear from the first society which will pledge a definite amount for a definite field. Suppose your society could give ten or twenty-five dollars per year for some home mission field in Texas or Idaho? You could then keep in correspondence with that field in its special problems and progress. Your acquaintance with the workers would stimulate interest. It is not necessary for you to pay all the expense of the field, though some societies might do this, but any definite gift for a definite field will put you in touch with this work. Write Mr. Shelton to know where your society can invest ten to fifty dollars a year in this way.

Here is a good suggestion for advertising our home missionary work. Have a neat board constructed upon which you can pin or tack pictures and reports of home missionary work. If you cannot get a board find a good piece of paste board and cover it with white paper. At the top put the words: "Our Country." See that the pictures and clippings on this board are frequently changed. There will many people look at it with interest. Perhaps you might put there some such notes as this:

"Everybody interested in our country should read the article in the *Outlook* for December 23rd on 'Americans in the Rough,' and the editorial on page 956.

What do you do with your copies of THE HOME MISSIONARY? Better preserve them carefully and have them bound at the end of the year. The volume will make a choice addition to the missionary library of your society.

One of our Endeavor societies is collecting pictures taken in its own city illustrating social conditions and emphasizing the need for home missionary work. What do you know about your own city or town? There are illustrations of missionary opportunity close at hand. If every Christian community were really evangelizing its own neighborhood we should find it spending thousands of dollars more for home missions. Study the conditions of your own city, Christian Endeavorers, and act accordingly.

Let us all breathe a prayer that our own beloved America may not lack either men or money for its evangelization. Will you do your part.

Heartily yours,

Ernest Bourner Allen

OUT OF THE LIFE OF A HOME MISSION PASTOR

AUNT MARY.—A TRUE STORY

By S. T. McKINNEY

Pastor Congregational Church, Cripple Creek, Colorado

AUNT MARY lived on the alley. To reach her humble home was a journey through the "subway" of the house on the street, through the back yard, another subway under the house in the rear, across the alley and up the stairs. It was a humble little home of two rooms and bare of many of the necessities of life, but here she lived with her two little boys and her husband in the few hours he could be spared from the restaurant.

Her husband was a man of some education, but had fallen under the power of drink, and was now working in "The Model" for \$3.50 per week and his meals, working seven days each week.

But, in spite of it all, Aunt Mary's faith in Christ was real and she was able to keep soul and body together on tea and bread at four loaves for five cents, with what little "luxuries" we were able to add to her supplies. Her humble home was often the place of prayer, and more than once we gathered for a little cottage meeting about her kitchen stove.

The second winter of our acquaintance Aunt Mary's husband was reached by that gospel which is for poor as well as rich, and saves from the power as well as guilt of sin. For a year he stood as a Christian, but, coming home one night with a severe cold, in four days he was gone with pneumonia. Murdered, shall I not say, by a civilization that permits men to work their very life out at fifty cents per day?

Never shall I forget the night before he went home. The revelation of how bare and barren a home might be, and still be a home where Jesus dwelt.

No money, no insurance (lapsed because of failure to pay a small sum). Not much of anything to make life comfortable. Through the kindness of friends, employer, fellow workmen and a kind undertaker, we were able to lay him away decently, but Aunt Mary came home from that funeral with the same dread disease, pneumonia.

Lack of food and overwork had weakened the body so that it seemed impossible for her to recover, and we hoped the Lord would take her home. How could she, a weak woman, battle with the world and raise those boys? Would they not be better in a home for the orphans? Could there be any one more ready for the change?

But God had other plans for her. At the moment of her greatest weakness, in a vision, God seemed to give her a choice to en-

ter her reward or come back and speak for Christ, and she chose the latter. Her pastor, coming in almost immediately, said: "Aunt Mary, you seem better to-day." It seemed to her the Lord's assurance of her recovery.

The little boys were put in an orphans' home in the suburbs where air and food were plenty and Aunt Mary was sent to the hospital for recovery.

When a little better God opened a home for her with a widowed sister-in-law, who, although poor herself, was willing to share with others. Aunt Mary did not forget her promise and spoke faithfully for the Master.

In a short time the sister-in-law, who was a backslider, had returned to the Lord; a little later the young nephew of sixteen came and confessed Christ, and, still later, the boy of thirteen in the same home. To the ungodly friends who sometimes came to that home she was often an annoyance. "Aunt Mary is preaching and praying all the time," they said.

Some time later another home was opened to her. This time with three nieces, one of whom was a young widow and the other two half orphans. Aunt Mary was the housekeeper, and the two older nieces the bread-winners of the home. But Aunt Mary was also the Lord's witness in that home, both by her life and her words. Only a few months and the oldest niece had been won for the Master, and still later on the two others took the stand the same night at a meeting. Aunt Mary would perhaps tell you to day that all this resulted largely from the pastor's work, but he knows better. It was the faithful testimony of a humble servant of the Lord Jesus who forgot not her promise to speak for her Saviour.

To-day Aunt Mary has her two boys with her. One is now old enough to help in the bread-winning of the home. Both are stronger for their sojourn in the orphans' home, and both little fellows are professed followers of Jesus.

Not only in her own home circle, where, of course, the light of her life shone brightest, but outside that circle the influence of her life was felt. There is more than one in that great city whose blessing might be traced to her prayers and influence, and her old pastor, now in a distant state, is still encouraged, yes, and perhaps sometimes rebuked, by the memory of her life.

NOTES OF THE MONTH

Important Home Mission Needs, Activities and Ideals

ONE of the noblest and most widely useful Christian women of our time is Mrs. Darwin R. James, president of the Woman's Home Board of Home Missions of the Presbyterian Church. In the February number of *The Home Mission Monthly*

Mrs. James clearly and forcefully shows the need of more importunate prayer in behalf of the Christianization of America. She writes:

While all nations through all ages have felt the need and power of prayer there are epochs in national history when nothing but earnest, persevering prayer will meet the crisis of the hour.

Such a crisis is now upon us. The last temptation with which the subtle adversary sought to overpower Christ in the wilderness—"the kingdoms of the world and the glory of them"—is that presented to the nations of Christendom to-day, but to none with such seductive art as to America. We are in the sweep of the tide, and, while wealth is not a possible temptation to many, materialism is. The things of this world possess us. We are careful and troubled about many things that have nothing to do with the soul's welfare or the advancement of Christ's kingdom, and we need help to stem the tide.

A leading physician, distinguished by honors from medical associations of Europe, said to me recently: "Most of the diseases of women which I am called to treat are caused by multiplex cares of little things."

Take one day's experience, filled from morning to night with the infinitesimal duties of the complex life of to-day, and note how the *things of this world*, many of them unnecessary things, engross our time and thoughts. Verily, to the Christian woman of to-day might Christ well say: "Thou art careful and worried about many things, and yet but one thing is needful."

In brief, the situation is simply this: unparalleled opportunities to advance Christ's kingdom and unparalleled temptations to fill one's time to overflowing with the things that pertain solely to this world. We are all well aware that we are not making the

most of our lives, and yet we seem powerless to change the trend of influence about us or to stem the tide. Let us pray! Strengthening our faith by the wonderful example and precepts of our Lord, His nights of prayer, His early morning devotions, His mountain top vigils, His constant communing with the Father, and recalling His precepts and parables teaching persistent, importunate prayer, let us come with boldness to the mercy seat for help just now in our time of need.

Let us unite in prayer that we may claim the blessing promised to those "who agree as touching anything they shall ask;" let us abide in Him that we may "ask what we will and it shall be done unto us;" let us say, as Jacob did: "I will not let Thee go except Thou bless me."

"The kingdom of heaven suffereth violence, and the violent taketh it by force."

A great blessing is within our grasp. Will we stretch out our hands for it?

There is an illuminative quality about the editorials of *The New York Sun* that is de-

lightful. The following graphic, instructive statement on immigration in 1905 is a fine piece of editorial work:

It is too early in the season for the annual excitement over the immigration question. It generally rolls into the foreground of affairs somewhere along in April, disturbs the country for a few months, and then retires into comparative seclusion for the rest of the year. Comment on this subject as early as February is to be looked upon somewhat in the nature of a harbinger of the springtime agitation.

For purposes of comparison calendar years are as good as fiscal years. The year 1905 breaks the record. The figures for recent years are as follows:

1902.....	739,289	1904.....	808,257
1903.....	937,571	1905.....	1,055,334

The immigration for this single year equals that of the entire fifty years following the inauguration of President Washington. In numbers it doubles the population of Baltimore and nearly doubles the population of such cities as Boston and St. Louis. It would replace the entire population of

Connecticut, with 100,000 surplus to spare. It would repopulate Vermont and New Hampshire combined, with 250,000 to spare.

These people came, as usual, from all the corners of the earth, but particularly from the southeastern corner of Europe. The arrivals from Greece, Turkey, Roumania, Servia and Bulgaria constitute an interesting total of between 25,000 and 30,000. The horde came from Russia, Italy and Austria-Hungary. The following shows the flood from those countries during the last three years:

	1903	1904	1905
Russia	147,623	161,610	175,831
Austria-Hungary	234,636	165,793	284,967
Italy	233,417	156,764	268,441
Totals	615,676	484,167	729,239

Thus it appears that seven-tenths of the arrivals of last year were from these three countries. It also appears that within three years more than 1,800,000 of these people have come to the United States. Where are they? Unhappily for us and for them, by far the greater number are colonized in the larger cities of the North.

Recent estimates of the growth of American cities are of interest. These estimates, printed in *The New York Sun*, are credited to one of the statisticians of the Census Bureau. They are partly based on past ratios of gain, partly on "local censuses, directory returns and building statistics." *The New York Tribune* comments editorially on these statistics, as follows:

According to these estimates the rank list of American cities will have to be materially revised by 1910. New York will still stand at the head with a gain of 1,000,000 in population. In the five years, from 1900 to 1905, this city's population increased about 550,000. A gain by 1910 of 1,000,000 is, therefore, easily assured, making the new total about 4,450,000. Chicago is credited in *The Sun's* table with a gain by 1910 of 600,000—about equal to the gain between 1890 and 1900. Chicago's percentage of increase, like New York's, will, therefore, fall—the Western city's very decidedly. But Philadelphia and St. Louis are down

for marked advances in percentage. Philadelphia's population in 1910 is put at 1,318,000—a gain of 525,000, or 38 per cent. Between 1890 and 1900 Philadelphia's gain was only 23.5 per cent. St. Louis, it is predicted, will have a population of 975,235 in 1910—a gain of 70 per cent. Possibly these two cities, both great industrial centers, have been stimulated to extraordinary growth by business prosperity. Yet the gains assigned to them seem a trifle excessive.

Boston will retain fifth rank with 740,000, though falling distinctly behind St. Louis. Baltimore, once a formidable rival of both St. Louis and Boston, will be crowded down one rung by the greater Pittsburg. Baltimore's population in 1910 will be 608,000 against 626,000 for Pittsburg. This assumes, of course, that the Pennsylvania Legislature will succeed in consolidating the municipalities which cluster about the junction of the Allegheny and the Monongahela rivers. Cleveland almost overtakes Baltimore in the race forward, and Buffalo, now eighth in rank, is to be passed by both Pittsburg and San Francisco. Detroit and Milwaukee, now thirteenth and fourteenth, are to go up two points each, outgrowing Cincinnati and New Orleans. Cincinnati is to fall from tenth place to thirteenth, and New Orleans from twelfth to fifteenth. The Crescent City is to be passed by Washington as well as by Detroit and Milwaukee. Washington's growth, as forecast, is greater actually than Baltimore's, and brings the national capital into measurable rivalry with a near neighbor which, twenty years ago, was more than twice as big. Other cities indicated as making disproportionate gains are Kansas City, Indianapolis, Denver and Los Angeles. Omaha, in 1890, our twentieth city, will have lost by 1910 about twenty numbers in grade. Between 1890 and 1900 urban growth was slightly checked, owing to the business depression which lasted from 1893 to 1897. We are now enjoying an almost unexampled prosperity, and that prosperity will tell, though more or less unevenly, in the accelerated urban growth sure to be reported by the census takers in 1910.

The moment is opportune for a careful study of the growing religious needs of our great cities and for alertness and aggressiveness in meeting these needs.

THE CHRISTIAN CONQUEST OF AMERICA IN THIS AGE

WHAT PART SHALL MEMBERS OF CONGREGATIONAL CHURCHES HAVE IN IT?

BY DON O. SHELTON

III. THE PRESENT OUTLOOK (CONTINUED.)

Gratifying responses are being made to the pressing financial needs of the Congregational Home Missionary Society. Help is being given in all sections of the country, by churches large and small, and by individuals.

If, through your aid, with that of other friends, all members of our churches are made acquainted with the financial needs of the society in the present denominational home mission crisis, I am confident the whole sum required for the closing of the fiscal year without debt will be speedily secured.

Colossal as the burden is in its entirety, it will be but slight if shared by all. AN AVERAGE EXTRA GIFT OF FIFTY CENTS FROM EACH RESIDENT MEMBER OF CONGREGATIONAL CHURCHES—*only that is required.*

Surely all our churches are equal to such a gift. Some have already done, others can readily do, much more. Dr. Washington Gladden, in one of his recent books, has said:

The Congregational people are increasing in numbers, and their financial ability has been growing by leaps and bounds. They are well able to do to-day, not merely as much as they did ten years ago, but twice as much.

The Rev. Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York, and president of the New York State Home Missionary Society, holds a similar view. In a recent enheartening communication he says:

The debt can be paid, will be paid, must be paid, and we are the people to do it. In regard to all this there are nowhere two opinions. We may not pay it in one year, but we will pay it. It will do us good to exert ourselves and to make additional sacrifices that the money may be raised. From this time on we shall forget the things that are behind, and reach forward to the things that are before. The plan suggested by Mr. Shelton is excellent, and as president of the New York Home Missionary Society and as pastor of the Broadway Tabernacle Church, I am ready to do all that in me lies to make the plan a success.

Such assurances of hearty personal co-operation as this by Dr. Jefferson and by a host of other pastors and laymen brighten the outlook.

These delightful, bracing

letters are so numerous and yet so distinctive that it is difficult to select from them. Others of them you shall read latter, but the one below, so significant and so suggestive of a choice Christian spirit, ought not to be deferred. It, too, is from a home mission state. Sending her contribution from Colorado Springs, Col., this devoted Christian woman writes:

I am a widow seventy-five years old, and will not have many more years to contribute to our dear Home Missionary Society, but I want to give all I can in the few days or years that remain.

Last spring I thought I would add some to my home missionary contributions, and I planted some winter squashes and irrigated and hoed them myself, and used to pray when I was at work that God would bless my effort. *He answered my prayers, for I never saw such squashes, and the \$8.00 enclosed is the result.* This is only a small part of what I give to your society, but I send this direct, because I want this appropriated to that dreadful debt. *If we could have such a revival as they have had in Wales, there would be no trouble in raising the debt.*

How splendidly the home mission states are responding! The zealous pastors and workers on the outposts recognize the seriousness of the present crisis. That they also possess the Spirit of the Master in a marked degree is shown by their readiness to make further sacrifices and self-denials. The Rev. Austin Rice, pastor of the First Congregational Church at Walla Walla, Wash., the members of whose church plan a liberal special

offering, closes his admirable letter with these strong words:

I feel that the situation here is the gravest in years. It is impossible to ask that ministers on \$600 salary, obliged to keep a horse and having large families, should accept further cuts, for a cut on the field too often means a cut on the pastor in large part. Trusting, praying and laboring that the debt may be wholly wiped out. I am. — — —

We may avert this threatening calamity *if we will*. There are a multitude in our churches who are able to make small gifts, *and who will make them if informed of the present need.*

Has a committee been appointed in your church to co-operate in securing your *pro rata* share of this fund?

Have you ordered the attractive boxes for the collection of this fund in ten weekly installments?

Have plans been made in your church for the taking of a special offering for this fund on or before March 25?

Will you at once set in motion the forces that will make possible the generous co-operation of all the members of your church?

Please cut out this slip and mail with your contribution to the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

Herewith find \$..... being a special contribution to the work of the Congregational Home Missionary Society.

Name

Town or City

Street.....State.

Church.

FROM THE FRONT LINE

A Frank Opinion

WE LIKE frankness and we thank our good brother who has opened his mind so freely in the following letter. His suggestion is not new and it has always been admirable. There is but one objection to its application. The Home Missionary Society by its charter is to supply the destitute with the gospel. It makes no distinction between the hopeful destitute and the hopeless destitute. Wherever there is need there is its field and there is the call to which it must respond. The Home Missionary Society, therefore, has a large family. It has also a small loaf and most of its care is to so divide the loaf that all its needy children may have a little, even though none of them have quite enough. While, therefore, we commend heartily the wisdom of the suggestion offered, we are wholly unable to carry it out until the churches as a whole shall see the point and supply the means.

This is my second home missionary pastorate. I have come to the conclusion that some changes in procedure would be beneficial to the home mission work, especially in the cities. Take my conclusions for what they are worth.

I believe it would be economy, financially and in every way, to help fewer fields and to aid these more adequately at the start. Our own church will illustrate what is true of many others. We are five years old, started in a city where there are large churches, so must have a man able to command the respect of all. The church must have a better man than it can afford to support.

We have now just about the handful of faithful workers who came to the church in the enthusiasm of the new enterprise. Every ounce of their energy has been called upon for the annual payment due on our building in addition to the current expenses of the church. Almost every social event has given place to plans for raising necessary dollars. New people have not found it attractive to join a campaign of church

dinners and apron-making, and our faithful few are worn out and disheartened by the burden.

I know the problem is a difficult one and I do not write this in the spirit of criticism, but it seems to me after several years' experience that it would cost less and make stronger churches if our missionary societies should adopt a policy of putting in more missionary aid at first, and by making stronger offspring, be able to make shorter the period of aid. In my judgment the same extension of time should apply to the paying back of building loans. We cannot expect a strong race of men and women when we sap their lives of energy in their youth. I am confident it would be money saved to put in enough at the outset to enable our young churches to go right on keeping their early enthusiasm and becoming rapidly strong because not obliged to carry too heavy a burden in their youth.

Going Forth Weeping

It takes all the pluck and grace which nature and the Spirit can bestow to keep up the heart of the missionary, who toils hard and yet sees but little fruit. We have quoted from Rev. Richard Bushell before. In a recent letter he says:

I have preached three times every Sunday and have walked an average of seven miles on each one of them, yet I cannot report one addition to church membership. Men and women make up my congregation; few children. The attendance is good considering the difficulties, the distances, the bad roads, yes, the dark ways and the wet weather. Then the uncertainty of tenure helps to account for the few additions to our membership. Coal mining, mill working and logging are the chief employments of our men folks, and their tenure is uncertain. The large corporations holding the coal and the timber will not sell building sites. They will sometimes allow the married to build houses at their own expense, but the land belongs to the employers. It is a mixed population, black, white and yellow, and several subdivisions of each. The missionary must be a very patient man. The people feel no obligation to attend or support the church. Then there are Sun-

day attractions. The Sunday saloon, the Sunday theater, the Sunday music hall, and, above all, the Saturday night dance that continues till Sunday daylight. Roman Catholics and Protestant Episcopalians both endorse the public dance and it is hard for us to head off the evil. I have succeeded in one coal mining camp in organizing a literary society for Saturday evenings. For a while I had to do it pretty much all myself, but now the mine doctor is president and we have the other offices and all necessary committees filled. The meetings are good and they attract people from the saloon and dance hall.

The Lost Partner

All our readers will recognize between the lines that follow the touch of nature that makes us all akin. Says Rev. Gottfried Grob, pastor of our German church at Sutton, Nebraska:

The past quarter we have lost one member of our Sutton church who was nearer and dearer to me personally than any other of my congregation, because she was my faithful and beloved wife and the good mother of my four children. This will be enough to explain why I did a little less preaching this quarter than I otherwise would have done. My heart was too heavy. Nevertheless, the Lord helped me graciously through and over this deep valley of sorrow and tears.

Taking Account of Stock

Rev. H. J. Zercher of Kennewick, Washington, rounds up his year's work in the following hopeful style:

As to membership we began the year with nineteen and have added twenty-three. Three heads of families for whom we have been working some time have just been received. All are men of force and in the annual meeting held last night we were able to organize the church in a way never before possible. The lack of material has been a trial, but these additions put the church in a position better by far than it has ever previously held. As to finances, every bill is paid to date and there is a small balance in the treasury. The benevolent record is gratifying for so small a church. Home Missionary Society, \$33.10; Sunday School Society, \$6.28; American Board, \$2.00; Missionary Association, \$2.00; Church Building Society, \$3.00; total, \$46.38.

A Curious Condition

One of our good Bohemian workers in Pennsylvania, who has long stood in need of a church building, has been greatly encouraged by the liberality of his people and somewhat surprised by an offer of help peculiarly conditioned:

One evening we were praying for two hours, and afterwards the people began to take pledges among themselves and I was much surprised when I heard that they promised more than I had expected. Some of them pledged fifty dollars. Others one hundred dollars. It seemed to be a very liberal pledge from our poor working people. One widow with four small children for whom she works every day to earn their daily bread promised twenty-five dollars and she was the very first who said to me: "If we are going to build a church I will give twenty-five dollars." On this foundation we started and have over seven hundred dollars from our members only. We have asked help, therefore, from our American brethren. I have one promise from a Christian man, Mr. —; he promises me one hundred dollars and tells me he might give a little more after seeing what we can do for ourselves and what we can get from other friends. One day I was visited by Mr. —, and when I asked him if he would be so kind as to help us build this church he told me he would if we were to join the — denomination. He said: "If you will join our denomination then your church will be up within a very short time, for we have enough money." But our people do not want to hear of such a thing. Therefore, if you know of someone who can help us let him, too, know.

The Bum Lambs Again

It will be recalled that some extracts were made from the report of Rev. Charles R. Blood, of Douglas, Wyoming, in the November issue, relating to what Mr. Blood was pleased to call "Bum Lambs." In a later letter he says:

I have received a number of Christmas letters, books, pictures, etc., for distribution among the "Bum Lambs" or sheep herders. Several of the readers of THE HOME MISSIONARY have written asking what they can do for the herder. I am glad to reply that something can be done, and that something needs to be done. Anything that will aid them to save their money and elevate their ambitions will help them.

Not long ago one of the fellows who stood proudly in his high-heeled boots, said: "I am going home to-morrow." Next day Jim found himself at O., twenty miles on his way home in Eastern Nebraska. But here he had to wait three hours before the train from the West was due. But there was a stock train just pulling out. Why not jump on to it, go to Douglas, thirteen miles further west, and take the passenger train for the East from that point. And he did. He had his earnings from two years with him, some fourteen hundred dollars, and two hours later when he boarded a passenger train at Douglas he had a ticket back to O. and no more. He was again as poor as when he began to punch cattle. He had worked his two years that he might provide for Smith and the man who ran Smith's roulette wheel in Douglas. The next morning there was no surprise expressed by the fellows when the foreman received him back again to ride the range once more.

But, on the contrary, last summer, from that same range, I saw a cow puncher off for home with his earnings and he arrived safely. Now he has his own herd, though a small one, and his father and mother have come to live with him. His ambition has been aroused and he is accomplishing his purpose. By contact with these men and by the aid of books the higher ideals may be created, and for this work, whoever may care to engage in it, I will gladly give my services and see that books are properly distributed.

Christian Work in the Midst of Mormonism

The following picture which we shall not locate is not overdrawn. The wisdom of the serpent and the harmlessness of the dove are never more in demand than among conditions as here described:

This is one of the most susceptible fields in Mormondom. There are over eight thousand people in this town and valley and it is the estimate of persons in a position to know that from eighty-five to ninety per cent are adherents of the Mormon church. It is a common thing to have the people ask us in regard to our church and its teachings, and we feel sorrow for them at the awful ignorance which their questions reveal.

The great majority of Mormons here do not know even the peculiar teachings of their own books. They are generally honest in their belief and accept the statements of their teachers without question. They have been very kind to us and we have had many heart-to-heart talks with

them. Our great need is a lady missionary to meet the women in their homes and to reason with them of righteousness and purity. Mormonism seems to have no restraining influence upon its followers. They swear and are immoral, yet still retain their standing in the church.

Our message is along biblical salvation lines and we never mention Mormonism in the pulpit. One Mormon woman told another woman, a member of our church, that she enjoyed our services and felt their benefit, but she cannot come very often as her husband is an ex-bishop. Our Sunday school is in better shape than ever before. The church is united and doing well. About one-half our members are from homes that have been Mormon or partly so. One of our greatest needs is a good church bell.

Consecrated Pluck

Many readers who have followed the labors of our Piney Woods worker, Paul Leeds, of Louisiana, will read with pleasure and with some surprise of the heroic action of the Kinder church and the willing acquiescence of the pastor as detailed below. These are the costly sacrifices that come near to the unspeakable gift of the cross: Says Mr. Leeds:

In view of the large debt over our beloved society the Kinder church, at my urgent request, has voted to attempt self-support this year. It will be a venture of faith. The past twelve months, ending April 1st, the church has paid or subscribed about \$135, which, with the \$60 missionary grant, made about \$200. We were trying to draw near to self-support last year. For the coming year I think the people can raise \$200 or \$225 from the whole field, and I will try to get along. In fact, I can get along in case the church will meet the other obligations (parsonage loan, etc.) without too much help from me. It will be with real sorrow that I accept my majority and leave the mother society. She has been a medium of very much of delightful fellowship with friends in the North and East; their loving interest and prayer have been a priceless blessing to us; we shall miss them, but we feel like poor children when the mother says: "My dears, I cannot supply bread any longer for all of you." All we can do is to say cheerfully: "Well, mother, feed the babies and the weaker children, and we will try to rustle for ourselves and also bring in a handful or two for the rest."

WOMEN'S WORK AND METHODS

Some Connecticut Methods

THE Woman's Home Missionary Union of Connecticut aims in several distinct ways to stimulate missionary interest among its auxiliaries. In the first place it collects what it calls a "Home Missionary Circulating Library," including the latest and best volumes of home missionary literature. The care of these books, the loaning of them out and the sending out of lists as requested, are in the hands of one lady, Miss Marion Tallman, 25 Niles street, Hartford. We have no doubt that Miss Tallman will be glad to furnish further information for interested inquirers.

Then, for the purpose of increasing the devotional spirit, the state union have sent out a collection of "sentence prayers" for use in missionary meetings. We are happy to

print this collection on another page for the benefit of all readers.

Then the "Union Bulletin" is another noteworthy feature. It gives brief and up-to-date paragraphs, to be read at any missionary meeting and of special value in a meeting exclusively for sewing. On another page we give specimens of a late "Union Bulletin."

All these methods seem extremely happy for their purpose, and the testimony is that they are successful. Connecticut ladies hold no monopoly of methods, and doubtless many other unions have as good methods, and it may be better adapted for its own use. We would be glad to gather a full record of them all for these pages. What could be more helpful to "Women's Work" than a free exchange of "Women's Methods?"

EXTRACTS FROM THE "UNION BULLETIN" ISSUED BY THE CONNECTICUT STATE UNION

"With missions and the American public schools Christmas was introduced into Alaska. There should be a tree, but there are no trees, and presents, no presents either; but money for gifts was sent to Seattle, nearly two thousand miles away. These gifts were to reach us by the middle of December. In the meantime children were learning "pieces" and dreaming night and day of the clothes and food Santa Claus would bring. February passed. Still no boat. But in March it came, and by the time the tree was made and the presents sorted St. Patrick's day had come."

"Until some new commodity is introduced to pay bills, money must be used in missionary work; and until the comfortable, easy-going Christians begin to co-operate in a fairer way there will be the everlasting debts. "Shall we whose souls are lighted with wisdom from on high" keep on giving one dollar for missions and fifty for new parlor curtains? Shall we put elaborate new electric fixtures in our homes and send small candles where the Lamp of Life is denied? Shall we sit down to luncheons of six, seven or eight courses and not care for the struggling students of the South who subsist on mush and molasses, hoe cake and bacon, and none too much of that? Can't we women turn the tide and give as we would if our Master, in the flesh, needed our help?"

"Would the philanthropist do something worth while for Utah? Let him put a Christian church in every town and hamlet in the state, and place in charge of these churches broad-minded men who will make them, first of all, centers of moral and religious education. Let him plant schools in places where only a narrow, sectarian, insufficient education is provided. Let him build libraries, there are now less than half a dozen in the state. This, better than anything I know would hasten the cure of Mormonism."

"When the twentieth century says: 'I am building a church and a school;' I seem to hear the twenty-first century reply, 'thank you, you have saved me the trouble of erecting two jails.'"

SENTENCE PRAYERS FOR HOME MISSIONARY MEETINGS

O God, without thee we can do nothing, but with thee we are strong. May we cast ourselves upon thee and give ourselves with diligence to thy service. Bless our efforts for our own land. May all men know thee through Christ. Amen.

O Lord, may we be partakers of thy resurrection by being partakers in thy ever expanding work. May we labor with quiet confidence assured that the day of thy triumph will come. Then may we be permitted to share in thy glory, through Jesus Christ. Amen.

Incline the hearts of those who love thee to manifest their sense of thy goodness and their love to thee by generous giving for the spread of thy kingdom. Amen.

O God, enter we pray thee our lives that we may truly know thy power to save. Abide ever with us and may we abide with thee. So shall we gain strength for quiet and patient service in token of our love to thee. Amen.

Grant unto us we pray thee, that we may so honor thee by our lives that others may be led to thee by our example. Amen.

We pray thee O Lord to bless those who have given themselves as missionaries to the needy in this our dear land. May we show the same spirit of sacrifice by cheerfully supporting them in their labors, rejoicing that we may thus share in thy redemptive work. Amen.

Teach us that amid all the experiences of this mortal life our only safety is in companionship with thee. May we grow like thee so that with cheerfulness, simplicity, earnestness and aspiration we may give ourselves to thy service all our days. Amen.

O God, who art Love, grant to thy children to bear one another's burdens in perfect good will, that thy peace which passeth understanding may keep our hearts and minds in Christ Jesus our Lord. Amen.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name through Jesus Christ our Lord. Amen.

O God, we pray thee to bless this our dear native land. May we possess that righteousness which exalteth a nation that we may be a true light among the people of the earth. Bless all organizations whose end is the spread of the gospel among our people. With faithfulness may we serve thee to the end. Amen.

O Thou who wast our father's God, and art our God, be the God of our children and those who shall come after us. May we love freedom, righteousness and peace and ever serve thee gladly here that we may enjoy thy presence hereafter. Amen.

O Lord, may we grow in love towards thee, may we give ourselves to good works and ever walk in the light of thy countenance. Amen.

Open wide the windows of our spirits and fill us full of light; open wide the door of our hearts that we may receive and entertain thee with all our powers of adoration and love. Amen.

We pray thee to bless our own dear land. May we as a people take counsel of thee and ever follow that which is righteous and good. Amen.

We pray that thy grace may always prevent and follow us and make us continually to be given to all good works; through Jesus Christ. Amen.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

January, 1906.

Not in commission last year.

Atcheson, Wm. H., Freewater and Ingle Chapel, Ore.
Bailey, Maud, Winfred and Freedom, So. Dak.
Bishop, A. W., Sparks and Forest, Okla.
Capshaw, Benj. P., Baltimore, Md.
Edwards, Geo. N., Port Angeles, Wash.
Funk, Geo. N., Denison, Tex.
Lemmon, W. G., Guthrie, Okla.
McKinley, G. A., Clear Lake, So. Dak.; Marsh, Wil-
son J., Henningsford, Neb.; More, Edwin N., Roy,
Wash.
Nichol, Ralph E., Wagner, So. Dak.
Oakley, James, San Bernardino and Bloomington,
Cal.
Sprague, E. E., Thedford and Seneca, Neb.
Tilton, Frank P., Walula, Wash.; Todd, John W.,
Centerville, So. Dak.
Wilson, Daniel E., Cass Lake, Minn.

Re-commissioned.

Anderson, Frank, Missoula, Mont.; Anderson, Harold
E., Chattaroy, Wash.
Bowron, Joseph, Bellingham, Wash.
Champlin, O. P., Oriska, No. Dak.

Evans, Edwin, Lawton and Adams, No. Dak.
Farrer, William D., Forman, No. Dak.
Hale, John J., South Shore, So. Dak.; Henderson,
T. H., Touchet, Wash.
Jenney, E. W., General Missionary, So. Dak.; Jor-
gensen, Jens C., Ogdensburg, Wis.
Lansborough, John F., Granville, No. Dak.
Mason, Harry E., Blaine, Wash.; Morach, Jacob,
Eureka, So. Dak.
Nichols, Richard D., Kalama, Wash.
Owens, Edmond, Val Verde, Humboldt, Dewey
and Blanchard, Ariz.; Osine, Miss Antonia: St.
Louis, Mo.
Paine, S. D., Melbourne, Fla.; Preston, Hart L.,
Trent, Wash.
Reger, O. W., Center, Neb.; Richardson, W. L., Mon-
roe, Wash.
Slaviuskie, Miss Barbara, Bay City, Mich.; Smit,
Jan, Inland and Liberty Creek, Neb.; Spaugenberg,
L. F., Ellis, No. Dak.; Stein, Henry W., Springfield,
Mo.; Stover, Howard C., Council, Idaho.
Thomson, J. V., Arnot, Penn.; Tornblom, Aug.,
Pittsburg, Penn.
Umsted, Owen, Newport, Wash.
Viehe, Paul G., Lake Benton, Minn.
Wyatt, Chas., Priest River, Idaho.

RECEIPTS

January, 1906.

*For account of receipts by State Auxiliary Societies,
see page 303.*

MAINE—\$287.11.

Augusta, Miss A. C. Johnson, .50; Bangor, 3rd, 32.38;
Bath, Central, 47.77; Winter St., 12.05; Brunswick, G.
T. Little, 10; Calais 1st, 34; Denmark, C. E., 2; Farm-
ington, R. H. Clapp, 1; Miss M. B. Fairbanks, 2;
Hampden, A. Alden, 1; Minot Center, M. L. and D.
Washburn, 10.31; Portland, High St., 2; State St. S.,
10; Skowhegan, Island Ave., 5; Winthrop, J. B.
Mayhew, 1; Yarmouth, 1st, 16.10.

NEW HAMPSHIRE—\$1,182.79; of which legacies,
\$468.80.

F. C. I. and H. M. Union of N. H., Miss A. A. McFar-
land, Treas.: Concord, So. Ch. Cent. Union, add'l, 17.
Campton Village, Miss A. E. Stickney, .50; Candia, S.
S., 3.25; Concord, A Friend, .5; Derry, and S. S., 10;
Mrs. M. A. Parsons, 5; Dover, Mrs. C. F. Sawyer, 5;
Epping, Cong. Ch. Friends, 35; Exeter, Phillips S. S.,
3; Mrs. E. S. Hall, 452; Greenfield, Estate of Jacob
Gould, 300; Hanover, Estate of Mrs. S. A. Brown,
118.50; Estate of Andrew Moody, 50; Hollis, S. S.,
7.77; W. J. Rockwood, 1.00; Keene, O. H. Thayer, 10;
Lebanon, Miss J. Colburn, 1; Manchester, Etta Lena,
50; Milford, 1st, 17.57; Newmarket, T. H. Wiswall, 10;
Plymouth, A Friend, 5; Rochester, Mrs. M. F. McDuffee,
5; Somersworth, 15; Sunapee, Mrs. G. H. Bartlett, 5;
West Rindge, H. E. Wetherbee, 50. 1

VERMONT—\$2,580.80; of which legacies, \$1,656.41.

Vermont Domestic Miss. Soc., by J. T. Ritchie, Treas.,
37.84; Brattleboro, Estate of Rev. Lewis Grout, 1,656.
41; Center, add'l, 12.32; Mrs. M. L. Henshaw, 1; Bur-
lington, 1st, 121.04; J. E. Goodrich, 10; Cambridge, H.
C. Hopkins, 1; Castleton, M. G. Higley, 2; Charlotte, S.
S., 4.71; Cornwall, 10.71; East Burke, S. S., 2.20; Ferris-
burg, Rev. G. H. Bailey, 2.50; Grand Isle, Mrs. M. Ladd,
2; Island Pond, 5; Milton, Miss. A. Fuller, 10; Newbury,
Miss H. E. Keyes, 5; St. Johnsbury, No., 110.92; Sharon,
A Friend, 1; Springfield, Mrs. J. Hartness, 100; Swant-
ton, Bequest of Miss Harriet M. Stone, 139.50; Willis-
on, S. S., 2.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas.:
A Friend, 5; A Friend, 20; Barton, 15; Bennington, No.
C. E., 5; Benson, 8.35; Berkshire, East C. E., 5; Brattle-
boro, Mother and Sister, 10; Burlington, 1st, 70; Coll.
St., 10; Cambridge, 5; Chelsea, 5; S. S., 9.40; Chester, C.
E., 5; Dorset, 8; Fair Haven, Theodora Mission Club,
10; Fairfax, Mrs. A. B. Beeman, 2.50; Greensboro, C. E.,
5; Highgate, King's Daughters, 1; Ludlow, C. E., 10;
Lyndon, 5; Manchester, 12.15; Special, 2.50; Middlebury,
11; Milton, Woman's Assoc., 5; Norwich, S. S., 5.75;
Post Mills, C. E., 2; Randolph Center, Homeland Circle,
5; Salisbury, C. E., 5; Shoreham, C. E., 7; Springfield,
10; St. Johnsbury, No. Woman's Assoc., 25; Thetford,
No., 4; Waterbury, Tryphena Club, 18; Wells River, 5;
Westford, 4. Total, \$335.65.

MASSACHUSETTS—\$9,107.72; of which legacies,
\$2,597.37.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas., \$1,300,
by request of donors, 1,355.18; Agawam, 13.43; S. S.,
to const. K. E. Harper, an Hon. L. M., 50; Amesbury,
Estate of Abby R. Webster, 473.30; Amherst, 1st,
203.40; 1st, S. S., 10; C. E., 1st, 5; So. S. S., 10; A
Friend, 25; Andover, C. E., 20; Auburndale, A. W. Stan-
ford, 10; Ayer, Mrs. S. M. Davis, 10; Ballard Vale, S. S.,
15; Boston, H. A. Johnson, 25; E. C. Mills, 50; J. A.
Penfield, 25; "M. M. T.", 100; A Friend, 75; A Friend,
1; Boxford, 1st, to const. T. P. Killam an Hon. L. M.,
50.41; Brookline, Rev. H. E. Barnes, 2; Leyden, 5;
Brockton, A Friend, 10; Cambridge, Shepherd Memori-
al, Y. P. A., 10; Mrs. W. H. Goodridge, 10; Chatham,
Ch., 5.20; S. S., 2.20; C. E., 5.51; Cliftondale, 1st, 10.60;
Concord, Miss M. Munroe, 25; E. L. Parker, 10; Dor-
chester, Friends, 2nd, 78.16; East Douglas, 2nd, 25.60;
East Northfield, "Record of Christian Work," 20; E.
S. Hall, 5; Essex, S. S., 10; Fairhaven, 1st, 10; Damon
Fund, 56.60; Fall River, Fowler Ch., 27.89; A Friend,
10; Fitchburg, Mrs. L. Doane, 1; A. C. Fuller, 1;
Gloucester, R. Brooks, 10; Mary and Mrs. R. Brooks
15; Great Barrington, 1st, S. S., 5.06; Greenfield, 1st, 28;
Hadley, Estate of James B. Porter, 34.07; 1st, 18.30;
Hanson 1st, S. S., 1; Hatchville, S. S., 1; Hatfield, S. S.,
1.75; Haverhill, Miss A. Chaffin, 50; Holyoke, A Friend,
7.25; Hopkinton, 17.46; Huntington, A Friend, 1; Jamaica

Plain, C. T. Bauer, 10; H. N. Shute, 2; Lancaster, Evan, S. S., 6.00; Lawrence, C. E., 3; W. W. Fletcher, 10; Lee, A. R. Smith, 10; R. L. S., 1; Leominster, E. A. H. Grassie, 50; F. A. Whitney, 30; Lowell, Kirk St., 370; Pawtucket, S. S., 5; "J. B. W.", 1; Lynn, J. N. Smith, 25; Mattapan, Friends, 2; Medford, Mystic C. E., 12; Medway, Village, 15.14; Methuen, E. A. Archibald, 10; Millbury, G. A. Putnam, 1; Natick, 1st, 5; Newburyport, Mrs. L. B. Hale, 25; Prospect St., "Donor," 50; "Tithe," 5; Newton, J. W. Bacon, 10; A. Clark, 25; Newton Center, Estate of Mrs. Lydia E. Ward, 9.50; Mrs. C. C. Burr, 25; Newton Highlands, M. J. Guild, 25; Mrs. S. J. Haywood, 100; Newtonville, Mrs. E. W. Morris, 10; Northampton, A. Friend, 15.50; 1st, Ch., Dorcas Soc., 50; North Amherst, Mrs. G. E. Fisher, 2; North Beverly, 2nd, 10.41; Norfolk, H. P. Jones, 6; Norton, Estate of Mrs. Eliza Wheaton, 950; Peabody, South, 10; Petersham, C. E., 20; Pittsfield, Miss A. L. Dawes, 10; Miss M. R. Warriner, 25; Princeton, 1st, 57.63; Reading Mr. and Mrs. F. Bartley, 5; Rehoboth, 10; Royalston, 1st, 14.35; Salem, Miss S. P. Driver, 5; Shrewsbury, Rev. A. H. Sedgwick, 5; Springfield, Estate of Levi Graves, one-third income from Mission Farm, 90; Park, S. S., 4.45; South, 120; North, 25; Dr. S. D. Brooks, 50; South Framingham, C. A. Kendall, 10; South Hadley Falls, Miss E. Gaylord, 50; Stoneham, C. E., 5; Taunton, West, Two Friends, 20; Topsfield, 12.63; Estate of Mary S. Conant, 100; Townsend, A. Friend, 1; Yarmouth, W. Matthews, 1; Wakefield, A. Friend, 1; Waltham, Trinitarian, S. S., 10.23; M. A. Cummings, 15; Mrs. M. C. Roberts, 5; Watertown, Mrs. L. A. Churchill, 5; Wellesley, A. Friend, 50; Weuham, Mrs. P. S. Dodge, 5; Westboro, L. H. Brigham, 2; Friends, 25; West Boylston, The Pastor's Jr. Band, 2; Westfield, Miss F. A. Chadwick, 5; Mrs. S. C. Rand, 100; Whitinsville, "I. V. H.", 5; Williamstown, J. H. Denison, 500; Williamsburg, 90; Winchester, H. C. Ordway, 10; Wollaston, A. A. Lincoln, 10; Worcester, Central, 68.41; Memorial, S. S., 12; Piedmont, 32; Miss M. Houghton, 2; T. W. Thompson, 25.

Woman's H. M. Assoc. (of Mass. and Rhode Island), Miss L. D. White, Treas.: For Salary Fund, 25; Natick, Aux., 5; Roxbury, Walnut Ave., 11; Whitman, Ladies' Aux., 10. Total, \$241.

RHODE ISLAND—\$729.54; of which legacy, \$500.

Carolina, Mrs. M. L. Tinkham, 5; Little Compton, 10.30; Pawtucket, 148.65; Providence, Estate of David C. Moulton, 500; Central, 25; Free Evan, 11; Benenient, C. E., 10; Plymouth, 10.

CONNECTICUT—\$5,189.64; of which legacies, \$1,133.41.

Miss. Soc. of Conn., by Rev. J. S. Ives, 125 12; Avon, Rev. N. J. Seeley, 2; Bethel, 70.07; Bridgeport, 2nd, add'l, 5; West End, W. M. Soc., 7; Mrs. E. Marsh, 1; Bristol, C. E., 4; Burnside, A. Friend, 50; Chaplin, J. Clark, 2; Colchester, Mrs. M. T. Linsley, .50; Collinsville, Mr. and Mrs. Brown, 5; Columbia, A. Friend, 5; Cornwall, 1st Ch. of Christ, 68; S. S., 24; Cromwell, 68.73; Danbury, 1st, 105.33; Danielson, A. Danielson, 1; Derby, A. B. Chidsey, 2; East Hartford, M. L. Williams, 1; Enfield, 1st, 48; Farmington, 1st, Mrs. A. D. Vorce, 5; Glastonbury, A. Friend, 100; Greenwich, 2nd, S. S., 24.37; Grotout, S. S., 5.75; Guilford, "K. B. D.", 3; Hartford, Estat. of F. B. Griswold, 40; J. W. Corbin, 10.25; Center S. S., 11.88; Mrs. A. B. Bassett, 100; C. M. Bunnett, 5; M. F. Collins, 5; Mrs. F. B. Cooley, 500; Mrs. F. C. Jones, 5; Mrs. S. C. Kellogg, 25; Miss H. Sooter, 1; Mrs. E. C. Stone, 10; A. Friend, 5; Higganum, S. S., 15; Jewett City, 2nd, 6.64; Kensington, 10.90; Kent, Mrs. R. J. Hopson, 10; Manchester, Mrs. J. E. Grush, 2; Meriden, 1st, W. H. Catlin, 25; Middletown, Mrs. M. E. Lyman, 60; Middletown, 1st, S. S., 82.20; Milford, Plymouth, A. Friend, 5; Naugatuck, S. D. Smith, 10; New Britain, 1st, S. S., 31.43; New Haven, Plymouth S. S., 20; Mrs. T. A. Lyman, 1; Mrs. M. J. Rudden, 10; A. Friend, 10; A. Friend, 10; Newington, Cheerful Givers Mission Circle, 12.75; New London, 1st Ch. of Christ, 57.88; H. P. Palmer, 25; 2nd S. S., Primary Class, 41.65; Friends, 2; New Milford, Mrs. M. Bostwick, 50; New Preston, 98.65; Northfield, 6.30; Northford, Miss C. E. Smith, 1; Norfolk, Estate of O. L. Hotchkiss, 20.20; North Haven, Miss A. M. Reynolds, 25; North Stonington, Mrs. J. D. Avery, 5; North Windham, 3.05; Norwalk, 1st, 48.68; 1st S. S., 30; Norwich, 2nd, S. S., 5.70; Greenville, 0.30; F. J. Leavens, 1.000; A. Friend, 10; Old Lyme, Estate of

Mrs. H. Matson, 1.000; Ch., 31; Prospect, S. S., 5.50; Plainfield, S. S., 3.20; Plainville, W. Cowles, 1; Mrs. J. O. Ladd, 1; Pomfret, 53.12; Preston City, C. E., 11; Rockville, 3.75; Bible School Christmas Offering, 17.75; S. S., 10; Salisbury, W. B. H. M., 11.75; Ch., 11.81; Saybrook, T. C. Acton, 10; Southington, 36.97; South Norwalk, N. E. Gleason, 2; Southport, S. S., 5; Stafford Springs, Mrs. J. H. Valentine, 10; Thompson, 12.36; Torrington, A. Friend, 2; Waterbury, Mrs. J. S. Mitchell, 250; West Hartford, Estate of Abigail P. Talcott, 73.21; Westport, Saugatuck, 53.10; Windham, 9.55; Yantic, Mrs. G. R. Hyde, 2.

Woman's H. M. Union, Mrs. C. S. Thayer, Treas., 110; Hartford Center, V. W. H. M. Club, 100; 1st, Mrs. F. B. Cooley, 100; Thompson, 10; Trumbull, 5; Winsted, 2nd, 25. Total, 350.

NEW YORK—\$1,147.85; of which legacy, \$50.

Binghamton, Mr. and Mrs. J. R. Rogers, 5; Briarcliff Manor, S. S., 6.90; Brooklyn, Park S. S., 12.88; C. A. Clark, 10; A. W. Price, 5; Buffalo, S. C. Whittemore, 50; Carthage, 12; S. S., 3; Copenhagen, 10.50; Cortland, H. B. Ranney, 50; Fairport, Mrs. E. M. Chadwick, 13; Jamestown, 1st, 174.52; Lysander, 9.30; Middletown, 1st S. S., 3.63; C. J. Everson, 10; Mount Sinai, 5.58; Mount Vernon, Mrs. F. M. Bean, 1; Heights, 5; New York City, Broadway Tab., add'l, 10; "Christian Herald," 10.19; M. B. Kinley, 5; Mrs. T. P. Sanborn, 2; Mrs. W. H. Blaker, 3; Miss M. D. Moffat, 5; Mrs. J. M. Whitcomb, 1; A. Friend, 1; North Collins, S. S., 16; Oxford, 25; Paris, 2.75; Perry, M. H. Butler, 5; Rochester, Soc. Ch., 19.50; Sherburne, 1st S. S., 22.35; South Hartford, S. S., 20.05; Syracuse, Geddes, 20.08; Union Falls, F. E. Duncan, 5; M. B. D. Lyman, 10; Utica, Bethesda Welsh, 10; Wellsville, Legacy of Mrs. C. A. Jones, 50; A. Friend, 2; West Camden, Mrs. H. M. Green, 2; Westmoreland, 1st S. S., 5.60; Woodville, 1st, 7.65.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.: Brooklyn, Atlantic Ave. Chapel S. S., Clinton Ave. Ch., 15.45; Tompkins Ave. L. B. S. 95; Ch. of the Pilgrims, 50; Lewis Ave. Earnest Workers, to const. Miss F. L. Van Deusen an Hon. L. M., 50; Homer, 10; Ithaca, 3; New York City, Broadway Tab. S. W. W., 38; River Head, 1st, 25.75; Sound Ave. S. S., 40.60; Rutland, Ch., 22.10; S. S., 6.50; Aux., 8.50; Sherburne, 52; Syracuse, Danforth S. S., 4.31; Walton, 30; West Newark, 5; Western N. Y. Assoc., 4.50; O. C. and D. Assoc. coll. at An. Meeting, 12.66. Total, 473.37.

NEW JERSEY—\$375.50; of which legacy, \$50.

Received by Rev. C. A. Jones, Egg Harbor City, 3.50; W. H. M. Union, of the N. J. Assoc., Mrs. G. A. Merrifield, Treas., 3. Total, \$6.50.
Bound Brook, 71; S. S., 25; East Orange, Trinity, 24; Mrs. J. A. Hulsammer, 10; "K," 100; Hoboken, Norwegian, 10; Jersey City, A. Friend, 1; A. Friend, 1; Montclair, Estate of Mary A. Clark, 55; Mount Holly, Mrs. A. S. Robbins, 2; Newark, C. Morrison, 5; Plainfield, 5; Somerville, M. T. Lyman, 10.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.: Upper Montclair, Christian Union, W. M. and Aid Soc. to const. Mrs. F. H. Van Dyke an Hon. L. M., 65.

PENNSYLVANIA—\$172.17.

Received by Rev. C. A. Jones, Plymouth, Welsh, 10 Miners Mills, 5; Total, 15.
Audenried, Welsh, 10; East Smithfield, 9.05; Ebensburg, North, 1.75; Edwardsdale, Welsh, 12; Lehighville, S. S., 5.30; McKeesport, 1st, 5; Mahony City, 1.68; Mayville, Rev. W. Grassie, 1; Philadelphia, Central, 40.05; Scranton, 1st, Welsh, 6; Puritan, 10; Sherman Ave. Mission, C. E., 4.35; Sharon, 1st, 10; Taylor, 1st, Welsh, 2; Ulysses, Mrs. M. S. Crum, 5.

Woman's Missionary Union, Mrs. D. Howells, Treas.; Ridgeway, 5; Williamsport, 15.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.: Germantown, 1st, C. E., 13.

DISTRICT OF COLUMBIA, \$50.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.: Washington, D. C., 1st, 50.

NORTH CAROLINA—\$30.

Pinehurst, Two Friends, 20; South Pines, H. A. Barrows, 10.

GEORGIA—\$143.26.

Atlanta, Southern Cong. Congress, 95.10; Marietta, 2; Hoschton, Rev. J. C. Forrester, 1; Sardis, Oxford, 4; Baxley, Friendship and Mt. Olivet, Surrency, New Home, 7.25; Lawrenceville, New Trinity, 3.66; Middletown, New Hope, Hartwell, Liberty and Danielsville, Zoar, 6.75; Ocee, 2.50; Powersville, 10; Savannah, H. B. Skeele, 5; Seville, Williford and Asbury, Chapel, 1; Stone Mountain, Ernest Grove, 2.25; Tucker, 2.75.

ALABAMA—\$50.40.

Received by Rev. A. T. Clarke, Dothan, 3; Enitachopco, Mrs. M. A. Cole, 1; Hartford, R. F. D. No. 3, 2; Malvern, 2; Steele, .40; Total, 8.40.

Birmingham, Pilgrim, 25; Midland City, S. Long, 1; New Home, 1.35; Section, Plymouth, Ten Braeck, Union Hill and Seab, 3.65; Talladega, A Friend, 10; Volina, New Hope, 1.

LOUISIANA, \$10.

Kinder, 1st, 10.

ARKANSAS—\$5.

Rogers, 1st, C. E., 5.

FLORIDA—\$58.56.

Avon Park, Rev. S. J. Townsend, 5; Couant, O. E. W. Swan, M. D., 1; DeFuniak Springs, Mrs. E. L. Needham and Mrs. J. E. Pierce, 5; Interlachen, 4; Lake Helen, 1.63; Laurel Hill, Rev. P. G. Woodruff, 10; Ormond, Union Ch., add'l, 6.05.

Woman's H. M. Union, Miss C. A. Lewis, Treas.: Charleston, Circular, 5; Dayton, 10; Ormond, 10.88; Total, 25.88.

TEXAS—\$10.

Sherman, St. Paul's, 10.

INDIAN TERRITORY—\$3.36.

Vinita, S. S., 4.36; Chickasha, 1st, 5.

OKLAHOMA, \$58.47.

Agra, 1st, 7; Carrier, 33; Grant Co., Pleasant View, 15.62; Independence, 1st, 1.85; Meridian, 1.

NEW MEXICO—\$16.50.

Albuquerque, 6.50; White Oaks, Plymouth, special, 10.

TENNESSEE, \$30.

East Lake, 25; Pleasant Hill, P. S. and E. F. Dodge, 5.

OHIO—\$127.56.

Andover, R. C. McClelland, 5; Brecksville, K. E., 8; Clarksville, 3.50; Cleveland, Misses E and B. Barnum, 2; Miss Simmons, 2; A Friend, 2; Columbus, Plymouth, 25.85; Dayton, E. W. Brown, 1; Fredericksburg, C. E., 1; Lima, I. Jones, 2; Oberlin, 1st, 61.96; Steuben, Greenfield, 3; Toledo, Wash. St., 10; Rev. E. B. Allen, .25.

INDIANA—\$584.75; of which legacy, \$500.

Angola, 16.75; Gage, 5; Indianapolis, Estate of Josiah Locke, 500; Mayflower, to const. Rev. A. J. Francis, an Hon. L. M., 60; Rev. A. G. Detch, 3.

ILLINOIS—\$304.17.

Chicago, Ewing St., 5.69; University, Miss Herrick, "in memory of H. B. H.", 5.85; Manteno, Mrs. E. W. Hume, 3; Payson, 51; S. S., 14.15; J. K. Scarborough, 100; Polo, Ind. Presb., 44.23; Princeton, 1st Members, 3; Providence, 10; Rockford, Mrs. L. C. Rose, .25; Strawn, 3; Toulon, 30; Wheaton, College, 15; Friends, 29.

MISSOURI—\$251.64.

Cameron, 1st, 25; Kansas City, Ivanhoe Park, 20; Neosho, 1st, 40; St. Louis, Hyde Park, 5; Pilgrim, 43.20; L. M. Brown, 10; Rev. E. N. Goff, 2; Miss E. A. Shaw, 5; Springfield, 1st, 53.30; 1st Ch and S. S., Special, 20.20; Webster Grove, 1st, 22.85.

MICHIGAN—\$100.23.

Calumet, A Friend, 25; Colomo, S. S., 6.40; Grand Rapids, Mrs. W. McBain, 25; Hudsonville, S. S., 4; Olivet, S. S., 2.53.

Woman's H. M. Union, Mrs. E. F. Grabill, Treas., Grand Rapids, 2nd, 20; Three Oaks, 17.30. Total, \$37.30.

WISCONSIN—\$79.60.

Appleton, H. G. Freeman, 10; Fon du Lac, Mrs. J. A.; Bryan, 4; Fulton, 3.85; LaCrosse, G. H. Ray, 10; Menasha, W. P. Rounds, 50; Wood Lake and Doctors Lake, Swedes, 1.75.

IOWA, \$136.96.

Iowa Home Miss. Soc., Miss A. D. Merrill, Treas., 65 16; Clinton, S. S., 3.20; Dubuque, Mrs. A. Williams, 10; Red Oak, E. M. Carey, 25; Rock Rapids, C. E., 4.10; Sioux City, 1st, add'l, 25; Stuart, S. S., 4.50.

MINNESOTA—\$762.93.

Received by Rev. G. R. Merrill, D.D., Ada, 0.39; Anoka, 11.15; Elk River, 12; Mankato, Bev. E. L. Heermance, for debt, 10; Minneapolis, Park Ave. S. S., 8.07; Plymouth, 82.06; E. P. Stacy, 10; Linden Hills, 6.75; Lowry Hill, 46; Lyndale, S. S., 13; Oak Park, 6; Vine, 36.25; Rev. and Mrs. C. B. Fellows, 10; Round Prairie, 7.90; Total \$269.47.

Albert Lea, Rev. T. W. Thurston, 1; Austin, 1st, 14.50; Backus, 88; Bagley, 8; Belview, 16; Brainerd, .50; Peo., ples. 25; Cannon Falls, 14; Cass Lake, 5; Duluth, Pilgrim, 111.27; Erskine, 1.03; Faribault, 67.20; Fosston, .51; Hackensack, 1.65; International Falls, 3; Lake City, Mrs. Warren's S. S. Class, 1.76; Lake Park, 61; McIntosh, 1st, 2.50; Madison, 15; Mahanomen, .36; Maplebay, .41; Marshall, 1st, 35.61; Mentor, 71; Minneapolis, Como, .35; Lowry Hill, W. M. S., 27; Northland, A Friend, 25; Nymore, .18; Park Rapids, .65; St. Paul, Plymouth, 19.56; University Ave., 7.50; E. S. Webb, 5; Sauk Centre, 5; Seaforth, 1.60; Shevlin, .59; Solway, .75; Turtle River, 1; Winona, Lakeside, Scand., 2; Zumbrota, 1st, 22.97.

KANSAS—\$25.50.

Devon, Mrs. S. K. Stebbins, 1; Kansas City, H. Binlian, 5; Lawrence, K. L. Riggs, 5; S. A. Wood, 10; Wellsville, A Friend, 4.50.

NEBRASKA—\$1,478.30.

Arcadia, 1st, 10; Aten, 3; Bertrand, 30.20; Bladen, 7.10; Campbell, 8.15; S. S., 2.15; Columbus, 80; Comstock and Westcott, 10.58; Crawford, 1st, 24.75; Friend and Turkey Creek, Germans, 15; Germantown, German, 8; Grand Island, 1st, 4; Harvard, 1st, 30; Irvington, 15.10; Lincoln, Zion's German, 10; Nebraska, A Friend, 1; Spencer, 1st, 10.50; Springfield, 17; C. E., 5; Sutton, German, 14; Taylor, 15; Trenton, 25.76; Waverly, 9; York, S. H. Sedgwick, 10.

Neb. Home Miss. Soc., by L. Gregory, Treas.; Bertrand, S. S., 16.50; Crete, 40; C. B. Anderson, 35; Eustis, 5; Franklin 73.10; S. S., 3.24; Estate of Mrs. M. F. Emerson, to const. C. E. Hunt, an Hon. L. M., 50; Fremont, 1st, 86.09; I. P. Gage, 20; Genoa, 15; Hastings, 1st, 16; Lincoln, 1st, 164.03; S. S., 2.00; Plymouth, 173.97; Vine St., 53.75; German, Salem, 10; Loomis, Rev. R. S. Pierce, 9; Neligh, 1st, 84.65; Olive Branch, German, 0.72; Red Cloud, 10.91; Riverton, 5; S. S., 5; Weeping Water, 55.14; S. S., 17.30; West Hamilton, 2.55; York, 1st, 50.

Woman's H. M. Union, Mrs. C. J. Hall, Treas., to const. Mrs. C. J. Pope and Mrs. F. Chase an Hon. L. M., 100. Total, 1,113.01.

NORTH DAKOTA—\$232.31.

Received by Rev. G. J. Powell, Cayuga, 3.40; Cooperstown, Ladies' Soc., 3.60; Hankinson, Ladies' Soc., 8.70; Hillsboro, 5; Jamestown, S. S., 7.50; McHenry, 4.35; Sanborn, 3.26. Total, 35.81.

Berthold, 2; Blue Grass, St. Mark's, German, 10.61; German, 60.61; Buchanan, 5; Carrington, S. S., 5; Emanuel, 2.25; Fargo, Mr. and Mrs. J. S. Watson, 35; Forman, 1st, 15.75; Hankinson, C. E., 5.53; Hesper, 25; Highlands, 2.25; McHenry, 17; New Home, Pleasant Valley, 5; Sawyer, 2.50; Velva, 1st, 3.

SOUTH DAKOTA—\$171.53.

Received by Rev. T. L. Riggs, Buffalo, 7.11; Cheyenne River, 3.21; Little Moreau, 1.01; Lower Cheyenne River, .61; Moreau River, 1.50; Oahe, 2; Virginia Creek, .58. Total, 10.61.

Clear Lake, 1st, 13.60; Eureka, German Parish, 25; Gann Valley, 1st, 4.72; Garretson, 1st, 5; Gettysburg, 5; Henry, 4.75; Y. P. S. C. E., 10; Java, Pilgrim German, J. Heidle, 2.85; Myron and Cresbard, 15; Wagner, 5.

W. H. M. Union, Mrs. A. Loomis, Treas., 70.

COLORADO—\$390.04.

Received by Rev. H. Sanderson, Clark, 9.35; Denver, Third, 15; Grand Junction, 25; Lyons, 6.90. Total, \$56.25.

Coal Creek, 3.60; Colorado Springs, 1st, 11.85; Denver, Harman, 12; 3rd, 63.26; Eaton, 6.10; Men's Kingdom Extension Soc., 30; Fountain, S. S., 3.70; Fruita, German, 2.85; Garfield, 7; Highlandlake, S. S., 8; Leadville, 5; Longmont, 1st, 31.16; Minturn, 7; Pueblo, Minnequa, \$9.50.

Woman's H. M. Union, Miss I. M. Strong, Treas.: Buena Vista, 5; Denver, Boulevard, 6.95; South Broadway, 12.50; Third, 17.25; Plymouth, 50; Primary Dept., S. S., 21.07; Longmont, 20. Total, 132.77.

WYOMING—\$35.37.

Wheatland, Union, 22.87; Rock Springs, 1st, 12.50.

MONTANA. \$11.

Columbus, 11.

UTAH, \$131.90.

Ogden, 48.05; Park City, 13.85; 1st, 25; Salt Lake City, A Friend, 20; Vernal, 25.

IDAHO, \$124.00.

Council, 60; Kellogg, 18.55; Mullan, 1st, 20.15; New Plymouth, Plymouth, 15; Wallace, 1st, 11.20.

CALIFORNIA—\$149.65.

Bakersfield, 23; Calexico, 8; Fresno, Zion's German, 26.65; Los Angeles, Olivet, 75; Nordhoff, Mrs. J. R. Gelett, 5; Pasadena, S. H. Manning, 1; Port Angeles, 1st, 11.

OREGON—\$183.90.

Received by Rev. C. F. Clapp, Forest Grove, 15.21; cash, 1; Hillsboro, 5; Hood River, 4; Salem, S. S., 10; Total, \$55.21.

Oregon H. M. Soc., M. E. Thompson, Treas., Portland, 1st, 70.80; Hassola St., 16.50; Miss Ave., 7; Highland, 5; Total, 99.30.

Beaver Creek, St. Peter, 6; C. E., 2; Corvallis, 5; New Era, St. Johns, 2; Ontario, 1st, 13.30; Portland, C. Wollie, 1; Salem, by Rev. P. T. Knight, 5; Smyrna, 5; Stafford, German, 15.

WASHINGTON—\$568.68.

Washington H. M. Soc., Rev. H. B. Hendley, Treas., Alderton, 3; Bellingham, 1st, 92.72; Colfax, 40; Elk, S. S., 5.63; McMillin, 4; Orting, 3; Seattle, Edgewater, 16.26; Spokane, West, 25; East, 15; Sprague, 7.15; Genesee, Idaho, 25; Total, 236.76.

Almira, 10; Anacortes, Pilgrim, 4; Anglin, 4; Bellevue, 1st, 4.10; Blaine, 1st, 13.50; Cheney, 7; Edison, 15.80; Kennewick, 1st, 15; Long Beach, Union, 5; Lopez Island, 17; Montborne, 3; McMurry, 6.25; Nachez, 5.60; Rosalia, Cary Memorial, 6.75; Roy, Church and individuals, 21.07; S. S., 2.50; C. E., 6.65; W. M. S., 4.35; Snohomish, 1st, 26.45; South Bend, 1st, 26; Spokane, Plymouth, 14.30; Springdale, 1st, 10; Steilacoom, Oberlin, 24; Sylvan, 1st, 12; Tacoma, Plymouth, 30; Walla Walla, 1st, 5; Washougal, Bethel, 32.

CANADA—10.

Montreal, H. H. Williams, 10.

HAWAII—\$25.

Makawas, "The Foreign Protestant Ch., 25.

MEXICO—\$2.

Mexico, Mrs. H. P. Hamilton, 2.

Contributions	\$20,181.60
Legacies	6,955.99
Interest	27,137.50
Home Missionary	377.06
Literature	134.30
Total	\$27,752.60

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in January, 1908.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Abington, 1st, 11.04; Andover, Free Christian, 5; South, 311.27; S. S., 7.30; Arlington, 1st, 110.06; Attleboro Falls, Central, 21.50; Beverly, Washington St., 80; Beverly, Mo., Welch Cong., 7.80; Boston, Boylston, 5; Mendell Fund, 235; Dorchester 2nd, 10; Extra Cent a Day Band, 1; F. E. Enrich, 5; A Friend, 10; French, 15; Old South, 455; Park St. Society, Income, of bequest of M. P. Gay, 3; Roslindale, 42.76; Shawmut, 5; Walnut ave., 41.51; Roxbury, 20; Bradford, 36.28; Ward Hill, 5.75; Braintree, 5.10; Brookton, Montello, C. E., 2.50; Brookfield, 7.42; Brookline, Harvard, 304.44; Leyden, 108.12; Bulgaria, W. W., 10; Cambridge, Hope, 5.07; Pilgrim, 11.01; A Friend, 2; Centerville, 10; Chelmsford, No. 2nd, 1.25; Chesterfield, 4.05; Chicopee, 1st, S. S., 3.90; 3rd, 19.45; Income of Clark Fund, 15; Cummington, Village, 13.30; Dalton, W. M. Crane, 250; Mrs. Z. M. Crane, 300; Miss C. L. Crane, 300; Dana, C. E., 5; Dedham, 1st, S. S., 10.36; Deerfield, 3; Dudley, 1st, 4; Enfield, 38.41; North Falmouth, 1; Fall River, Central, 368.17; S. S., 25.86; 1st, 174.70; Fins, the Cape, 8.75; Fitchburg, Finns, 7.50; Rollston, 35.75; C. E., 20; Foxboro, Mary N. Phelps, 50; South Framingham, Grace, 86.51; S. S., 1.56; Plymouth, 25; Income of Frost Fund, 50; Gardner, 26.63; Georgetown, Memorial, 12.68; Gloucester, Trinity, 126.60; West, 6; Grafton, Evang., 37.41; South Union, 10; Groton, Mrs. E. P. Shumway, 100; Hardwick, 18; Gilbertville, 20.92; Hawley, West, 10; Hinsdale, 14.05; Holden, 14.63; S. S., 5.80; Holyoke, 2nd, 35.70; Hubbardston, 4; Hudson, 27; Ipswich, 1st, 42.63; South, 55; Income of Jessop Fund, 150; Lee, X. Y. Z., 5; Lenox, 10; Leicester, 60; Lincoln, 181.25; Lowell, W. H. G. Wright, 10; Highland Junior S. S., 1.38; 1st, Trinitarian, 1.84; Lynnfield Central, Evang., 14.75; Lynn, Central, 25; Mansfield, Orthodox, 20.02; Marlboro, Union, 21.02; Marshfield, 1st, 28.22; Mattapoisett, Wareham Local Union, 2.50; Maynard, Finns, 3.75; Medway,

Village, 15.14; Income of Mendell Fund, 91.18; Merriam, Pilgrim, 21.54; Millbury, 1st, 16.37; Montague, Turners Falls, 7.65; Mt. Hermon, School, 15; Natick, 1st, 50; South, 5.10; Newburyport, North, 175.00; S. S., 3.56; Mrs. John W. Dodge, 25; New Marlboro, 1st, 5; Newton, 1st, 136.32; Eliot, 207.35; Center, 1st, 25; North Adams, 65.57; North Brookfield, 10; S. S., 10; Norfolk, 17.30; Northampton, 1st, 261.86; Pittsfield, 1st, 126.42; French, 10; Phila., Pa., Miss L. M. Harmon, 5; Prague, Bohemia, 10; Quincy, Bethany, 77.11; Finns, 2.06; Income of Reed Fund, 76.25; Reverse, 6; Rockland, 1st, 50.30; Rockport, 20; Income of Sisters Fund, 120; Somerville, 1st, 7.15; Southboro, Pilgrim, 14.62; Southbridge, Globe Village, C. E., 5; South Hadley, 10; Southville, 5; Sudbroke Park, Md., H. B. Shattuck, 5; Swampscott, 22.20; Townsend, Estate of Walter J. Ball, 250; Truro, 10; North, 3; Wakefield, 33.31; Income of Wall Fund, 36; Waltham, Trinity, 46.53; Wellesley Hills, 170.38; Wenham, 8; West Springfield, Ashley Sch. & Charitable Fund, 105.06; Income of Whitcomb Fund, 172.50; Income of Whittin Fund, 120; Income of Whiting Fund, 40; Whitman, 15.40; Williamsburg, Haydensville, Rev. L. E. Rivaitt, 1; Williamstown, White Oaks, 4; S. S., 2; Winchester, 1st, 353.17; Windsor, 8; Woburn, 1st, 266.75; Worcester, Central, 490.95; Piedmont, 2.40; Yarmouth, 25.

Designated for Easter School of Theology, Andover, W. P. Fisher, 15; Boston, R. H. Stearns, 15; Dalton, Zenas Crane, 15; Lowell, Jacob Rogers, 15; Newton, F. A. Day, 30; H. A. Wilder, 15; Framingham E. H. Bigelow, 15; Whitinsville, A. F. Whitin, 15; Williamstown, J. H. Denison, 15; Winchester, A. W. Hale, 15; For Greek work, Boston, A Friend, 10; Lowell, 1st, Trin. 5; For Armenian work, Lowell, 1st, Trin. 5; For Italian work, Boston, Union, A Friend, 10; Wellesley Hills, E. C. Hood, 50; For Rev. Mr. Long, Nogales, Ariz., Wellesley Hills, 24.05; Designated for C. H. M. S., Brookline, Harvard, 250.93; Leyden, 20; Cohasset, 2nd, 11.20; South Deerfield, Mrs. L. M. Smith, 5; Millbury, 2nd, S. S., 25; Whitinsville, A. F. Whitin, 1,000; Charlton, 15.

Woman's H. M. Assoc., Lizzie D. White, Treasurer. Salaries for French College, 70¢; for Italian worker, 35¢; for Polish worker, 35¢.

From Olivet church, Springfield, 15.

SUMMARY:

Regular	\$ 8,845.91
Designated for Easter School of Theology	105.00
Designated for Greek work	15.00
Designated for Italian Work	60.00
Designated for Armenian work	5.00
Designated for Rev. Mr. Long, Nogales, Arizona	24.05
Designated for C. H. M. S.	1,331.13
W. H. M. A.	155.00
Home Missionary	15.60
Total	\$10,616.69

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in January, 1906.

Ward W. Jacobs, Treasurer, Hartford.

Bethel, 17.31; Bristol, 1st, 10.50; S. S., 15; Collinsville, Special, 20; Danielson, 30.64; for C. H. M. S., 21.43; Derby, 1st, 11.71; for C. H. M. S., 17.31; Special for C. H. M. S., 13.30; Farmington, 97.06; Georgetown, 1st, 5; Hanover, 35.38; Hartford, 1st, 66.63; Hawes Fund for C. H. M. S., 35.25; Mrs. Edward A. Smith, personal, 100; Earnest Walker Smith, personal, 100; Herbert Knox Smith, personal, 100; Asylum Hill, 260.70; Windsor Avenue, 18.81; Glenwood, 3.30; Danish, 10; Kensington, Italian Mission, special for Italian Work, 6.09; Litchfield, C. E., 9.63; Lyme, 1st, 25; Marlboro, 10; Middletown, 1st, 18.00; South, 148.20; 3rd, C. E., 2; Mt. Carmel, 28.10; New Britain, 1st, 35.09; New Haven, United, Hon. Simeon E. Baldwin, personal, 50; Plymouth, 35.60; Redeemer, 25; Danish, 15.65; Robert S. Ives, M. D., personal, 10; New London, 1st, 36.10; New Milford, Christmas Offering, 26.56; Niantic, 1; Northfield, 6.30; Norwalk, 1st, 50; Old Lyme, 12.20; Orange, 10.62; Oxford, for C. H. M. S., 14.86; Poquonock, 2.86; Redding, 4; Sharon, for C. H. M. S., 12.88; Somersville, 10; Southbury, 3; Southington, 14.84; South Windsor, White Guards, 2.50; Suffield, to constitute Mrs. C. O. Treat of Suffield an H. L. M., 43.26; Thomaston, 1st, J. M. Warner, personal, for C. H. M. S., 5; Torrington, 8; Waterbury, 1st, 50; West Haven, 1st, 50; Weston, 2.40; Wilton, 20.17; for C. H. M. S., 5; S. S., 5; C. E. S., 5; Winchester, 35.01; Wolcott, 15; W. C. H. M. U. of Conn., Mrs. George Pollett, Sec., Washington, Daughters of the Covenant, for work among foreigners in Conn., 5; Congregational Union of New Haven, 50. M. S. C. \$1,748.05
C. H. M. S. 125.12

Total \$1,873.17
x "for Italian work."

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in January, 1906.

J. William Rice, Treasurer, Providence.

Providence, Union, 102; Pilgrim, 48.83; Beneficent, 64.13; Peace Dale, 15.05; Newport, United, 5; Pawtucket, Ch., 11.70; Park Place, 10.26; Slatersville, 10. Total, \$267.92.

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in January, 1906.

Clayton S. Fitch, Treasurer, New York.

Buffalo, 1st, 129.80; 1st, S. S., 10; Columbus, 2.25; Cortland, 50; H. E. Ranney, 50; Lincklaen, 2.12; Little Valley, 0; Middletown, North, S. S., 10; New Village, 18; New York, Finnish, 10; North Evans, 5; Perry Center, 43.70; Plainfield Center, 10; C. E., 5; Port Chester, 20; Spring Valley, 22; C. E., 4; S. S., 4; Syracuse, Union, 10.26; Junior C. E., 1; S. S., 5; W. H. M. U. as follows: Buffalo, 1st, W. S. H. D., 10; Cambria Center, C. E., 1.50; W. H. M. U., 103.50. Total, \$536.13.

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in December, 1905.

John W. Illiff, Treasurer, Chicago, Ill.

Aurora, N. Eng., 111.94; Batavia, 2.25; S. S. and Prim-ary, 4.36; Bowen, C. E., 6; Byron, 0; Carpentersville, 7.38; Champaign, 62.60; C. E., 7; S. S., 5.50; Chicago, Bethle-
hem, 3; Central Park, 10; Covenant, 9.35; Grace, Y. P. S., 1.50; Leavitt St., 12.26; South, Y. P. S., 1.60; Union Park, S. S., 8.81; Chillicothe, S. S., .08; Des-
plaines, 19.10; Dundee, 20.02; Garden Prairie, 2; Highland, S. S., 6.50; Hinsdale, 10.24; Joy Prairie, 57.50; Kewanee, 1st, 8; La Harpe, W. S., 11.40; Lyndon, 5.10; La Grange, 138; Lombard, 7.10; Morton Park, C. E., 1.57; Moline, 1st, 35.10; Maywood, 0.97; C. E., 1; Neponset, 16; Princeton, 10; Prophetstown, Ch. and S. S., 18; Rockford, 2nd, 10; Rose-
mond, 12.85; Sandwich, 68.10. Shabbona, S. S., 4.12; Ster-
ling, 68; S. S., 19.50; South Maywood, 6.25; Springfield, 1st, 41.25; Stark, 14; Waverly, 6.25; S. S., 3; Waukegan, C. E., 5; Wheaton College, 14.50; C. E., 3; Wyand, 24.45; I. W. H. M. U., 152.55; Chicago, O. B. Green, 100; Champaign, Prof. I. O. Baker, 10; Produce, 105.92; (Special) Refund, 25.41; Rent, 19.03; Ministerial Bureau, 10. Total, \$1,372.31.

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in January, 1906.

Rev. John P. Sanderson, Treasurer, Lansing.

Alpine and Walker, 9.99; Athens, 7.41; Belknap, 30; Bradley, 3.85; Cedar, 1.40; Charlotte, 30; Clarksville, 5; Constanine, Y. P. S. C. E., 5; Custer, 3.50; North De-
troit, 6.10; Dowagiac, S. S., 12.50; East Paris, 6; Eaton Rapids, S. S., 1.10; Ellsworth, 18.50; Flat Rock, 1.50; Y. P. S. C. E., 1.40; Grand Blanc, 6.75; Grand Rapids, Plym. Y. P. S. C. E., 15; Hudson, 1; Kalamazoo, Y. P. S. C. E., 5; Lansing, Pilgrim, 8.02; Ludington, Geo. N. Stray, 50; Manistee, 5.17; Maple City, 5; Mattawan, S. S., 4.81; Olivet, 100; Pontiac, 17.40; St. Clair, 24.50; Utica, 4.75; Victor, 7; Wacousta, 11.50; Ypsilanti, 35; A Friend, 75; Wilson, Kas., Miss Fannie M. Seaver, 5; W. H. M. U. of Mich. by Mrs. E. F. Grabill. Treas. \$1,113.77.
Total, \$1,637.92.

OHIO HOME MISSIONARY SOCIETY.

Receipts in January, 1906.

Rev. C. H. Small, Treasurer, Cleveland.

Ashland, Mr. J. O. Jennings, 10; Barberton, 1; Bellevue, 50; Berlin Heights, 10; Centennial, 3; Cincinnati, Colum-
bia, 0.50; Dr. Dickinson, 5; Plymouth, 3; S. S., 3; Charleston, 1.15; Cleveland, Euclid Ave., 83.62; Lake-
view, 7.53; Jones Ave., 10; Franklin Ave., C. E., 5; Cortland, 2; Coolville, 6; L. A., 5; Columbus, 1st, 150; Mayflower, Y. P. S., 5; North, S. S., 11.36; Washing-
ton, 7; Edinburg, 8.85; Elyria, 1st, 28.50; S. S., 18; Gustavus, 2.25; Hudson, 11.65; Huntsburg, K. E. S., 4.25; Interest on Penfield Fund, 4; Ireland, 7; Jefferson, 22.50; Lorain, 2nd, 3; Madison, S. S., 12.30; C. E., 1.83; Mari-
etta, Harmar, 7; Mt. Vernon, 25; Mansfield, 1st, Miss Enma Bowers, 5; New London, 15; Norwalk, S. S., 2.65; North Bloomfield, 4.50; North Monroeville, S. S., 2.50; North Ridgeville, 4; Oberlin, 1st, 70.27; 2nd, 36.21; Painesville, 1st, 45.72; Penfield, 18; Ravenna, 25; Ridge-
ville Corners, 4; Rootstown, S. S., 8.25; Shawnee, 17; Somerdale, 4; Toledo, 2nd, 4.20; Birmingham, 13.85; Central, 46; Wauseon, C. E., 5.25; Weymouth, 2.50; Windham, Mrs. Johnson, 10; Youngstown, Plymouth, C. E., 5; Cleve-
land, Euclid Ave., for Bohemian work, 11.26. Total, \$902.28.

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in January, 1906.

Mrs. George B. Brown, Treasurer, Toledo.

Akron, west, W. M. S., 10; Austinburg, W. M. S., 5; Barberton, W. M. S., 4; Berlin Heights, W. M. S., 2.80; Chagrin Falls, W. M. S., 2.85; Cleveland, 1st, S. S., 7.30; Grace, W. M. S., 10; Hough Ave., W. A., 14; Union, W. M. S., 2; Columbus, Eastwood, W. M. S., 12.60; Mayflower, W. M. S., 2; Elyria, 1st, W. A., 10; Hunt-
ington, W. Va., W. M. S., 15; Lindenville, W. M. S., 2; Medina, W. M. S., 35; Oberlin, 1st, W. M. S., 75; Painesville, 1st, C. E., 1.40; Springfield, 1st, W. M. S., 12; Wakeman, W. M. S., 12; Wauseon, W. A., 9; Zanes-
ville, W. M. S., 5. Total, \$249.95
Grand Total, \$1,103.49

THE
HOME MISSIONARY

FOR THE YEAR ENDING

MARCH, 1906.

VOL. LXXIX.

NEW YORK
CONGREGATIONAL HOME MISSIONARY SOCIETY
FOURTH AVENUE AND TWENTY-SECOND STREET

1906

INDEX TO THE HOME MISSIONARY

Volume LXXIX

April, 1905—March, 1906

Department Headings and Leading Articles in CAPITALS.

Abbott, Lyman. (Article).....	275	Colorado, Growth in (Article), R. T. Cross.....	14
Adams, J. A. (Article).....	1,333	Confession, A (Editorial).....	235
Advertising Pictures.....	31	Connecticut Methods, Some.....	358
ALASKA, THINGS AS THEY ARE IN (Illustrated), William Burnett.....	266	Connecticut State Union, The.....	251
Allen, E. B. (Article).....	206, 278, 348	Connecticut Union, The.....	181
Allen, Fred H. (Article).....	259	Conquest of America.....	353
Alva, New Life at.....	213	Consecrated Pluck.....	357
AMERICA, CHRISTIAN CONQUEST OF, D. O. Shelton.....	313	Co-operation Assured (Editorial).....	22
America, Destiny of—I—The March of a Nation. W. W. Jordan.....	280	Correction (Editorial).....	13
American Board at the West (Editorial).....	197	Country Church, A Feeder.....	66
America's Plague Spot (Editorial).....	53	Cross, R. T. (Article).....	14, 128
AMERICA, THE DESTINY OF, W. W. Jordan.....	317	Curious Condition, A.....	356
AN APPEAL.....	199	Curtis, Francis (Article).....	231
Anderson, Mrs. Daisy Sawyer.....	325	Cut Down or Cut Off? (Editorial).....	235
Andress, J. H. (Article).....	201	DAVID BARTON'S DAY DREAM, Mrs. G. H. Rice.....	244
And What of These?.....	288	Difficulties, Growth Under.....	176
Annual Meeting and Young People (Editorial).....	56	Disbrow, E. D. (Article).....	170
Annual Meeting Program (Editorial).....	53	Downward Trend, The, J. C. Noyce.....	201
Annual Meeting, The (Editorial).....	13	EDITOR'S OUTLOOK, 11, 53, 127, 162, 197, 234, 273, 302.....	345
ANNUAL MEETING, THE (Editorial).....	75	Ellis Island (Cut).....	10
ANNUAL SERMON, THE, Washington Gladden.....	77	Ellis Island Views.....	223, 224, 225, 227, 229
Another.....	321	Encouragement, Reasons for.....	64
Aphorisms, Home Missions, J. A. Shedd.....	169	ENTHUSIASMS AND SACRIFICES, Nehemiah Boynton.....	93
APOSTOLIC SUCCESSION, THE TRUE, Alexander MacColl.....	95	Evangelism, Aggressive, S. Earle Taylor.....	23
Arctic Circle, Latest From.....	28	Evangelistic Spirit, IN HOME MISSIONS, D. O. Shelton.....	85
Arizona, Something of (Article), Mrs. Caswell-Broad.....	287	Evans, Ira H. (Article).....	305
Ashmun, Edward Haughton (With Portrait), E. Lyman Hood.....	63	Excluded The (Editorial).....	11
At Silver Bay (Editorial).....	56	EXCLUDED THE, TRAGEDY OF (Illustrated) Joseph H. Adams.....	1
Audience, How to Have.....	27	Executive Committee, Report of, C. L. Morgan.....	82
Aunt Mary, a Story (Article), S. T. McKinney.....	350	Experience, Voice of.....	28
Barrows, J. H. (Article).....	17	FALL MISSIONARY CAMPAIGN IN PHILADELPHIA, G. D. Orner (Illustrated).....	209
Benedicence and Evangelism, C. A. Northrop.....	166	Faith, Trial of.....	176
Bereavement, A Great (Editorial).....	11	Familiar Voice, A.....	284
Boynton, Nehemiah (Article and Cut).....	93	Financial Needs and Encouragements.....	54
Boys, Save The.....	65	FLORIDA CASE, THE.....	204
Breath from the Spirit.....	174	Florida, Evergreen.....	64
Broad, Mrs. Caswell (Article).....	287	Florida, Temperance in.....	286
Brooklyn German Church Views.....	194, 195, 196	Florida West, Evangelism in.....	247
Brotherliness, Fresh Baptism of, C. H. Patton.....	203	Foreigner is Willing, The.....	286
Brown, C. R. (Article and Cut).....	104	Foreigner, The, Washington Choate.....	236
Bum Lambs.....	213	Foreign Missions at Home, J. S. Ives.....	236
Bum Lambs Again.....	356	Formalism Yielding.....	211
Burnett, William (Article).....	266	Forsaken Flower, The, W. G. Puddefoot.....	236
Call, A Clear (Editorial).....	346	Four Hundred and Fifty Square Miles.....	212
Carter, H. W. (Article and Cuts).....	119	Frank Opinion, A.....	355
Children, Missionary Literature for (Editorial).....	304	French American College (Cut).....	52
Choate, Washington (Address).....	79	FROM THE FRONT LINE, 27, 64, 174, 211, 248, 283, 320.....	355
Choate, Washington (Article).....	233	FRONTIER, ANOTHER, A. E. Ricker.....	128
Christ and Country (Article), J. H. Barrows.....	17	FRONTIERS, WHAT I HAVE SEEN OF (Illustrated), W. G. Puddefoot.....	130
CHRISTMAS FRUITS (Illustrated), Mary Zoltak.....	29	Fruit, Valuable.....	175
Church and Nation, The.....	77	Garden, Lesson from.....	175
Church, Going to.....	175	Gems, R. D. Hitchcock.....	218
CHURCH IN THE WEST, C. R. Brown.....	104	GERMAN PLANT, A PROMISING (Illustrated), W. H. Lawall.....	194
Church Letters.....	286	Gibson, Olive G. (Article).....	151
Church, Capturing a.....	176	Gladden, Washington (Portrait).....	75
Church, The Open.....	347	Gleanings.....	177
City, and the Slum (Article), Josiah Strong.....	275	Going Forth Weeping.....	355
City, The (Editorial).....	273	Good Record, The.....	320
City Views.....	250, 260, 261, 263, 264, 265	Goodspeed, Frank L. (Portrait).....	48
City, What are We Doing in (Article), C. E. Jefferson.....	275	Gospel, The Rarity of, J. H. Andress.....	201
Classes for Study (Editorial).....	22	Go West, Why? (Article), D. L. Leonard.....	16
Cobb, Dr. L. H.....	345	Great Opportunity, A.....	285
COLLEGE STUDENTS AND NEED OF INTELLIGENCE, Laura H. Wild.....	86		

INDEX.

iii

Hall, Newton M. (Portrait).....	50	Montgomery, M. W. (Article).....	233
Hamilton, Harry H. (Article).....	15	Morgan, C. H. (Poem).....	23
Harbutt, Charles (Article).....	113	Morgan, C. L. Report on the Executive Com- mittee's Report.....	82
Hard Won Fruit.....	283	Mormon Cuts.....	37, 38, 39, 40, 41, 42, 43, 44,
Hartford Home Missionary Club.....	287	MORMONDOM, A-WHEEL AND A-FOOT IN (Illustrated), J. D. Nutting.....	37
Heroes of the Cross in America (Illustrated Charts).....	24, 25, 26	Mormonism and Christian Work.....	357
HEROES OF THE CROSS IN AMERICA (Re- viewed), C. J. Ryder.....	207	Mormons Inquiring.....	213
Herring, H. C. (Article).....	203	Morss, G. H. (Article).....	307
Historic Society, An.....	181	Moxom, Philip S. (Portrait).....	49
Hitchcock, R. D. (Article).....	218	National Society to Its Auxiliaries.....	127
Home, A New Mexico (Cut).....	151	Nebraska and Self Support, H. C. Herring.....	203
"Home Missionary," Don't Lose Your Grip on, (Article), G. H. Morss.....	307	Nebraska, Border Land of (Editorial).....	197
Home Missionary Hymn, J. S. Ives.....	140	NEBRASKA FRONTIER, THE (Illustrated), A. E. Ricker.....	187
Home Missionary Revival, The (Editorial).....	162	Nebraska Views.....	187, 188, 189, 190, 191, 192,
Home Missionary's Children.....	284	New England, Keep Christian (Article), H. H. Hamilton.....	193
Home Missions for Young People, R. D. Mallary.....	138	New England Woman in South West, W. A. Mowry.....	15
Home Missions, Sunday Eggs for.....	65	New Mexican Views.....	216
Home Missions To-Day, Washington Choate.....	79	NEW MEXICO, BOYS AND GIRLS OF (Illus- trated), Olive G. Gibson.....	157
HOMES, THE CITY OF (Illustrated), F. L. Good- speed.....	47	New Program (Editorial).....	56
Hood, E. Lyman (Article).....	63	New Situation, A (Article), T. B. McLeod.....	277
HOW TO GIVE MONEY, C. A. Northrop.....	98	New Thought, A.....	217
Ignorance, Heritage of.....	322	New York State Union.....	250
Immigration Conference (Editorial).....	273	NORTHERN FRONTIERS, TWO.....	114
Immigration (Cuts), 3, 4, 5, 6, 7, 8, 333, 334, 335, 336.....	337	Northrop, C. A. (Article and Cut).....	98
IMMIGRATION QUESTION, THE OTHER SIDE, Francis Curtis.....	231	Not a Cup of Cold Water.....	248
Immigrant, The, Once More (Editorial).....	234	Notes, D. O. Shelton.....	238, 351
IMMIGRANT, WHY DESPISE (Illustrated), Minnie J. Reynolds.....	223	Not Too Young for the Church.....	214
Immigrant, What Shall We Do for Him, M. W. Montgomery.....	233	Notes, Suggestive.....	26
Immigrant, Youthful.....	345	Noyce, J. C. (Article).....	201
In a Nutshell.....	250	Nutting, John D. (Article).....	37
In Death, Not Long Divided (Editorial).....	13	OBSERVATIONS, D. O. Shelton.....	205
In Memoriam (Mrs. Daisy Sawyer Anderson).....	325	Observations (Illustrated), D. O. Shelton.....	133
In the Beginning, R. T. Cross.....	138	October Delay (Editorial).....	198
Ives, J. S. (Article).....	236	Offering, the Free Will.....	215
Jefferson, C. E. (Article).....	275	Ordination of Mrs. Powell.....	215
Jefferson, Dr., New Booklet (Editorial).....	22	Orner, G. D. (Article and Portrait).....	209
Jenkins, Frank E. (Article).....	295	OTHER SIDE, THE, Mrs Busbody.....	61
Jerome, One More.....	175	OUR COUNTRY'S YOUNG PEOPLE, 22, 56, 85, 133, 167, 205, 238, 278.....	311, 347
Jones, Charles A. (Article).....	239	Outside, Taking it in from.....	27
Joy in His Work.....	113	Over the Border.....	249
King, Henry C. (Portrait).....	308	PALE BLUE CASHMERE GOWN, THE, Sarah S. Pratt.....	123
Kingsbury, J. D. (Article).....	165	Parsons, E. D. (Article).....	358
KING'S TRUMPETER'S VII. Abram Van Anken, W. G. Puddefoot.....	59	Pastor, A Busy.....	130
KING'S TRUMPETER'S VIII. Erastus Curry, D.D., W. G. Puddefoot.....	241	PATRIOTIC CHRISTIANITY, W. H. G. Temple.....	100
Kirbye, J. Edward (Article).....	304	Patton, C. H. (Article).....	203
Lawall, W. H. (Article and Portrait).....	194	Paying and Giving.....	214
LAYMAN'S PART, J. C. Sherburne.....	172	Paying Back.....	285
LEAVING THE NATION, A FEW HINTS AS TO THE USE OF, Mrs. W. J. Van Patten.....	251	Pioneers in America (Poem), C. H. Morgan.....	23
Leonard, D. L. (Article).....	16	Planning Great Things.....	322
Lethargy, Dispelling the.....	307	Pointers.....	68
Lewis and Clark Fair.....	285	Preston, C. W. (Article).....	202
LIFE PURPOSES TRANSFORMED (Illus- trated), C. V. Vickrey.....	57	Prize Creed, A.....	174
Long Distance and High Prices.....	285	Program, New Home Mission (Editorial).....	22
Lost Partner.....	356	Promise in Birmingham.....	211
Mae Coll, Alexander (Article and Cut).....	95	Protest, A Kindly (Article).....	279
Making the Best Use of It.....	67	Puddefoot, W. G. (Article).....	59, 236, 241
Maile, John L. (Article).....	338	Puritan, The (Cut).....	51
MAINE, NORTHERN (Illustrated), Chas. Har- butt.....	113	Question Box.....	69
Maine Views.....	114, 115, 116,	Questions Answered.....	107
MANKATO CHURCH MILITANT (Illustrated), E. D. Parsons.....	158	Question, The Old.....	66
Maps and Charts.....	24	Railroad, The Coming of.....	213
Matanzas, Continued Progress at.....	174	Rainy River Mission.....	320
Matanzas, New Year at.....	66	Reflex Influence, The.....	321
McLeod, Norman (Article).....	309	Remedy, What is the (Article), Lyman Abbott.....	276
McLeod, T. B. (Article).....	277	Revival.....	27
Means to Ends.....	211	Reynolds, Minnie J. (Article).....	223
Memory of Dr. Schauffler.....	212	Rice, Mrs. G. H. (Article).....	244
Men's Society, A.....	215	Ricker, A. E. (Article).....	128, 187
Mills, Charles S. (Cut).....	83	Ross, William, of Cowcaddens.....	311
Minnesota Views.....	158,	Rule, The.....	106
Missionary Box, The.....	218	Ryder, C. J. (Article).....	207
Missionary Incident, A.....	284	Schauffler, Henry A. (Portrait).....	18
MISSIONARY MESSAGES, Chas. A. Jones.....	239	Schauffler, Henry Albert (Illustrated), E. A. Adams.....	19
MISSIONARY STUDIES, OUTLINES OF.....	252	Sentence Prayers.....	359
Mission Work, Reflex Influence of (Article) Harry H. Hamilton.....	306	Service, A Long.....	215
Modern Babel, A.....	212	Seventy-Ninth Year, The (Editorial).....	163
		SHALL WE RETREAT, D. O. Shelton.....	269
		Shaw, William (Article and Cut).....	91
		Shedd, J. A. (Article).....	169
		Shelton, D. O. (Article).....	85, 133, 135, 237, 269,
		Siek, Church, Home for.....	249

Silver Bay, Bright Days at (Illustrated) D. O. Shelton.....	135	Timely Suggestion, A.....	217
Silver Bay (Cuts).....	58	TIMELY TRUTHS TERSELY TOLD, 14, 128, 201, 236, 275.....	304

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK N. Y.

JOSEPH B. CLARK, D.D., *Editorial Secretary*
 HENRY C. KIN, D.D., *President*
 DON O. SHELTON, *Associate Secretary*
 WILLIAM B. HOWLAND, *Treasurer*
 WASHINGTON COUNTY, N. Y.
 COTTON, MISSISSIPPI

Executive Committee

WATSON L. PHILLIPS, D.D., *Chairman*
 THOMAS C. MACMILLAN
 EDWARD N. PACKARD, D.D.
 Rev. WILLIAM H. HOLMAN
 NILES H. PAINE
 R. V. WATSON, D.D., *President*
 S. P. CATHER, D.D.
 H. K. GORDON, D.D.
 SYLVESTER H. CARTER
 GEORGE W. H. BAKER

Field Secretary, REV. W. G. ...
Field Assistant, ...

Superintendent

Moritz E. Eversz, D.D., *German*
 Rev. S. V. S. Fisher, *Scandinavian*
 S. V. S. Fisher, *Scandinavian*
 Edw. D. Curtis, D.D., *Indiana*
 S. F. Gale, D.D., *Jackson*
 Geo. R. Merrill, D.D., *Minneapolis*
 Alfred K. Wray, D.D., *California*
 Rev. W. W. Seider, Jr., *West*
 Rev. W. B. D. Gray, *Cheyenne*
 Harmon Bross, D.D., *Idaho*
 Rev. A. T. Clarke, *Fort Payne*
 Frank E. Jenkins, D.D., *Atlanta*
 W. H. Thrall, D.D., *Huron*

Secretaries and Treasurers of the Auxiliaries

Rev. Charles Harbutt, *Secretary*
 W. P. Hubbard, *Treasurer*
 Rev. A. T. Hillman, *Secretary*
 Alvin B. Cross, *Treasurer*
 Charles H. Merrill, D.D., *Secretary*
 J. T. Richie, *Treasurer*
 F. E. Ehrlich, D.D., *Secretary*
 Rev. Joshua Colt, *Treasurer*
 Rev. J. H. Lyon, *Secretary*
 Jos. Wm. Rice, *Treasurer*
 Rev. Joel S. Ives, *Secretary*
 Ward W. Jacobs, *Treasurer*
 Rev. C. W. Shelton, *Secretary*
 Clayton S. Fitch, *Treasurer*
 Rev. Charles H. Small, *Secretary*
 Rev. Charles H. Small, *Treasurer*
 A. M. Brodie, D.D., *Secretary*
 John W. Luff, *Treasurer*
 Homer W. Carter, D.D., *Secretary*
 C. M. Blackman, *Treasurer*
 F. O. Douglass, D.D., *Secretary*
 Miss A. D. Merrill, *Treasurer*
 William H. Warren, D.D., *Secretary*
 Rev. John P. Sanderson, *Treasurer*
 Rev. Henry E. Trayer, *Secretary*
 H. C. Bowman, *Treasurer*
 Rev. J. K. Harrison, *Secretary*
 Geo. H. Morgan, *Secretary*
 Prof. F. A. Hall, *Superintendent*
 Lewis E. Snow, *Treasurer*

LEGACIES - The following for the year ending ...
 I bequeath to my executor the sum of ...
 Treasurer of the Congregational Home Missionary Society ...
 year eighteen hundred and twenty-six, to the Congregational Home Missionary Society, and to its directors.
 HONORARY LIFE MEMBERS - The following are the names of the ...
 Honorary Life Members

A MATTER OF HEALTH

ROYAL



**BAKING
POWDER**

Absolutely Pure

HAS NO SUBSTITUTE

MENNEN'S

TOILET POWDER

*Preesby Hist Soc
1319 Walnut st.*

THE GENUINE *THE ORIGINAL*

When March Winds Blow

and outdoor life roughens the skin, use Mennen's—it keeps the skin soft and the complexion clear. A positive relief for Chapped Hands, Chafing, and all Skin Troubles. Mennen's is on every box. See that you get the Genuine. For sale everywhere, or by mail, 25 cents. Sample free.

Try Mennen's Violet Talcum.

GERHARD MENNEN CO. NEW YORK, N.Y.

HAND SAPOLIO

*For The Toilet
and
Bath*



**NO BABY'S SKIN TOO DELICATE FOR ITS USE
NO STAIN THAT WILL NOT DISAPPEAR BEFORE IT**

BIRD





